

مَجْمُوعَةُ الْفَتَاوَى

لِشَيْخِ الْإِسْلَامِ

تَقِيَّ الدِّينِ أَحْمَدَ بْنَ حَنْبَلٍ رَحِمَهُ اللَّهُ

الْمُتَوَفَّى سَنَةَ ٧٢٨ هـ

MAJMU' AL-FATAWA

Aḥmad ibn 'Abd al-Ḥalīm Ibn Taymiyyah (d. 728 a.h.)

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Volume 4

**'Mufaṣṣal I'tiqād as-Salaf' (A Detailed Exposition of the Creed of the
Predecessors)**


P U B L I S H E R S

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Arabic Alphabet And Transliteration Guide

Arabic Letter	Transliteration with Diacritics	Notes
ا	ā (long vowel) / a (short vowel)	Alif
ب	b	Bā'
ت	t	Tā'
ث	th	Thā'
ج	j	Jīm
ح	ḥ	Ḥā'
خ	kh	Khā'
د	d	Dāl
ذ	dh	Dhāl
ر	r	Rā'
ز	z	Zāy
س	s	Sīn
ش	sh	Shīn
ص	ṣ	Ṣād
ض	ḍ	Ḍād
ط	ṭ	Ṭā'
ظ	ẓ	Ẓā'
ع	'	'Ayn
غ	gh	Ghayn
ف	f	Fā'
ق	q	Qāf

ك	k	Kāf
ل	l	Lām
م	m	Mīm
ن	n	Nūn
ه	h	Hā'
و	ū (long vowel) / w (consonant)	Wāw
ي	ī (long vowel) / y (consonant)	Yā'

Additional Notes:

Hamza (ء): Represented as ' (e.g., سَأَلَ = sa'ala). Hamza can appear on its own or on a 'chair' (e.g., أ، إ، ؤ، ئ).

Tā' Marbūṭah (ة): Transliterated as—ah or—at depending on context (e.g., جَنَّةَ = jannah, سُنَّةَ = sunnah).

Shadda (ّ): Represents gemination (doubling of a consonant). It is marked by doubling the letter (e.g., رَسُول = rasūl, حَقَّق = ḥaqq).

Sukūn (◌): Indicates the absence of a vowel. It is not explicitly marked in transliteration unless necessary (e.g., مَكْتُوب = maktūb).

Tanwīn (◌, ◌, ◌): Represented as—an,—in, or—un (e.g., كِتَابًا = kitāban, رَسُولٌ = rasūlun).

Alif Maqṣūrah (ى): Transliterated as ā (e.g., مُوسَى = Mūsā).

Tā' Marbūṭah at the End of Words: Often pronounced as—ah in pausa (e.g., جَنَّةَ = jannah).



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مَفَصَّلُ الْإِعْتِقَادِ

A Detailed Exposition of Creed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ.

In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah Alone, and may blessings and peace be upon the one after whom there is no prophet.

سُئِلَ شَيْخُ الْإِسْلَامِ أَحْمَدُ ابْنُ تَيْمِيَّةٍ—قَدَّسَ اللَّهُ رُوحَهُ

Shaykh al-Islām Aḥmad ibn Taymiyyah—may Allah sanctify his soul—was asked

مَا قَوْلُكُمْ فِي مَذْهَبِ السَّلَفِ فِي الْإِعْتِقَادِ وَمَذْهَبِ غَيْرِهِمْ مِنَ الْمُتَأَخِّرِينَ؟ مَا الصَّوَابُ مِنْهُمَا؟ وَمَا تَنْتَجِلُونَهُ أَنْتُمْ مِنَ الْمَذْهَبَيْنِ؟ وَفِي أَهْلِ الْحَدِيثِ: هَلْ هُمْ أَوْلَىٰ بِالصَّوَابِ مِنْ غَيْرِهِمْ؟ وَهَلْ هُمْ الْمُرَادُونَ بِالْفِرْقَةِ النَّاجِيَةِ؟ وَهَلْ حَدَثَ بَعْدَهُمْ عُلُومٌ جَهْلُوهَا وَعَلِمَهَا غَيْرُهُمْ؟

What is your view regarding the methodology (madhhab) of the Salaf (the pious predecessors) in matters of creed (i'tiqād) and the methodology of others among the later scholars (al-muta'akhkhiirīn)? Which of them is correct? And which of the two methodologies do you yourselves adhere to? Regarding the Ahl al-Hadīth (the People of Hadith): are they more entitled to correctness than others? Are they the ones intended by the term 'al-Firqah an-Nājiyah' (the Saved Sect)? And did new branches of knowledge emerge after them, which they were ignorant of but others came to know?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ. هَذِهِ الْمَسَائِلُ بِسُطْحِهَا يَحْتَمِلُ مُجَلَّدَاتٍ لَكِنْ نُشِيرُ إِلَى الْمُهَمِّ مِنْهَا وَاللَّهُ الْمُؤَفِّقُ. قَالَ اللَّهُ تَعَالَى: (وَمَنْ يُسَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا). وَقَدْ شَهِدَ اللَّهُ لِأَصْحَابِ نَبِيِّهِ ﷺ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ بِالْإِيمَانِ. فَعَلِمَ قَطْعًا أَنَّهُمْ الْمُرَادُ بِالْأَيَّةِ الْكَرِيمَةِ فَقَالَ تَعَالَى: (وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ) وَقَالَ تَعَالَى: (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا).

All praise is due to Allah. To elaborate on these matters would require volumes, but we shall address the most important aspects, and Allah is the Granter of success. Allah Almighty has said: {And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers—We will turn him to that which he has turned to and will burn him in Hell, and evil is that destination.} [An-Nisā': 115]. Allah has testified to the faith of the Companions of His Prophet (peace be upon

him) and those who follow them in excellence (ihsān). Thus, it is definitively known that they are the ones intended by this noble verse. Allah Almighty has said: {And the first forerunners [in faith] among the Muhājirīn (Emigrants) and the Anṣār (Helpers) and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.} [At-Tawbah: 100]. And Allah Almighty has said: {Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.} [Al-Fath: 18].

فَحَيْثُ تَقَرَّرَ أَنَّ مَنْ اتَّبَعَ غَيْرَ سَبِيلِهِمْ وَلَاَهُ اللَّهُ مَا تَوَلَّى وَأَصْلَاهُ جَهَنَّمَ. فَمَنْ سَبِيلُهُمْ فِي الْإِيمَانِ بِصِفَاتِ اللَّهِ تَعَالَى وَأَسْمَائِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ وَسَمَّى بِهَا نَفْسَهُ فِي كِتَابِهِ وَتَنْزِيلِهِ أَوْ عَلَى لِسَانِ رَسُولِهِ مِنْ غَيْرِ زِيَادَةٍ عَلَيْهَا وَلَا نَقْصٍ مِنْهَا وَلَا تَجَاوُزَ لَهَا وَلَا تَفْسِيرَ لَهَا وَلَا تَأْوِيلَ لَهَا بِمَا يَخَالِفُ ظَاهِرَهَا وَلَا تَنْسِبِيَةَ لَهَا بِصِفَاتِ الْمَخْلُوقِينَ؛ وَلَا سِمَاتِ الْمُحَدِّثِينَ بَلْ أَمْرُهَا كَمَا جَاءَتْ وَرَدُّوا عِلْمَهَا إِلَى قَائِلِهَا؛ وَمَعْنَاهَا إِلَى الْمُتَكَلِّمِ بِهَا. وَقَالَ بَعْضُهُمْ—وَبُرُوءَى عَنِ الشَّافِعِيِّ أَمَنْتُ بِمَا جَاءَ عَنِ اللَّهِ وَبِمَا جَاءَ عَنِ رَسُولِ اللَّهِ ﷺ عَلَى مُرَادِ رَسُولِ اللَّهِ. وَعِلْمُوا أَنَّ الْمُتَكَلِّمَ بِهَا صَادِقٌ لَا شَكَّ فِي صِدْقِهِ فَصَدَّقُوهُ وَلَمْ يَعْلَمُوا حَقِيقَةَ مَعْنَاهَا فَسَكَنُوا عَمَّا لَمْ يَعْلَمُوهُ. وَأَخَذَ ذَلِكَ الْآخِرُ عَنِ الْأَوَّلِ وَوَصَّى بَعْضُهُمْ بَعْضًا بِحُسْنِ الْإِتِّبَاعِ وَالْوُقُوفِ حَيْثُ وَقَفَ أَوَّلُهُمْ وَحَدَرُوا مِنَ التَّجَاوُزِ لَهُمْ وَالْعُدُولِ عَنْ طَرِيقَتِهِمْ وَبَيَّنَّا لَنَا سَبِيلَهُمْ وَمَذْهَبَهُمْ وَنَرَجُو أَنَّ يُجْعَلَنَا اللَّهُ تَعَالَى مِمَّنْ أَقْدَتْ بِهِمْ فِي بَيَانِ مَا بَيَّنُّوهُ؛ وَسُلُوكِ الطَّرِيقِ الَّتِي سَلَكَوْهُ.

Since it has been established that whoever follows a path other than theirs, Allah will turn him to what he has turned to and cast him into Hell, then what is their way in matters of creed? It is: 'Faith in the Attributes of Allah Almighty and His Names' with which He has described Himself and named Himself in His Book and His Revelation, or upon the tongue of His Messenger (peace be upon him), without adding to them, subtracting from them, exceeding their bounds, interpreting them (tafsir), or construing them figuratively (ta'wil) in a manner that contradicts their apparent meaning (zāhir). Nor did they liken them (tashbih) to the attributes of created beings or the characteristics of originated things. Rather, they affirmed them as they came and consigned the knowledge of their modality (kayfiyyah) to the One Who stated them, and their specific meaning to the One Who spoke them. Some of them said—and it is narrated from Imām ash-Shāfi'ī: 'I believe in what has come from Allah, according to Allah's intent, and in what has come from the Messenger of Allah (peace be upon him), according to the Messenger of Allah's intent.' They knew that the One Who spoke these words is True, with no doubt in His truthfulness, so they affirmed His words. And as they did not know the reality of their specific meaning (i.e., their modality), they remained silent about that which they did not know. The later generations adopted this from the earlier ones, and they advised one another to follow diligently and to stop where the first of them stopped. They warned against transgressing their limits or deviating from their path, and they clarified for us their way and their methodology. We hope that Allah Almighty makes us among those who emulate them in clarifying what they clarified and in treading the path they trod.

وَالدَّلِيلُ عَلَى أَنَّ مَذْهَبَهُمْ مَا ذَكَرْنَاهُ: أَنَّهُمْ تَقَلُّوا إِلَيْنَا الْقُرْآنَ الْعَظِيمَ وَأَخْبَارَ رَسُولِ اللَّهِ ﷺ تَقُلُّ مُصَدِّقَاتٍ لَهَا مُؤْمِنِينَ بِهَا قَابِلِينَ لَهَا؛ غَيْرَ مُرْتَابٍ فِيهَا؛ وَلَا شَاكَّ فِي صِدْقِ قَائِلِهَا وَلَمْ يَمْسُرُوا مَا يَتَعَلَّقُ بِالصِّفَاتِ مِنْهَا وَلَا تَأْوِيلُوهَ وَلَا سَبْهُوَهُ بِصِفَاتِ الْمَخْلُوقِينَ إِذْ لَوْ فَعَلُوا شَيْئًا مِنْ ذَلِكَ لَنَقَلَ عَنْهُمْ وَلَمْ يَجْزُ أَنْ يُكْتَمَ بِالْكَلْبَةِ. إِذْ لَا يَجُوزُ التَّوَاتُؤُ عَلَى كِتْمَانٍ مَا يَحْتَاجُ إِلَى تَقْلِيدِهِ وَمَعْرِفَتِهِ لِجَرَيَانِ ذَلِكَ فِي الْقُبْحِ مَجْرَى التَّوَاتُؤِ عَلَى نَقْلِ الْكُذِبِ وَفِعْلِهِ مَا لَا يَحِلُّ.

The proof that their methodology is as we have described is that they transmitted to us the Mighty Qur'an and the narrations of the Messenger of Allah (peace be upon him) as affirmers of them, believers in them, and accepters of them, without doubting them or

questioning the truthfulness of their Speaker. They did not interpret (yufassirū) those texts related to the Attributes, nor did they misconstrue them figuratively (yata'awwalūhu), nor did they liken them to the attributes of created beings. For if they had done any of that, it would have been transmitted from them, and it would not have been permissible for it to be concealed entirely. This is because collusion to conceal something that needs to be transmitted and known is, in its reprehensibility, akin to collusion to transmit falsehood or to do what is unlawful.

بَلْ بَلَغَ مِنْ مُبَالِغَتِهِمْ فِي السُّكُوتِ عَنْ هَذَا: أَتَهُمُ كَانُوا إِذَا رَأَوْا مَنْ يَسْأَلُ عَنِ الْمُتَشَابِهِ بِالْعَوَا فِي كَفِّهِ تَارَةً بِالْقَوْلِ الْعَنِيفِ؛ وَتَارَةً بِالضَّرْبِ وَتَارَةً بِالْإِعْرَاضِ الدَّالِّ عَلَى شِدَّةِ الْكَرَاهَةِ لِمَسْأَلَتِهِ. وَلِذَلِكَ لَمَّا بَلَغَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنَّ صَبِيغًا يَسْأَلُ عَنِ الْمُتَشَابِهِ أَعَدَّ لَهُ عَرَاجِينَ النَّخْلِ فَبَيْنَمَا عُمَرُ يَخْطُبُ قَامَ فَسَأَلَهُ عَنْ: (وَالدَّارِيَاتِ ذُرُوءًا) (فَالْحَامِلَاتِ وَفُرًا) وَمَا بَعْدَهَا. فَتَوَلَّى عُمَرُ فَقَالَ: لَوْ وَجَدْتُكَ مُحَلُوقًا لَضَرَبْتُ الَّذِي فِيهِ عَيْنُكَ بِالسَّيْفِ ثُمَّ أَمَرَّ بِهِ فَضْرَبَ ضَرْبًا شَدِيدًا وَبَعَثَ بِهِ إِلَى الْبَصْرَةِ وَأَمَرَهُمْ أَنْ لَا يُجَالِسُوهُ فَكَانَ بِهَا كَالْبُعِيرِ الْأَجْرَبِ لَا يَأْتِي مَجْلِسًا إِلَّا قَالُوا: عَزْمَةُ أَمِيرِ الْمُؤْمِنِينَ فَتَفَرَّقُوا عَنْهُ حَتَّى تَابَ وَحَلَفَ بِاللَّهِ مَا بَيَّيْتُ جِدًّا مِمَّا كَانَ فِي نَفْسِهِ شَيْئًا فَأَذِنَ عُمَرُ فِي مُجَالَسَتِهِ فَلَمَّا خَرَجَتْ الْخَوَارِجُ أَتَى فَقِيلَ لَهُ: هَذَا وَقْتُكَ فَقَالَ: لَا تَمْنَعْنِي مَوْعِظَةُ الْعَبِيدِ الصَّالِحِ.

Indeed, their insistence on silence regarding this (i.e., delving into the modality of Attributes) reached such a degree that when they saw someone asking about the mutashābih (ambiguous or allegorical texts), they would go to great lengths to restrain him: sometimes with harsh words, sometimes with physical striking, and sometimes by turning away from him, indicating their intense dislike for his questioning. For this reason, when 'Umar (may Allah be pleased with him) heard that a man named Ṣabīgh was asking about the mutashābih, he prepared date-palm stalks ('arājīn an-nakhl) for him. While 'Umar was delivering a sermon, Ṣabīgh stood up and asked him about {By those [winds] that scatter dispersing,} [Adh-Dhāriyāt: 1] {And those [clouds] that carry a heavy load,} [Adh-Dhāriyāt: 2] and what follows them. 'Umar descended from the pulpit and said, 'Had I found you with your head shaven (a sign associated with the Khawārij), I would have struck that part of you wherein your eyes are (i.e., your head) with the sword.' Then he ordered him to be beaten severely and sent him to Al-Baṣrah, commanding its people not to sit with him. He remained there like a mangy camel; he would not approach any gathering but the people would say, 'The directive of the Amīr al-Mu'mīnīn (Commander of the Faithful)!' and they would disperse from him, until he repented and swore by Allah that he no longer found any of what was previously in his soul. Only then did 'Umar permit people to sit with him. Later, when the Khawārij (a deviant sect) emerged, Ṣabīgh was approached and told, 'This is your time (i.e., to join them).' He replied, 'No, the admonition of the righteous servant ('Umar) has benefited me.'

وَلَمَّا سُئِلَ مَالِكُ بْنُ أَنَسٍ—رَحِمَهُ اللَّهُ تَعَالَى—فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) كَيْفَ اسْتَوَى؟ فَأَطْرَقَ مَالِكٌ وَعَلَاهُ الرُّحْضَاءُ—يَعْنِي الْغَرَقُ—وَأَنْتَظَرَ الْقَوْمَ مَا يَجِيءُ مِنْهُ فِيهِ. فَرَفَعَ رَأْسَهُ إِلَى السَّائِلِ وَقَالَ: الْإِسْتِوَاءُ غَيْرُ مَجْهُولٍ وَالْكَفِّ غَيْرُ مَعْقُولٍ وَالْإِيْمَانُ بِهِ وَاجِبٌ وَالسُّؤَالُ عَنْهُ بِدْعَةٌ وَأَحْسَبُكَ رَجُلًا سَوِيًّا. وَأَمَرَ بِهِ فَأُخْرِجَ. وَمَنْ أَوَّلَ الْإِسْتِوَاءِ بِالْإِسْتِوَاءِ فَقَدْ أَجَابَ بِغَيْرِ مَا أَجَابَ بِهِ مَالِكٌ وَسَلَّكَ غَيْرَ سَبِيلِهِ.

When Mālik ibn Anas (may Allah Almighty have mercy on him) was asked, 'O Abā 'Abd Allāh, {The Most Gracious (Ar-Rahmān) rose over (istawā) the Throne.} [Tā Hā: 5]. How did He istawā?' Mālik bowed his head and perspiration (ar-ruḥaḍā') covered him, while the people awaited his response. Then he raised his head to the questioner and said, 'Al-istiwā' (the act of rising over) is not unknown (i.e., its meaning in the language is known); its modality (al-kayf) is inconceivable (ghayr ma'qūl); belief in it is obligatory (wājib); and asking about it (i.e., its modality) is a reprehensible innovation (bid'ah). And I deem you to be an evil man.' Then he ordered him to be removed. Whoever interprets al-istiwā' as

al-istiḥlā' (conquering or seizing control) has answered differently from Mālik and has trodden a path other than his.

وَهَذَا الْجَوَابُ مِنْ مَالِكٍ رَحِمَهُ اللَّهُ فِي الْإِسْتِوَاءِ شَافٍ كَافٍ فِي جَمِيعِ الصِّفَاتِ. مِثْلُ النُّزُولِ وَالْمَجِيءِ وَالْيَدِ وَالْوُجْهِ وَغَيْرِهَا. فَيَقَالُ فِي مِثْلِ النُّزُولِ: النُّزُولُ مَعْلُومٌ وَالْكَيْفُ مَجْهُولٌ وَالْإِيمَانُ بِهِ وَاجِبٌ وَالسُّؤَالُ عَنْهُ بَدْعَةٌ. وَهَكَذَا يُقَالُ فِي سَائِرِ الصِّفَاتِ إِذْ هِيَ بِمِثَابَةِ الْإِسْتِوَاءِ الْوَارِدِ فِي الْكِتَابِ وَالسُّنَّةِ.

This answer from Mālik (may Allah have mercy on him) regarding al-istiwa' is comprehensive and sufficient for all Attributes, such as an-Nuzūl (Divine Descent), al-Majī' (Divine Coming), al-Yad (Hand), al-Wajh (Face), and others. So, concerning an-Nuzūl, for example, it is said: 'An-Nuzūl is known (ma'lūm); its modality (al-kayf) is unknown (majhūl); belief in it is obligatory (wājib); and asking about it is a reprehensible innovation (bid'ah).' And so it is said for all other Attributes, as they are analogous to al-istiwa', which is mentioned in the Book (the Qur'ān) and the Sunnah.

وَتَبَيَّنَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ—صَاحِبِ أَبِي حَنِيفَةَ—أَنَّهُ قَالَ: 'اتَّفَقَ الْفُقَهَاءُ كُلُّهُمْ مِنَ الشَّرْقِ وَالْغَرْبِ: عَلَى الْإِيمَانِ بِالْقُرْآنِ وَالْأَحَادِيثِ الَّتِي جَاءَ بِهَا الثَّقَاتُ عَنْ رَسُولِ اللَّهِ ﷺ فِي صِفَةِ الرَّبِّ عَزَّ وَجَلَّ مِنْ غَيْرِ تَفْسِيرٍ وَلَا تَشْبِيهِ فَمَنْ فَسَّرَ شَيْئًا مِنْ ذَلِكَ فَقَدْ خَرَجَ مِمَّا كَانَ عَلَيْهِ النَّبِيُّ ﷺ وَفَارَقَ الْجَمَاعَةَ. فَإِنَّهُمْ لَمْ يَصِفُوا وَلَمْ يُفَسِّرُوا وَلَكِنْ آمَنُوا بِمَا فِي الْكِتَابِ وَالسُّنَّةِ ثُمَّ سَكَتُوا. فَمَنْ قَالَ يَقُولُ جَهْمٌ فَقَدْ فَارَقَ الْجَمَاعَةَ انْتَهَى.

It is authentically reported from Muḥammad ibn al-Ḥasan (the companion of Abū Ḥanīfah) that he said: 'All the jurists (fuqahā'), from the East and the West, have unanimously agreed upon belief in the Qur'ān and the ḥadīths that trustworthy narrators have transmitted from the Messenger of Allah (peace be upon him) concerning the Attributes of the Lord, the Mighty and Majestic, without interpretation (tafsīr), without describing their modality (waṣf), and without likening them (tashbīh) [to creation]. Whoever interprets any of that has deviated from what the Prophet (peace be upon him) was upon and has separated from the Jamā'ah (the main body of Muslims). For they (the Salaf) did not describe their modality nor interpret them [in a way that negates them]; rather, they believed in what is in the Book and the Sunnah, and then they remained silent [about their modality]. So, whoever adopts the saying of Jahm (Jahm ibn Ṣafwān, founder of the Jahmiyyah sect) has separated from the Jamā'ah.' End quote.

فَانْظُرْ—رَحِمَكَ اللَّهُ—إِلَى هَذَا الْإِمَامِ كَيْفَ حَكَى الْإِجْمَاعُ فِي هَذِهِ الْمَسْأَلَةِ وَلَا خَيْرَ فِيمَا خَرَجَ عَنْ إِجْمَاعِهِمْ. وَلَوْ لَزِمَ التَّجَسُّمُ مِنَ السُّكُوتِ عَنْ تَأْوِيلِهَا لَفَرُّوا مِنْهُ. وَأَوْلُوا ذَلِكَ؛ فَإِنَّهُمْ أَعْرَفُوا الْأُمَّةَ بِمَا يَجُوزُ عَلَى اللَّهِ وَمَا يَمْتَنِعُ عَلَيْهِ.

Look then—may Allah have mercy on you—at how this Imām reported the consensus (ijmā') on this issue. And there is no good in that which departs from their consensus. If anthropomorphism (at-tajsīm) were a necessary consequence of remaining silent about figuratively interpreting these texts, they would have fled from it and would have engaged in such interpretation, for they are the most knowledgeable of the Ummah regarding what is permissible for Allah and what is impossible for Him.

وَتَبَيَّنَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الصَّابُونِيِّ أَنَّهُ قَالَ: إِنَّ أَصْحَابَ الْحَدِيثِ الْمُتَمَسِّكِينَ بِالْكِتَابِ وَالسُّنَّةِ يَعْرِفُونَ رَبَّهُمْ تَبَارَكَ وَتَعَالَى بِصِفَاتِهِ الَّتِي نَطَقَ بِهَا كِتَابُهُ وَتَنْزِيلُهُ وَشَهِدَ لَهُ بِهَا رَسُولُهُ؛ عَلَى مَا وَرَدَتْ بِهِ الْأَخْبَارُ الصَّاحِحَةُ وَنَقَلَهُ الْعُدُولُ الثَّقَاتُ. وَلَا يَعْتَقِدُونَ تَشْبِيهَا لِصِفَاتِهِ بِصِفَاتِ خَلْقِهِ وَلَا يُكَيِّفُونَهَا تَكْيِيفَ الْمُسَبَّحَةِ وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ تَحْرِيفَ الْمُعْتَزِلَةِ وَالْجَهْمِيَّةِ. وَقَدْ أَعَادَ اللَّهُ أَهْلَ السُّنَّةِ مِنَ التَّحْرِيفِ وَالتَّكْيِيفِ وَمَنْ عَلَيْهِمُ بِالتَّنْهِيمِ وَالتَّعْرِيفِ حَتَّى سَلَكُوا سَبِيلَ التَّوْحِيدِ وَالتَّنْزِيهِ وَتَرَكُوا الْقَوْلَ بِالتَّعْطِيلِ وَالتَّشْبِيهِ وَاتَّكَنُوا بِبَعْضِ النِّقَائِصِ بِقَوْلِهِ عَزَّ مِنْ قَائِلٍ: (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ) وَيَقُولُهُ تَعَالَى: (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ).

It is authentically reported from Ismā'īl ibn 'Abd ar-Raḥmān aṣ-Ṣābūnī that he said:

'Indeed, the Aṣḥāb al-Ḥadīth (Adherents of Hadith), who hold fast to the Book and the Sunnah, know their Lord, Blessed and Exalted is He, by His Attributes with which His Book and His Revelation have spoken, and to which His Messenger (peace be upon him) testified, in accordance with the authentic narrations transmitted by upright, trustworthy narrators. They do not believe in likening (tashbīh) His Attributes to the attributes of His creation, nor do they define their modality (yukayyifunahā) in the manner of the Mushabbihah (those who liken Allah to creation), nor do they distort the words from their proper meanings (yuharrifūn al-kalim 'an mawāḍi'ihi) in the manner of the Mu'tazilah and the Jahmiyyah (deviant theological schools). Allah has protected the Ahl as-Sunnah (People of the Sunnah) from such distortion (taḥrīf) and inquiry into modality (takyīf), and He has graced them with understanding and true knowledge, such that they have trodden the path of Tawḥīd (Divine Oneness) and Tanzīh (declaring Allah free from imperfections), abandoning the discourse of Ta'tīl (divesting Allah of His Attributes) and Tashbīh (anthropomorphism). They contented themselves with negating imperfections through His saying, Mighty is the Speaker: {There is nothing like unto Him, and He is the Hearing, the Seeing.} [Ash-Shūrā: 11], and His saying, the Exalted: {And there is none co-equal or comparable unto Him.} [Al-Ikhlāṣ: 4].'

وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: مَا لَمْ يَعْرِفْهُ الْبَدْرِيُّونَ فَلَيْسَ مِنَ الدِّينِ. وَتَبَتَ عَنِ الرَّبِيعِ بْنِ سُلَيْمَانَ أَنَّهُ قَالَ: سَأَلْتُ الشَّافِعِيَّ — رَحِمَهُ اللَّهُ تَعَالَى — عَنْ صِفَاتِ اللَّهِ تَعَالَى؟ فَقَالَ: حَرَامٌ عَلَى الْعُقُولِ أَنْ تُمَثِّلَ اللَّهَ تَعَالَى؛ وَعَلَى الْأَوْهَامِ أَنْ تُحَدِّثَهُ وَعَلَى الظُّلُومِ أَنْ تُقَطِّعَ؛ وَعَلَى النُّفُوسِ أَنْ تُفَكِّرَ؛ وَعَلَى الصَّمَائِرِ أَنْ تُعَمَّقَ وَعَلَى الْخَوَاطِرِ أَنْ تُحِيطَ وَعَلَى الْعُقُولِ أَنْ تُعْقِلَ إِلَّا مَا وَصَفَ بِهِ نَفْسُهُ أَوْ عَلَى لِسَانِ نَبِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

Sa'īd ibn Jubayr said: 'Whatever the Badriyyūn (Companions who fought at the Battle of Badr) did not know is not part of the religion.' And it is authentically reported from Ar-Rabī' ibn Sulaymān that he said: I asked Imām ash-Shāfi'ī (may Allah Almighty have mercy on him) about the Attributes of Allah Almighty. He replied: 'It is forbidden for minds to make analogies concerning Allah Almighty; for imaginations to delimit Him; for conjectures to make definitive assertions; for souls to [excessively] ponder; for inner thoughts to delve deeply; for notions to encompass [Him]; and for intellects to comprehend [His reality]—except for that with which He has described Himself or [what has been described] upon the tongue of His Prophet (peace and blessings be upon him).'

وَتَبَتَ عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّهُ قَالَ: لَقَدْ تَكَلَّمْتُ مَطَرَفَ عَلَى هَذِهِ الْأَعْوَادِ بِكَلَامٍ مَا قِيلَ قَبْلَهُ وَلَا يُقَالُ بَعْدَهُ. قَالُوا: وَمَا هُوَ يَا أَبَا سَعِيدٍ؟ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي مِنَ الْإِيمَانِ بِهِ: الْجَهْلُ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ. وَقَالَ سَحْنُونُ مِنَ الْعِلْمِ بِاللَّهِ السُّكُوتُ عَنْ غَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ.

It is authentically reported from Al-Ḥasan al-Baṣrī that he said: 'Muṭarrif (ibn 'Abdillāh ibn ash-Shikhkhīr) indeed spoke from these wooden planks (i.e., the pulpit) words that were not said before him nor will be said after him.' They asked, 'And what were they, O Abā Sa'īd?' He said: 'All praise is due to Allah, part of faith in Whom is to acknowledge ignorance of anything beyond what He has described Himself with.' And Saḥnūn (ibn Sa'īd at-Tanūkhī) said: 'Part of knowing Allah is to remain silent about anything other than what He has described Himself with.'

وَتَبَتَ عَنِ الْحَمِيدِيِّ أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ — أَنَّهُ قَالَ: أَصُولُ السُّنَّةِ — فَذَكَرَ أَشْيَاءَ — ثُمَّ قَالَ: وَمَا نَطَقَ بِهِ الْقُرْآنُ وَالْحَدِيثُ مِثْلُ: (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ عَلَتْ أَيْدِيهِمْ) وَمِثْلُ: (وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ) وَمَا أَشْبَهَ هَذَا مِنَ الْقُرْآنِ وَالْحَدِيثِ لَا تَزِيدُ فِيهِ وَلَا تُنْصِرُهُ وَتَقِفْ عَلَى مَا وَقَفَ عَلَيْهِ الْقُرْآنُ وَالسُّنَّةُ وَتَقُولُ: (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) وَمَنْ زَعَمَ غَيْرَ هَذَا فَهُوَ جَهْمِيّ.

It is authentically reported from Al-Ḥumaydī, Abū Bakr 'Abd Allāh ibn az-Zubayr, that he

said: 'The foundations of the Sunnah are...'—and he mentioned several matters—then he said: 'And whatever the Qur'an and Ḥadīth have stated, such as: {And the Jews say, 'The hand of Allah is chained.' Chained are their hands...} [Al-Mā'idah: 64], and like: {...and the heavens will be folded up in His Right Hand...} [Az-Zumar: 67], and similar texts from the Qur'an and Ḥadīth—we neither add to it nor interpret it [in a way that negates its apparent meaning]. We stop where the Qur'an and Sunnah have stopped, and we say: {The Most Gracious (Ar-Raḥmān) rose over (istawā) the Throne.} [Tā Hā: 5]. Whoever claims other than this is a Jahmī (follower of Jahm ibn Ṣafwān).'

فَمَذْهَبُ السَّلَفِ رِضْوَانُ اللَّهِ عَلَيْهِمْ إِبْتِثَابُ الصِّفَاتِ وَإِجْرَاؤُهَا عَلَى ظَاهِرِهَا وَنَقْيُ الْكَيْفِيَّةِ عَنْهَا. لِأَنَّ الْكَلَامَ فِي الصِّفَاتِ فَرَعَ عَنِ الْكَلَامِ فِي الذَّاتِ وَإِبْتِثَابُ الذَّاتِ إِبْتِثَابٌ وَجُودٌ لَا إِبْتِثَابُ كَيْفِيَّةٍ فَكَذَلِكَ إِبْتِثَابُ الصِّفَاتِ. وَعَلَى هَذَا مَضَى السَّلَفُ كُلُّهُمْ، وَلَوْ ذَهَبْنَا نَذْكُرُ مَا أَهْلَعْنَا عَلَيْهِ مِنْ كَلَامِ السَّلَفِ فِي ذَلِكَ لَخَرَجْنَا عَنْ الْمَقْصُودِ فِي هَذَا الْجَوَابِ. فَمَنْ كَانَ قَصْدُهُ الْحَقَّ وَإِظْهَارَ الصَّوَابِ اكْتَفَى بِمَا قَدَّمَاهُ وَمَنْ كَانَ قَصْدُهُ الْجِدَالَ وَالْقِيلَ وَالْقَالَ وَالْمُكَابَرَةَ لَمْ يَزِدْهُ التَّطْوِيلُ إِلَّا خُرُوجًا عَنْ سَوَاءِ السَّبِيلِ وَاللَّهُ الْمَوْفِقُ.

Thus, the methodology (madhhab) of the Salaf (may Allah be pleased with them) is the affirmation of the Attributes, understanding them according to their apparent meaning (zāhiriḥā), and negating any inquiry into their modality (kayfiyyah). This is because discourse about the Attributes is a branch of discourse about the Essence (Dhāt). Affirming the Essence is an affirmation of existence, not an affirmation of modality; likewise is the affirmation of the Attributes. Upon this path, all the Salaf proceeded. If we were to mention all that we have come across from the statements of the Salaf regarding this, we would deviate from the objective of this response. Whoever's aim is the truth and the clarification of what is correct will find sufficiency in what we have presented. As for one whose aim is argumentation, idle talk (al-qīl wa al-qāl), and obstinate denial (al-mukābarah), further elaboration will only increase him in deviation from the right path (sawā' as-sabīl). And Allah is the Granter of success.

وَقَدْ ثَبَتَ مَا أَدْعَيْنَاهُ مِنْ مَذْهَبِ السَّلَفِ رِضْوَانُ اللَّهِ عَلَيْهِمْ بِمَا تَقَلَّنَاهُ جُمْلَةً عَنْهُمْ وَتَفْصِيلًا وَاعْتِرَافَ الْعُلَمَاءِ مِنْ أَهْلِ النَّقْلِ كُلُّهُمْ بِذَلِكَ. وَلَمْ أَعْلَمْ عَنْ أَحَدٍ مِنْهُمْ خِلَافًا فِي هَذِهِ الْمَسْأَلَةِ بَلْ لَقَدْ بَلَغَنِي عَنْ ذَهَبٍ إِلَى التَّأْوِيلِ لِهَذِهِ الْآيَاتِ وَالْأَخْبَارِ مِنْ أَكْبَرِهِمْ: الْإِعْتِرَافُ بِأَنَّ مَذْهَبَ السَّلَفِ فِيهَا مَا قُلْنَاهُ. وَرَأَيْتُهُ لِبَعْضِ شُيُوخِهِمْ فِي كِتَابِهِ قَالَ: اخْتَلَفَ أَصْحَابُنَا فِي أَخْبَارِ الصِّفَاتِ فَمِنْهُمْ مَنْ أَمَرَهَا كَمَا جَاءَتْ مِنْ غَيْرِ تَفْسِيرٍ وَلَا تَأْوِيلٍ مَعَ نَقْيِ النَّسْبِ عَنْهَا. وَهُوَ مَذْهَبُ السَّلَفِ فَحَصَلَ الْإِجْمَاعُ عَلَى صِحَّةِ مَا ذَكَرْنَاهُ بِقَوْلِ الْمُنَازِعِ وَالْحَمْدُ لِلَّهِ.

What we have claimed regarding the methodology of the Salaf (may Allah be pleased with them) has been established by what we have transmitted from them, both in summary and in detail, and by the acknowledgement of all scholars of transmission (Ahl an-Naql). I do not know of any disagreement from any of them on this issue. Indeed, it has reached me from some of the leading figures among those who resorted to figurative interpretation (ta'wīl) of these verses and narrations that they acknowledged that the methodology of the Salaf concerning them is as we have stated. I have seen it written by one of their shaykhs in his book: 'Our companions have differed regarding the narrations about the Attributes. Some of them affirmed them as they came, without interpretation (tafsīr) or figurative construal (ta'wīl), while negating any likeness (tashbīh) to them. And this is the methodology of the Salaf.' Thus, consensus on the correctness of what we have mentioned is established even by the admission of the disputant, and all praise is due to Allah.

وَمَا أَحْسَنَ مَا جَاءَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ أَنَّهُ قَالَ: 'عَلَيْكَ بِلُزُومِ السُّنَّةِ فَإِنَّهَا لَكَ بِإِذْنِ اللَّهِ عِصْمَةٌ. فَإِنَّ السُّنَّةَ إِنَّمَا جُعِلَتْ لِيُسْتَنَّ بِهَا وَيُقْتَصَرَ عَلَيْهَا وَإِنَّمَا سَنَّاهُ مَا قَدْ عَلِمَ مَا فِي خِلَافِهَا مِنَ الزَّلَلِ وَالْخَطَلِ وَالْحَقْمِ وَالْتَعَمُّقِ.

فَارْضَ لِنَفْسِكَ بِمَا رَضُوا بِهِ لِأَنْفُسِهِمْ. فَإِنَّهُمْ عَنْ عِلْمٍ وَقَفُوا وَبَيَّصَ نَافِذٌ كَفُّوا. وَلَهُمْ كَانُوا عَلَى كُشْفِهَا أَقْوَى. وَبِتَفْصِيلِهَا لَوْ كَانَ فِيهَا أُخْرَى وَإِنَّهُمْ لَهُمُ السَّابِقُونَ وَقَدْ بَلَغَهُمْ عَنْ نَبِيِّهِمْ مَا يَجْرِي مِنَ الْإِخْتِلَافِ بَعْدَ الْقُرُونِ الثَّلَاثَةِ؛ فَلَيْنَ كَانَ الْهُدَى مَا أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إِلَيْهِ وَلَكِنْ قُلْتُمْ حَدَّثَ بَعْدَهُمْ فَمَا أُحَدِّثُهُ إِلَّا مَنْ اتَّبَعَ غَيْرَ سَبِيلِهِمْ وَرَغِبَ بِنَفْسِهِ عَنْهُمْ وَاخْتَارَ مَا نَحْتَهُ فِكْرَهُ عَلَى مَا تَلَقَّوْهُ عَنْ نَبِيِّهِمْ؛ وَتَلَقَّاهُ عَنْهُمْ مَنْ تَبِعَهُمْ بِإِحْسَانٍ. وَلَقَدْ وَصَفُوا مِنْهُ مَا يَكْفِي؛ وَتَكَلَّمُوا مِنْهُ بِمَا يَشْفِي. فَمَنْ دُونَهُمْ مُعَصِّرٌ وَمَنْ قَوْفُهُمْ مُعَرِّطٌ. لَقَدْ قَصَرَ دُونُهُمْ أَنْاسٌ فَحَقُّوا؛ وَطَمَحَ آخَرُونَ فَعَلَّوْا؛ وَإِنَّهُمْ فِيمَا بَيْنَ ذَلِكَ لَعَلَى هُدًى مُسْتَقِيمٍ.

How excellent is what has been narrated from 'Abd al-'Aziz ibn 'Abd Allāh ibn Abī Salamah (al-Māijishūn), who said: 'Adhere firmly to the Sunnah, for it is, by Allah's permission, a protection for you. The Sunnah was established only to be followed and to be confined to. It was established by those who knew what deviation (az-zalal), error (al-khata'), folly (al-humq), and excessive delving (at-ta'ammuq) lie in opposing it. So, be content for yourself with what they were content with for themselves. For indeed, they stopped based on knowledge, and they refrained based on penetrating insight. They were more capable of uncovering its realities and more suited to elaborating on it, had there been (a need for) such. They are the forerunners, and it had reached them from their Prophet (peace be upon him) what would occur of differing after the first three generations. So, if the guidance is what you (later generations) are upon, then you have indeed preceded them to it! And if you say that something new emerged after them, then none innovated it except one who followed a path other than theirs, turned away from them in disdain, and preferred what his own intellect carved out over what they received from their Prophet (peace be upon him), and what those who followed them in excellence received from them. Indeed, they (the Salaf) described enough of it (the truth) to suffice, and they spoke of it in a way that heals. So, whoever falls short of them is deficient (muqassir), and whoever goes beyond them is excessive (mufarrit). Indeed, some people fell short of them and thus became estranged (from the truth); others overstepped and thus fell into exaggeration; while they (the Salaf), between these two extremes, are most certainly upon a straight path of guidance.'

فَصْلٌ

Section

وَأَمَّا كَوْنُهُمْ أَعْلَمَ مِنْ بَعْدِهِمْ وَأَحْكَمَ وَأَنْ مُخَالِفَهُمْ أَحَقُّ بِالْجَهْلِ وَالْحَشْوِ. فَتَبَيَّنَ ذَلِكَ بِالْقِيَاسِ الْمَعْقُولِ؛ مِنْ غَيْرِ احْتِجَاجٍ بِنَفْسِ الْإِيمَانِ بِالرَّسُولِ كَمَا قَالَ اللَّهُ: (سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ) فَأَخْبَرَ أَنَّهُ سُرِّيهِمْ الْآيَاتِ الْمُرَيَّةِ الْمَشْهُودَةِ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّ الْقُرْآنَ حَقٌّ. ثُمَّ قَالَ: (أَوَلَمْ يَكُفْ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ) أَيْ بِإِخْبَارِ اللَّهِ رَبِّكَ فِي الْقُرْآنِ وَشَهَادَتِهِ بِذَلِكَ.

As for their being more knowledgeable and wiser than those who came after them, and that their opponent is more deserving of [being described with] ignorance and superfluity (hashw), we shall clarify this through rational analogy (qiyās ma'qūl), without resorting to arguing solely from the basis of faith in the Messenger. This is as Allāh stated: {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.} [Fuṣṣilat: 53]. Thus, He informed that He would show them the visible, witnessed signs until it becomes clear to them that the Qur'ān is truth. Then He said: {And is it not sufficient concerning your Lord that He is, over all things, a Witness?} [Fuṣṣilat: 53]—meaning, by the informing of Allāh, your Lord, in the Qur'ān and His testimony to that.

فَنَقُولُ: مِنَ الْمَعْلُومِ أَنَّ أَهْلَ الْحَدِيثِ يُشَارِكُونَ كُلَّ طَائِفَةٍ فِيمَا يَتَحَلَّوْنَ بِهِ مِنْ صِفَاتِ الْكَمَالِ وَيَمْتَارُونَ عَنْهُمْ بِمَا لَيْسَ عَنْدَهُمْ. فَإِنَّ الْمُنَازَعَ لَهُمْ لَا بَدَّ أَنْ يَذْكُرَ فِيمَا يَخَالِفُهُمْ فِيهِ طَرِيقًا أُخْرَى، مِثْلَ الْمُعْقُولِ وَالْقِيَاسِ وَالرَّأْيِ وَالْكَلَامِ وَالنَّظَرِ وَالِاسْتِدْلَالَ وَالْمَحَاجَّةَ وَالْمُجَادَلَةَ وَالْمَكَاشَفَةَ وَالْمُخَاطَبَةَ وَالْوَجِدَ وَالذَّوْقَ وَنَحْوَ ذَلِكَ. وَكُلُّ هَذِهِ الطَّرِيقِ لِأَهْلِ الْحَدِيثِ صِفُوتُهَا وَخِلَاصَتُهَا: فِهِمْ أَكْمَلُ النَّاسِ عَقْلًا، وَأَعْدَلُهُمْ قِيَاسًا وَأَصُوبُهُمْ رَأْيًا وَأَسَدُهُمْ كَلَامًا وَأَصَحُّهُمْ نَظَرًا وَأَهْدَاهُمْ اسْتِدْلَالًا وَأَقْوَمُهُمْ جَدَلًا وَأَتَمُّهُمْ فِرَاسَةً وَأَصْدَقُهُمْ إِلْهَامًا وَأَحَدُهُمْ بَصَرًا وَمَكَاشَفَةً وَأَصُوبُهُمْ سَمْعًا وَمُخَاطَبَةً وَأَعْظَمُهُمْ وَأَحْسَنُهُمْ وَجَدًا وَذَوْقًا.

We say: It is well-known that Ahl al-Hadith (the People of Hadith) share with every other group the attributes of perfection with which those groups are adorned, yet they are distinguished from them by virtues not found among others. For anyone who disputes with them must, in the matter of their disagreement, resort to another path, such as reason (ma'qūl), analogy (qiyās), opinion (ra'y), speculative theology (kalām), critical examination (naẓar), inference (istidlāl), argumentation (muḥājjah), debate (mujādalah), spiritual unveiling (mukāshafah), divine address (mukhāṭabah), ecstatic experience (wajd), spiritual tasting (dhawq), and the like. And of all these paths, Ahl al-Hadith possess the purest and most refined essence. They are the most complete of people in intellect, the most just in their analogies, the most correct in their opinions, the soundest in their discourse, the most accurate in their critical examination, the best guided in their inferences, the most upright in debate, the most perfect in discernment (firāsah), the truest in inspiration (ilhām), the sharpest in insight and spiritual unveiling, the most correct in hearing and divine address, and the greatest and finest in ecstatic experience and spiritual tasting.

وَهَذَا هُوَ لِلْمُسْلِمِينَ بِالنِّسْبَةِ إِلَى سَائِرِ الْأُمَمِ وَلِأَهْلِ السُّنَّةِ وَالْحَدِيثِ بِالنِّسْبَةِ إِلَى سَائِرِ الْمِلَلِ. فَكُلُّ مَنْ اسْتَفْرَأَ أَحْوَالَ الْعَالَمِ وَجَدَ الْمُسْلِمِينَ أَحَدًا وَأَسَدَ عَقْلًا وَأَتَمُّهُمْ يَنَاقِلُونَ فِي الْمُدَّةِ الْبَسِيرَةِ مِنْ حَقَائِقِ الْعُلُومِ وَالْأَعْمَالِ أَضْعَافَ مَا يَنَالُهُ غَيْرُهُمْ فِي قُرُونٍ وَأَجْبَالٍ وَكَذَلِكَ أَهْلُ السُّنَّةِ وَالْحَدِيثِ تَجِدُهُمْ كَذَلِكَ مُتَمَتِّعِينَ. وَذَلِكَ لِأَنَّ اعْتِقَادَ الْحَقِّ الثَّابِتِ يُقَوِّي الْإِدْرَاكَ وَيُصَحِّحُهُ قَالَ تَعَالَى: (وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى) وَقَالَ: (وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ ثَبَاتًا) (وَإِذَا لَا تَنِيَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا) (وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا).

This is the case for Muslims in relation to all other nations, and for Ahl al-Sunnah wa al-Hadith (the People of the Sunnah and Hadith) in relation to all other religious communities (milal). Anyone who investigates the conditions of the world will find Muslims to be sharper and sounder in intellect, and that they attain, in a short period, multiples of the realities of knowledge and deeds that others attain over centuries and generations. Likewise, you will find Ahl al-Sunnah wa al-Hadith similarly endowed. This is because the conviction in established truth strengthens and rectifies perception. Allāh Almighty said: {And those who are guided—He increases them in guidance} [Muḥammad: 17], and He said: {And if they had done what they were instructed, it would have been better for them and a firmer position.} {And then We would have given them from Us a great reward.} {And We would have guided them to a straight path.} [An-Nisā': 66-68].

وَهَذَا يَعْلَمُ تَارَةً بِمَوَارِدِ النَّزَاجِ بَيِّنُهُمْ وَبَيِّنَ غَيْرُهُمْ فَلَا تَجِدُ مَسْأَلَةً خُولِفُوا فِيهَا إِلَّا وَقَدْ تَبَيَّنَ أَنَّ الْحَقَّ مَعَهُمْ. وَتَارَةً بِإِقْرَارِ مُخَالِفِيهِمْ وَرُجُوعِهِمْ إِلَيْهِمْ دُونَ رُجُوعِهِمْ إِلَى غَيْرِهِمْ أَوْ بِشَهَادَتِهِمْ عَلَى مُخَالِفِيهِمْ بِالضَّلَالِ وَالْجَهْلِ. وَتَارَةً بِشَهَادَةِ الْمُؤْمِنِينَ الَّذِينَ هُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ. وَتَارَةً بِأَنَّ كُلَّ طَائِفَةٍ تَعْتَصِمُ بِهِمْ فِيمَا خَالَفَتْ فِيهِ الْأُخْرَى وَتَشْهَدُ بِالضَّلَالِ عَلَى كُلِّ مَنْ خَالَفَهَا أَعْظَمَ مِمَّا تَشْهَدُ بِهِ عَلَيْهِمْ.

This is known at times through the points of dispute between them and others; you will not find an issue in which they were opposed except that it became clear that the truth

was with them. At other times, it is known by the admission of their opponents and their return to their (i.e., Ahl al-Ḥadīth's) views, rather than returning to the views of others, or by their opponents' testimony against those who differ with them (i.e., Ahl al-Ḥadīth) regarding their error and ignorance. At other times, it is known by the testimony of the believers, who are Allāh's witnesses on earth. And at other times, it is known by the fact that every group seeks support from them in matters where it differs from another, and testifies to the error of anyone who opposes it more strongly than it testifies against them (i.e., Ahl al-Ḥadīth).

فَأَمَّا شَهَادَةُ الْمُؤْمِنِينَ الَّذِينَ هُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ: فَهَذَا أَمْرٌ ظَاهِرٌ مَعْلُومٌ بِالْجَسِّ وَالتَّوَاتُرِ لِكُلِّ مَنْ سَمِعَ كَلَامَ الْمُسْلِمِينَ لَا تَجِدُ فِي الْأُمَّةِ عَظَمَ أَحَدٍ تَعْظِيمًا أَعْظَمَ مِمَّا عَظَّمُوا بِهِ وَلَا تَجِدُ غَيْرَهُمْ يَعْظُمُ إِلَّا بِقَدَرِ مَا وَافَقَهُمْ فِيهِ كَمَا لَا يُنْقَصُ إِلَّا بِقَدَرِ مَا خَالَفَهُمْ.

As for the testimony of the believers, who are Allāh's witnesses on earth, this is a manifest matter, known through sensory perception and widespread concurrent reporting (tawātur) to everyone who has heard the discourse of Muslims. You will not find anyone in the Ummah (Muslim community) revered with a reverence greater than that with which they (i.e., Ahl al-Ḥadīth and their leading figures) are revered. Nor will you find others revered except to the extent of their agreement with them, just as they are not disparaged except to the extent of their disagreement with them.

حَتَّى إِنَّكَ تَجِدُ الْمُخَالِفِينَ لَهُمْ كَلِمَةً وَقَتَ الْحَقِيقَةِ يُعَرِّضُونَ بِذَلِكَ كَمَا قَالَ الْإِمَامُ أَحْمَدُ: آيَةُ مَا بَيْنَنَا وَبَيْنَهُمْ يَوْمَ الْجَنَائِزِ فَإِنَّ الْحَيَاةَ بِسَبَبِ اشْتِرَاكِ النَّاسِ فِي الْمَعَاشِ يَعْظُمُ الرَّجُلُ طَائِفَتَهُ فَأَمَّا وَقَتَ الْمَوْتِ فَلَا بَدَّ مِنْ الْإِعْتِرَافِ بِالْحَقِّ مِنْ عُمُومِ الْخَلْقِ. وَلِهَذَا لَمْ يُعَرَفْ فِي الْإِسْلَامِ مِثْلُ جِنَازَتِهِ: مَسَحَ الْمُتَوَكِّلُ مَوْضِعَ الصَّلَاةِ عَلَيْهِ فَوَجَدَ أَلْفَ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ؛ سِوَى مَنْ صَلَّى فِي الْخَنَازِ وَالْبُيُوتِ وَأَسْلَمَ يَوْمَئِذٍ مِنَ الْيَهُودِ وَالنَّصَارَى عَشْرُونَ أَلْفًا. وَهُوَ إِنَّمَا نَبَلُ عِنْدَ الْأُمَّةِ بِاتِّبَاعِ الْحَدِيثِ وَالسُّنَّةِ.

Indeed, you find that all their opponents, at the moment of truth, acknowledge this. As Imām Aḥmad said: 'The sign distinguishing between us and them is the day of funerals.' For in life, due to people's shared interests in worldly matters, a man may exalt his own faction. But at the time of death, there is inevitably an acknowledgment of the truth from the generality of creation. This is why no funeral in Islam was known to be like his (Imām Aḥmad's): Al-Mutawakkil surveyed the place where the funeral prayer was performed for him and found one million six hundred thousand people, besides those who prayed in the inns and houses. And on that day, twenty thousand Jews and Christians embraced Islam. He only attained such nobility in the sight of the Ummah through his adherence to the Ḥadīth and the Sunnah.

وَكَذَلِكَ السَّافِعِيُّ وَإِسْحَاقُ وَعَبِيدُ اللَّهِ إِنَّمَا نَبَلُوا فِي الْإِسْلَامِ بِاتِّبَاعِ أَهْلِ الْحَدِيثِ وَالسُّنَّةِ. وَكَذَلِكَ الْبُخَارِيُّ وَأَمَّالُهُ إِنَّمَا نَبَلُوا بِذَلِكَ وَكَذَلِكَ مَالِكٌ وَالْأَوْزَاعِيُّ وَالتَّوْرِيُّ وَأَبُو حَنِيفَةَ وَعَبِيدُ اللَّهِ إِنَّمَا نَبَلُوا فِي عُمُومِ الْأُمَّةِ وَقَبْلَ قَوْلِهِمْ لَمَّا وَافَقُوا فِيهِ الْحَدِيثَ وَالسُّنَّةَ وَمَا تَكَلَّمُ فِيمَنْ تَكَلَّمَ فِيهِ مِنْهُمْ إِلَّا بِسَبَبِ الْمَوَاضِعِ الَّتِي لَمْ يَتَّفِقْ لَهُ مَتَابَعَتُهَا مِنَ الْحَدِيثِ وَالسُّنَّةِ إِنَّمَا لِعَدَمِ بَلَاغِهَا إِيَّاهُ أَوْ لِعَتِقَادِهِ ضَعْفَ دَلِيلِهَا أَوْ لُجْجَانِ غَيْرِهَا عَلَيْهَا.

Likewise, Ash-Shāfiʿī, Ishāq (ibn Rāhwayh), and others like them only achieved nobility in Islam by following Ahl al-Ḥadīth and the Sunnah. Similarly, Al-Bukhārī and his peers achieved nobility through that. And likewise, Mālik, Al-Awzāʿī, Ath-Thawrī, Abū Ḥanīfah, and others only achieved nobility among the generality of the Ummah, and their statements were accepted, when they were in accordance with the Ḥadīth and the Sunnah. And no criticism was directed at any of them, by those who did criticize, except concerning instances where they did not happen to follow the Ḥadīth and the Sunnah, either because it had not reached them, or because they believed its indication to be

weak, or because they considered something else to outweigh it.

وَكَذَلِكَ الْمَسَائِلُ الْإِعْتِقَادِيَّةُ الْخَبَرِيَّةُ؛ لَمْ يَنْبُلْ أَحَدٌ مِنَ الطَّوَائِفِ وَرُءُوسِهِمْ عِنْدَ الْأُمَّةِ إِلَّا بِمَا مَعَهُ مِنَ الْإِثْبَاتِ وَالسُّنَّةِ فَالْمُعْتَرِلَةُ أَوَّلًا—وَهُمْ فِرْسَانُ الْكَلَامِ—إِنَّمَا يُحْمَدُونَ وَيُعَظَّمُونَ عِنْدَ أَتْبَاعِهِمْ وَعِنْدَ مَنْ يُغْضِي عَنْ مَسَائِلِهِمْ لِأَجْلِ مَحَاسِنِهِمْ عِنْدَ الْمُسْلِمِينَ بِمَا وَافَقُوا فِيهِ مَذْهَبَ أَهْلِ الْإِثْبَاتِ وَالسُّنَّةِ وَالْحَدِيثِ وَرَدَّهُمْ عَلَى الرَّافِضَةِ بَعْضَ مَا خَرَجُوا فِيهِ عَنِ السُّنَّةِ وَالْحَدِيثِ: مِنْ إِمَامَةِ الْخُلَفَاءِ وَعَدَالَةِ الصَّحَابَةِ وَقَبُولِ الْأَخْبَارِ وَتَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ وَالْعُلُوفِ فِي عَلِيٍّ وَنَحْوِ ذَلِكَ.

Similarly, concerning matters of creed based on transmitted reports (al-masā'il al-i'tiqādiyyah al-khabariyyah), none of the sects or their leaders achieved nobility in the sight of the Ummah except by virtue of what they possessed of affirmation (ithbāt, i.e., affirming Allāh's attributes) and adherence to the Sunnah. The Mu'tazilah, for instance—who are the champions of kalām (speculative theology)—are only praised and esteemed by their followers, and by those among Muslims who overlook their faults for the sake of their merits, for what aligns with the school of Ahl al-Ithbāt wa as-Sunnah wa al-Ḥadīth (the People of Affirmation, the Sunnah, and Hadīth). This includes their refutation of some of the Rāfiḍah's deviations from the Sunnah and Ḥadīth, such as [affirming] the imāmate of the Caliphs, the integrity ('adālah) of the Companions, the acceptance of transmitted reports (akhbār), and [refuting] the distortion of words from their contexts and the exaggeration concerning 'Alī, and similar matters.

وَكَذَلِكَ الشَّيْعَةُ الْمُتَّفَقُونَ كَانُوا يَرْجَحُونَ عَلَى الْمُعْتَرِلَةِ بِمَا خَالَفُوهُمْ فِيهِ مِنْ إِثْبَاتِ الصِّفَاتِ وَالْقَدَرِ وَالشَّفَاعَةِ وَنَحْوِ ذَلِكَ وَكَذَلِكَ كَانُوا يَسْتَحْدُونَ بِمَا خَالَفُوا فِيهِ الْخَوَارِجَ مِنْ تَكْفِيرِ عَلِيٍّ وَعُثْمَانَ وَغَيْرِهِمَا وَمَا كَفَرُوا بِهِ الْمُسْلِمِينَ مِنَ الذُّنُوبِ وَيَسْتَحْدُونَ بِمَا خَالَفُوا فِيهِ الْمُرْجِيَّةَ مِنْ إِدْخَالِ الْوَاجِبَاتِ فِي الْإِيمَانِ. وَلِهَذَا قَالُوا بِالْمُنْزِلَةِ وَإِنْ لَمْ يَهْتَدُوا إِلَى السُّنَّةِ الْمَحْضَةِ.

Likewise, the early Shī'ah were considered preferable to the Mu'tazilah in matters where they differed from them, such as affirming the Divine Attributes, Divine Decree (Qadar), intercession (Shafā'ah), and the like. Similarly, they earned praise for opposing the Khawārij in matters such as the latter's excommunication (takfīr) of 'Alī, 'Uthmān, and others, and their excommunication of Muslims for committing sins. They also earned praise for opposing the Murji'ah by including obligatory duties within the scope of faith (īmān). This is why they (the Mu'tazilah, in a different context related to the status of a grave sinner) spoke of the 'intermediate position' (al-manzilah bayn al-manzilatayn), even if they were not guided to the pure Sunnah.

وَكَذَلِكَ مُنْكَرُهُ أَهْلُ الْإِثْبَاتِ مِثْلُ الْكَلَابِيَّةِ وَالْكَرَامِيَّةِ وَالْأَشْعَرِيَّةِ إِنَّمَا قَبِلُوا وَاتَّبَعُوا وَاسْتَحْدُوا إِلَى عُمُومِ الْأُمَّةِ بِمَا أَثْبَتُوهُ مِنْ أَصُولِ الْإِيمَانِ مِنْ إِثْبَاتِ الصَّانِعِ وَصِفَاتِهِ وَإِثْبَاتِ النَّبَوَّةِ وَالرَّدِّ عَلَى الْكُفَّارِ مِنَ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ وَبَيَانِ تَنَاقُضِ حُجَجِهِمْ وَكَذَلِكَ اسْتَحْدُوا بِمَا رَدُّوهُ عَلَى الْجَهْمِيَّةِ وَالْمُعْتَرِلَةِ؛ وَالرَّافِضَةِ وَالْقَدَرِيَّةِ مِنْ أَنْوَاعِ الْمَقَالَاتِ الَّتِي يُخَالِفُونَ فِيهَا أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ.

Similarly, the theologians among Ahl al-Ithbāt (the People of Affirmation), such as the Kullābiyyah, the Karrāmiyyah, and the Ash'ariyyah, were only accepted, followed, and earned praise from the generality of the Ummah for what they affirmed of the fundamentals of faith—such as affirming the Creator and His attributes, affirming prophethood, refuting the disbelievers among the polytheists and the People of the Book, and exposing the contradictions in their arguments. Likewise, they earned praise for what they refuted of the various assertions of the Jahmiyyah, the Mu'tazilah, the Rāfiḍah, and the Qadariyyah (those who deny Divine Decree) that contradicted Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community).

فَحَسَنَاتُهُمْ نَوَّاعِنَ: إِمَّا مُوَافَقَةُ أَهْلِ السُّنَّةِ وَالْحَدِيثِ. وَإِمَّا الرَّدُّ عَلَى مَنْ خَالَفَ السُّنَّةَ وَالْحَدِيثَ بَيَّانَ تَنَاقُضِ حُجَجِهِمْ. وَلَمْ يَتَّبِعْ أَحَدٌ مَذْهَبَ الْأَشْعَرِيِّ وَنَحْوَهُ إِلَّا لِأَحَدِ هَذَيْنِ الْوُصْفَيْنِ أَوْ كِلَيْهِمَا. وَكُلٌّ مِنْ أَحَبَّهُ وَانْتَصَرَ لَهُ مِنَ الْمُسْلِمِينَ وَعُلَمَائِهِمْ فَإِنَّمَا يُحِبُّهُ وَيَنْتَصِرُ لَهُ بِذَلِكَ.

Thus, their good deeds (ḥasanāt) are of two types: either agreement with Ahl al-Sunnah wa al-Ḥadīth, or refuting those who oppose the Sunnah and Ḥadīth by exposing the contradictions in their arguments. No one followed the school of Al-Ash'arī or similar schools except for one or both of these two reasons. And everyone among the Muslims and their scholars who loved him (Al-Ash'arī) and supported him, did so only on account of this.

فَأُتِمِّسَتْ فِي مَنَاقِبِهِ الدَّافِعُ لِلظَّنِّ وَاللَّعْنُ عَنْهُ—كَالْبَيْهَقِيِّ؛ وَالْقَشِيرِيِّ أَبِي الْقَاسِمِ؛ وَابْنُ عَسَاكَرِ الدَّمَشَقِيِّ—إِنَّمَا يَحْتَجُّونَ لِذَلِكَ بِمَا يَقُولُهُ مِنْ أَقْوَالِ أَهْلِ السُّنَّةِ وَالْحَدِيثِ أَوْ بِمَا رَدَّهُ مِنْ أَقْوَالِ مُخَالِفِيهِمْ لَا يَحْتَجُّونَ لَهُ عِنْدَ الْأُمَّةِ وَعُلَمَائِهَا وَأَمْرَائِهَا إِلَّا بِهَذَيْنِ الْوُصْفَيْنِ وَلَوْلَا أَنَّهُ كَانَ مِنْ أَقْرَبِ بَنِي جَنْسِهِ إِلَى ذَلِكَ لِأَلْحَقُوهُ بِطَبَقَتِهِ الَّذِينَ لَمْ يَكُونُوا كَذَلِكَ كَسَيِّخِهِ الْأَوَّلِ أَبِي عَلِيٍّ؛ وَوَلَدِهِ أَبِي هَاشِمٍ.

Those who authored works on his virtues (manāqib), defending him against criticism and condemnation—such as Al-Bayhaqī, Abū al-Qāsim al-Qushayrī, and Ibn 'Asākir ad-Dimashqī—only argue for this based on the statements he made that align with Ahl al-Sunnah wa al-Ḥadīth, or based on the statements of their opponents that he refuted. They do not argue in his favor before the Ummah, its scholars, and its leaders except by these two characteristics. Had he not been one of the closest of his kind to that (alignment with Sunnah and Ḥadīth), they would have relegated him to the class of those who were not so, like his first teacher, Abū 'Alī (al-Jubbā'ī), and his son, Abū Hāshim (al-Jubbā'ī).

لَكِنْ كَانَ لَهُ مِنْ مُوَافَقَةِ مَذْهَبِ السُّنَّةِ وَالْحَدِيثِ فِي الصِّفَاتِ؛ وَالْقَدَرِ وَالْإِمَامَةِ؛ وَالْفَضَائِلِ وَالشَّفَاعَةِ وَالْخَوْصِ وَالصِّرَاطِ وَالْمِيزَانِ وَلَهُ مِنَ الرَّدُّودِ عَلَى الْمُعْتَرِثَةِ وَالْقَدَرِيَّةِ؛ وَالرَّافِضِيَّةِ وَالْجَهْمِيَّةِ وَبَيَّانِ تَنَاقُضِهِمْ: مَا أَوْجَبَ أَنْ يُمْتَارَ بِذَلِكَ عَنْ أَوْلِيئِكَ؛ وَيَعْرِفَ لَهُ حَقُّهُ وَقَدْرُهُ (قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا) وَبِمَا وَافَقَ فِيهِ السُّنَّةَ وَالْحَدِيثَ صَارَ لَهُ مِنَ الْقَبُولِ وَالْإِتِّبَاعِ مَا صَارَ. لَكِنَّ الْمُوَافَقَةَ الَّتِي فِيهَا فَهْرُ الْمُخَالَفِ وَإِظْهَارُ فِسَادِ قَوْلِهِ: هِيَ مِنْ جَنْسِ الْمُجَاهِدِ الْمُتَنَصِّرِ.

However, he (Al-Ash'arī) possessed an alignment with the school of the Sunnah and Ḥadīth regarding the Divine Attributes, Divine Decree (Qadar), Imāmate, virtues (faḍā'il), intercession (shafā'ah), the Cistern (Ḥawḍ), the Bridge (Shirāt), and the Scale (Mīzān). He also had refutations of the Mu'tazilah, the Qadariyyah, the Rāfiḍah, and the Jahmiyyah, and an exposition of their contradictions, which necessitated that he be distinguished thereby from those others, and that his due right and status be recognized. {Allāh has already set for everything a [decreed] extent.} [At-Ṭalāq: 3]. And by virtue of his agreement with the Sunnah and Ḥadīth, he gained the acceptance and following that he did. However, the agreement that involves vanquishing the opponent and demonstrating the corruption of his statement is akin to the striving of a victorious mujāhid (one who strives in the path of Allāh).

فَالرَّدُّ عَلَى أَهْلِ الْبِدْعِ مُجَاهِدٌ حَتَّى كَانَ يَحْيَى بْنُ يَحْيَى يَقُولُ: الذَّبُّ عَنِ السُّنَّةِ أَفْضَلُ مِنَ الْجِهَادِ وَالْمُجَاهِدُ قَدْ يَكُونُ عَدْلًا فِي سِيَاسَتِهِ وَقَدْ لَا يَكُونُ وَقَدْ يَكُونُ فِيهِ فَجُورٌ كَمَا قَالَ النَّبِيُّ ﷺ (إِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ وَيَأْقُومُ لَا خَلَاقَ لَهُمْ) وَلِهَذَا مَضَتْ السُّنَّةُ بِأَنْ يُغْزَى مَعَ كُلِّ أَمِيرٍ بَرًّا كَانَ أَوْ فَاجِرًا وَالْجِهَادُ عَمَلٌ مُشْكُورٌ لِصَاحِبِهِ فِي الظَّاهِرِ لَا مَحَالَةَ وَهُوَ مَعَ النَّبَتَةِ الْحَسَنَةِ مُشْكُورٌ بَاطِنًا وَظَاهِرًا وَوَجْهٌ شُكْرِهِ: نَصْرُهُ لِلسُّنَّةِ وَالَّذِينَ فَهَكَذَا الْمُتَنَصِّرُ لِلْإِسْلَامِ وَالسُّنَّةِ يُشْكِرُ عَلَى ذَلِكَ مِنْ هَذَا الْوَجْهِ.

Thus, one who refutes Ahl al-Bida' (the People of Innovation) is a mujāhid. Yahyā ibn

Yahyā even used to say: 'Defending the Sunnah is more virtuous than Jihād (physical striving/warfare).' A mujāhid may be just in his conduct or he may not be, and he may possess wickedness (fujūr), as the Prophet (peace be upon him) said: '{Indeed, Allāh supports this religion even by means of a wicked man, and by peoples who have no share (of good in the Hereafter).}' [Al-Bukhārī and Muslim]. This is why the Sunnah has established that military expeditions are to be undertaken with every leader, whether righteous or wicked. Jihād is an action for which its perpetrator is undoubtedly praiseworthy in outward appearance, and with a good intention, he is praiseworthy both inwardly and outwardly. The reason for this praise is his support for the Sunnah and the religion. Similarly, one who champions Islam and the Sunnah is thanked for that from this perspective.

فَحَمَدُ الرَّجَالِ عِنْدَ اللَّهِ وَرَسُولِهِ وَعِبَادِهِ الْمُؤْمِنِينَ بِحَسَبِ مَا وَافَقُوا فِيهِ دِينَ اللَّهِ وَسُنَّةَ رَسُولِهِ وَسَرَعَهُ مِنْ جَمِيعِ الْأَصْنَافِ؛ إِذْ الْحَمْدُ إِنَّمَا يَكُونُ عَلَى الْحَسَنَاتِ. وَالْحَسَنَاتُ: هِيَ مَا وَافَقَ طَاعَةَ اللَّهِ وَرَسُولِهِ مِنَ التَّصْدِيقِ بِخَبَرِ اللَّهِ وَالطَّاعَةِ لِأَمْرِهِ، وَهَذَا هُوَ السُّنَّةُ. فَالْخَيْرُ كُلُّهُ—بِاتِّفَاقِ الْأُمَّةِ—هُوَ فِيمَا جَاءَ بِهِ الرَّسُولُ ﷺ.

Therefore, the praise of men in the sight of Allāh, His Messenger, and His believing servants is commensurate with their conformity to the religion of Allāh, the Sunnah of His Messenger (peace be upon him), and His Law, from all categories of people; for praise is only for good deeds (ḥasanāt). And good deeds are those actions that conform to obedience to Allāh and His Messenger, comprising belief in Allāh's tidings and obedience to His command—and this is the Sunnah. All good, by the consensus of the Ummah, lies in what the Messenger (peace be upon him) brought.

وَكَذَلِكَ مَا يُدْمَمُ مَنْ يُدْمَمُ مِنَ الْمُتَحَرِّفِينَ عَنِ السُّنَّةِ وَالشَّرِيعَةِ وَطَاعَةِ اللَّهِ وَرَسُولِهِ إِلَّا بِمُخَالَفَةِ ذَلِكَ. وَمَنْ تَكَلَّمَ فِيهِ مِنَ الْعُلَمَاءِ وَالْأَمْرَاءِ وَغَيْرِهِمْ إِنَّمَا تَكَلَّمَ فِيهِ أَهْلُ الْإِيمَانِ بِمُخَالَفَتِهِ السُّنَّةَ وَالشَّرِيعَةَ.

Similarly, those who are censured from among those who deviate from the Sunnah, the Shari'ah (Islamic Law), and obedience to Allāh and His Messenger are only censured for such deviation. And whoever among the scholars, rulers, or others is criticized, is criticized by the people of faith only for his opposition to the Sunnah and the Shari'ah.

وَبِهَذَا ذَمَّ السَّلَفُ وَالْأَثَمَةُ أَهْلَ الْكَلَامِ وَالْمُتَكَلِّمِينَ الصَّفَاتِيَةَ كَابْنِ كَرَامٍ؛ وَابْنِ كَلَّابٍ وَالْأَشْعَرِيَّ. وَمَا تَكَلَّمَ فِيهِ مَنْ تَكَلَّمَ مِنْ أَعْيَانِ الْأُمَّةِ وَأَيْمَنَهَا الْمُقْبُولِينَ فِيهَا مِنْ جَمِيعِ طَوَائِفِ الْفُقَهَاءِ وَأَهْلِ الْحَدِيثِ وَالصُّوفِيَّةِ إِلَّا بِمَا يَقُولُونَ إِنَّهُمْ خَالَفُوا فِيهِ السُّنَّةَ وَالْحَدِيثَ لِحَقَائِقِهِ عَلَيْهِمْ أَوْ إِعْرَاضِهِمْ عَنْهُ أَوْ لِقُتْبَضَاءِ أَصْلِ قِيَاسٍ—مَهْدُودَةٍ—رَدَّ ذَلِكَ كَمَا يَتَقَعُ نَحْوُ ذَلِكَ فِي الْمَسَائِلِ [الْعِلْمِيَّةِ]. (*)

It is for this reason that the Salaf (righteous predecessors) and the Imāms censured Ahl al-Kalām (the People of Speculative Theology) and the Mutakallimīn Shifātiyyah (theologians who affirm Divine Attributes [through Kalām methodology]), such as Ibn Karrām, Ibn Kullāb, and Al-Ash'arī. And any criticism directed by anyone towards the notable figures and accepted Imāms of the Ummah from all groups—the jurists (fuqahā'), Ahl al-Ḥadīth, and the Ṣūfīs—was only due to what they (the critics) asserted was their (the Imāms') opposition to the Sunnah and Ḥadīth, either because it was obscure to them, or they turned away from it, or because a foundational analogy they had established necessitated that (opposition), just as similar things occur in practical matters [al-masā'il al-'amaliyyah].¹

فَإِنَّ مُخَالَفَةَ الْمُسْلِمِ الصَّحِيحِ الْإِيمَانِ النَّصَّ إِنَّمَا يَكُونُ لِعَدَمِ عِلْمِهِ بِهِ أَوْ لِاعْتِقَادِهِ صِحَّةَ مَا عَارَضَهُ لَكِنْ هُوَ فِيمَا ظَهَرَ

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 255) said: 'The original text might be 'practical' rather than 'knowledge-based/theoretical'.

مِنَ السُّنَّةِ وَعَظُمَ أَمْرُهُ بِقَعِّ يَتَّبِعُ مِنَ الْمُخَالِفِ وَعُدْوَانِ فَيَسْتَحِقُّ مِنَ الدَّمِّ مَا لَا يَسْتَحِقُّهُ فِي النَّصِّ الْخَفِيِّ وَكَذَلِكَ فِيمَا يُوقِعُ الْفُرْقَةَ وَالْإِخْتِلَافَ؛ يَعْظُمُ فِيهِ أَمْرُ الْمُخَالَفَةِ لِلْسُّنَّةِ.

Indeed, a Muslim of sound faith opposing a textual proof (naṣṣ) only does so due to his lack of knowledge of it, or his belief in the validity of something that opposes it. However, concerning what is manifest of the Sunnah and of great importance, opposition occurs due to negligence and transgression on the part of the opposer, and he thus deserves censure that he would not deserve for (opposing) an obscure text. Likewise, in matters that cause division and disagreement, the gravity of opposing the Sunnah is magnified.

وَلِهَذَا اهْتَمَّ كَثِيرٌ مِنَ الْمُلُوكِ وَالْعُلَمَاءِ بِأَمْرِ الْإِسْلَامِ وَجِهَادِ أَعْدَائِهِ حَتَّى صَارُوا يَلْعَنُونَ الرَّاغِبَةَ وَالْجَهْمِيَّةَ وَغَيْرَهُمْ عَلَى الْمَنَابِرِ؛ حَتَّى لَعَنُوا كُلَّ طَائِفَةٍ رَأَوْا فِيهَا بِدْعَةً. فَلَعَنُوا الْكَلَابِيَّةَ وَالْأَشْعَرِيَّةَ: كَمَا كَانَ فِي مَمْلَكَةِ الْأَمِيرِ مُحَمَّدِ بْنِ سُبُكْتَغِينَ وَفِي ذَوَلَةِ السَّلَاجِقَةِ ابْتِدَاءً وَكَذَلِكَ الْخَلِيفَةُ الْقَادِرُ؛ رَبَّمَا اهْتَمَّ بِذَلِكَ وَاسْتَشَارَ الْمُعْتَزِلَةَ مِنَ الْفُقَهَاءِ وَرَفَعُوا إِلَيْهِ أَمْرَ الْقَاضِي أَبِي بَكْرٍ وَنَحْوَهُ وَهَمُّوا بِهِ حَتَّى كَانَ يَخْتَفِي وَإِنَّمَا تَسْتَرِّ بِمَذْهَبِ الْإِمَامِ أَحْمَدَ وَمَوَاقِفَتِهِ ثُمَّ وَلَّى النِّظَامَ وَسَعَوْا فِي رَفْعِ اللَّعْنَةِ وَاسْتَفْتَوْا مِنْ اسْتَفْتَوْهُ مِنَ فُقَهَاءِ الْعِرَاقِ كَالِدَامَغَانِيِّ الْحَنْفِيِّ وَأَبِي إِسْحَاقَ الشَّيرَازِيِّ وَفَتَوَاهُمَا حُجَّةً عَلَى مَنْ بَخَّرَاسَانَ مِنَ الْحَنْبَلِيَّةِ وَالشَّافِعِيَّةِ.

For this reason, many kings and scholars concerned themselves with the affairs of Islam and striving against its enemies, to the extent that they would curse the Rāfiḍah, the Jahmiyyah, and others from the pulpits (manābir); they even cursed every group in which they perceived an innovation (bid'ah). Thus, they cursed the Kullābiyyah and the Ash'ariyyah, as occurred in the kingdom of Amīr Maḥmūd ibn Subuktagīn and in the early Seljuk state. Likewise, the Caliph Al-Qādir perhaps concerned himself with this, consulted Mu'tazilite jurists, and they brought to his attention the case of Qāḍī Abū Bakr (al-Bāqillānī) and others like him, and they intended [harm] towards him, such that he had to go into hiding. He only found cover by [aligning with] the school of Imām Aḥmad and his agreement with it. Then Nizām (al-Mulk) came to power, and they sought to lift the curse, seeking legal verdicts (fatāwā) from jurists of Iraq whom they consulted, such as Ad-Dāmighānī the Ḥanafī and Abū Ishāq ash-Shīrāzī the Shāfi'ī; their fatwās were an argument against the Ḥanafīyyah and Shāfi'īyyah in Khurāsān.

وَقَدْ قِيلَ: إِنَّ أبا إِسْحَاقَ اسْتَفْتَى مِنْ ذَلِكَ فَأَلْزَمُوهُ وَأَفْتَوْا بِأَنَّهُ لَا يَجُوزُ لَعْنَتُهُمْ وَبَعِزَّ مَنْ يَلْعَنُهُمْ وَعَلَّلَ الدَامَغَانِيُّ: بِأَنَّهُمْ طَائِفَةٌ مِنَ الْمُسْلِمِينَ. وَعَلَّلَ أَبُو إِسْحَاقَ—مَعَ ذَلِكَ بِأَنَّ لَهُمْ ذَبًّا وَرَدًّا عَلَى أَهْلِ الْبِدْعِ الْمُخَالِفِينَ لِلْسُّنَّةِ فَلَمْ يُمْكِنِ الْمُقْبِي أَنْ يُعَلِّلَ رَفْعَ الدَّمِّ إِلَّا بِمَوَاقِفَةِ السُّنَّةِ وَالْحَدِيثِ. [وَكَذَلِكَ رَأَيْتُ فِي فِتَاوَى الْقَفِيهِ أَبِي مُحَمَّدٍ فِتْوَى طَوِيلَةً فِيهَا أَشْيَاءٌ حَسَنَةٌ قَدْ سُئِلَ بِهَا عَنْ مَسَائِلَ مُتَعَدِّدَةٍ قَالَ فِيهَا: (*)

It was said that Abū Ishāq (ash-Shīrāzī) sought to be excused from this, but they compelled him. They (Ad-Dāmighānī and Abū Ishāq) issued fatwās stating that it is not permissible to curse them (the Ash'ariyyah) and that whoever curses them should be subjected to discretionary punishment (ta'zīr). Ad-Dāmighānī reasoned that they are a group among the Muslims. Abū Ishāq, in addition to that, reasoned that they engage in defending (the faith) and refuting the People of Innovation who oppose the Sunnah. Thus, the one issuing the fatwā could not justify lifting the censure except by (citing their) agreement with the Sunnah and Ḥadīth. And similarly, I saw in the fatāwā of Al-Faqīh Abū Muḥammad a lengthy fatwā containing commendable points, in which he was asked about multiple issues. He stated therein¹:

¹ Shaykh Naṣīr ibn Ḥamad al-Fahd (p. 28) said:

Some scholars have mentioned that the jurist (al-faqīh) Abū Muḥammad referred to here is Abū Muḥammad al-

وَلَا يَجُوزُ شَغْلُ الْمَسَاجِدِ بِالْغِنَاءِ وَالرَّقْصِ وَمَخَالَطَةِ الْمُرْدَانِ وَبِعَزْرٍ فَأَعْلَهُ تَعْزِيرًا بَلِيغًا رَادِعًا وَأَمَّا لُبْسُ الْحَلَقِ وَالذَّمَالِجِ وَالسَّلَاسِلِ وَالْأَغْلَالِ وَالتَّخْتُمِ بِالْحَدِيدِ وَالتَّحَايِصِ فَبِدْعَةٌ وَشَهْوَةٌ. وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَهِيَ لَهُمْ فِي الدُّنْيَا وَهِيَ لِبَاسِ أَهْلِ النَّارِ وَهِيَ لَهُمْ فِي الْآخِرَةِ إِنْ مَاتُوا عَلَى ذَلِكَ. وَلَا يَجُوزُ السُّجُودُ لِغَيْرِ اللَّهِ مِنَ الْأَحْيَاءِ وَالْأَمْوَاتِ وَلَا تَقْبِيلُ الْقُبُورِ وَبِعَزْرٍ فَأَعْلَهُ. وَمَنْ لَعَنَ أَحَدًا مِنَ الْمُسْلِمِينَ عَزَّرَ عَلَى ذَلِكَ تَعْزِيرًا بَلِيغًا. وَالْمُؤْمِنُ لَا يَكُونُ لَمَانًا وَمَا أَقَرَّ بِهِ مِنْ عَوْدِ اللَّعْنَةِ عَلَيْهِ قَال: وَلَا تَحِلُّ الصَّلَاةُ عِنْدَ الْقُبُورِ وَلَا الْمَسِّي عَلَيْهَا مِنَ الرِّجَالِ وَالنِّسَاءِ وَلَا تَعْمَلُ مَسَاجِدَ لِلصَّلَاةِ فَإِنَّهُ (اِسْتَدَّ غَضَبَ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ).

'It is not permissible to occupy mosques with singing, dancing, or mingling with beardless youths (murdān); the one who does so is to be given a severe, deterrent discretionary punishment (ta'zīr). As for wearing rings (ḥalaq), bracelets (damālīj), chains, shackles, and rings of iron or copper, it is an innovation (bid'ah) and a means of seeking ostentation (shuhrah). The worst of matters are newly invented ones. These are for them in this world, and they are the attire of the inhabitants of the Fire; they will be for them in the Hereafter if they die upon that. It is not permissible to prostrate to anyone other than Allāh, whether living or dead, nor to kiss graves; the one who does so is to be punished. Whoever curses any Muslim is to be given a severe discretionary punishment for that. The believer is not one who frequently curses. And what he (the curser) acknowledges of the curse returning upon himself (if undeserved by the other) [is a deterrent]. He (Al-Faqīh Abū Muḥammad) said: Prayer is not permissible at graves, nor walking upon them by men or women, nor should they be taken as mosques for prayer, for indeed, {Allāh's wrath became severe upon a people who took the graves of their prophets as places of worship.} [Muwaṭṭa' Mālik].

قَالَ: وَأَمَّا لَعْنُ الْعُلَمَاءِ لِأَيِّمَةِ الْأَشْعَرِيَّةِ فَمَنْ لَعَنَهُمْ عَزَّرَ. وَعَادَتْ اللَّعْنَةُ عَلَيْهِ فَمَنْ لَعَنَ مَنْ لَيْسَ أَهْلًا لِلَّعْنَةِ وَقَعَتْ اللَّعْنَةُ عَلَيْهِ. وَالْعُلَمَاءُ أَنْصَارُ فُرُوعِ الدِّينِ وَالْأَشْعَرِيَّةُ أَنْصَارُ أَصُولِ الدِّينِ. قَالَ: وَأَمَّا دُخُولُهُمُ النَّيْرَانَ فَمَنْ لَا يَتَمَسَّكَ بِالْقُرْآنِ فَإِنَّهُ فِتْنَةٌ لَهُمْ وَمَضَلَّةٌ لِمَنْ يَرَاهُمْ كَمَا يَفْتَنُ النَّاسَ بِمَا يَظْهَرُ عَلَى يَدَيِ الدَّجَالِ فَإِنَّهُ مَنْ ظَهَرَ عَلَى يَدَيْهِ خَارِقٌ فَإِنَّهُ يُوزَنُ بِمِيزَانِ الشَّرْعِ فَإِنْ كَانَ عَلَى الْإِسْتِقَامَةِ كَانَ مَا ظَهَرَ عَلَى يَدَيْهِ كَرَامَةً وَمَنْ لَمْ يَكُنْ عَلَى الْإِسْتِقَامَةِ كَانَ ذَلِكَ فِتْنَةً كَمَا يَظْهَرُ عَلَى يَدَيِ الدَّجَالِ مِنْ إَحْيَاءِ الْمَيِّتِ وَمَا يَظْهَرُ مِنْ جَنَّتِهِ وَنَارِهِ. فَإِنَّ اللَّهَ يُضِلُّ مَنْ لَا خَلْقَ لَهُ بِمَا يَظْهَرُ عَلَى يَدَيْ هَؤُلَاءِ.

He (Al-Faqīh Abū Muḥammad) said: As for the cursing of the Imāms of the Ash'ariyyah by some scholars, whoever curses them is to be punished (ta'zīr), and the curse will return upon him. For whoever curses one who is not deserving of a curse, the curse falls upon himself. The (other) scholars are supporters of the branches of religion (furū' ad-dīn),

Juwaynī, the father of Imām al-Haramayn. Others – among them the editor of the standalone edition of Naqḍ al-Mantiq (The Refutation of Logic), p. 14 – have stated that it is al-'Izz ibn 'Abd al-Salām, and this is the correct view for three reasons:

First: The Shaykh (Ibn Taymiyyah) frequently refers to Ibn 'Abd al-Salām – may Allah have mercy on them both – by his kunyah (Abū Muḥammad) and describes him as 'al-faqīh' (the jurist). He mentioned him in this treatise (4/65), saying, 'The jurist Abū Muḥammad ibn 'Abd al-Salām used to...' And in another place (2/131), he said, 'And the jurist Abū Muḥammad ibn 'Abd al-Salām said... so the jurist Abū Muḥammad declared him a disbeliever,' and other instances.

Second: The Shaykh (Ibn Taymiyyah), may Allah have mercy on him, mentioned in this treatise his statement (4/88): 'And Abū Muḥammad used to follow the way of Abū al-Ma'ālī [al-Juwaynī, Imām al-Haramayn] in his fiqh (jurisprudence)... And Abū Muḥammad al-Juwaynī is the father of Abū al-Ma'ālī. [This implies that if 'Abū Muḥammad' were al-Juwaynī the father, the phrasing would be awkward or different, as he wouldn't be 'following' his son in this manner. The statement makes more sense if 'Abū Muḥammad' refers to al-'Izz ibn 'Abd al-Salām who might follow the school of Imām al-Haramayn Abū al-Ma'ālī al-Juwaynī].

Third: Abū Muḥammad al-Juwaynī differs from Abū Muḥammad ibn 'Abd al-Salām – may Allah have mercy on them both – in terms of staunch adherence to Ash'arism, as is apparent from their biographies and their respective creeds.

while the Ash'ariyyah are supporters of the foundations of religion (uṣūl ad-dīn). He said: As for their (i.e., certain mystics or charlatans) entering fires (as a supposed miracle), for one who does not adhere to the Qur'ān, this is a trial (fitnah) for them and a cause of misguidance for those who witness them, just as people are tried by what appears at the hands of the Dajjāl (Antichrist). For whoever manifests an extraordinary feat, it is to be weighed by the scale of the Sharī'ah. If he is upon steadfastness (istiqāmah), then what appears at his hands is a karāmah (saintly miracle). But if he is not upon steadfastness, then it is a trial, like the Dajjāl's reviving the dead and what appears of his paradise and hellfire. For Allāh misguides those who have no share (of good) by what appears at the hands of such people.

وَأَمَّا مَنْ تَمَسَّكَ بِالشَّرْعِ الشَّرِيفِ: فَإِنَّهُ لَوْ رَأَى مِنْ هَؤُلَاءِ مَنْ يَطِيرُ فِي الْهَوَاءِ؛ أَوْ يَمْشِي عَلَى الْمَاءِ؛ فَإِنَّهُ يَعْلَمُ أَنَّ ذَلِكَ فِتْنَةٌ لِلْعِبَادِ. انْتَهَى.

As for one who adheres to the noble Sharī'ah, if he were to see one of these individuals flying in the air or walking on water, he would know that this is a trial for the servants (of Allāh). End of quote.

فَالْفَقِيه أَبُو مُحَمَّدٍ أَيْضًا إِنَّمَا مَنَعَ اللَّعْنَ وَأَمَرَ بِتَعْزِيرِ اللَّاعِنِ لِأَجْلِ مَا تَصَرُّوهُ مِنْ أَسْوَاقِ الدِّينِ وَهُوَ مَا ذَكَرْنَاهُ مِنْ مُوَافَقَةِ الْقُرْآنِ وَالسُّنَّةِ وَالْحَدِيثِ وَمَنْ خَالَفَ الْقُرْآنَ وَالسُّنَّةَ وَالْحَدِيثَ.

Thus, Al-Faqīh Abū Muḥammad also forbade cursing (the Ash'ariyyah) and ordered discretionary punishment for the one who curses, on account of their support for the 'foundations of religion' (uṣūl ad-dīn), which, as we have mentioned, refers to their agreement with the Qur'ān, the Sunnah, and the Ḥadīth, and their refutation of those who oppose the Qur'ān, the Sunnah, and the Ḥadīth.

وَلِهَذَا كَانَ السَّيِّحُ أَبُو إِسْحَاقَ يَقُولُ: إِنَّمَا نَفَقَتِ الْأَشْعَرِيَّةُ عِنْدَ النَّاسِ بِإِتِّسَابِهِمْ إِلَى الْحَنَابِلَةِ وَهَذَا ظَاهِرٌ عَلَيْهِ وَعَلَى أَيْمَةِ أَصْحَابِهِ فِي كُتُبِهِمْ وَمُسْتَنَافَتِهِمْ قَبْلَ وَقُوعِ الْفِتْنَةِ الْقَشِيرَةِ بِبَغْدَادَ وَلِهَذَا قَالَ أَبُو الْقَاسِمِ بْنُ عَسَاكِرٍ فِي مَنَاقِبِهِ: مَا زَالَتْ الْحَنَابِلَةُ وَالْأَشَاعِرَةُ فِي قَدِيمِ الدَّهْرِ مَتَّفِقِينَ غَيْرَ مُتَفَرِّقِينَ حَتَّى حَدَثَتْ فِتْنَةُ ابْنِ الْقَشِيرِيِّ ثُمَّ بَعْدَ حُدُوثِ الْفِتْنَةِ وَقَبْلَهَا لَا تَجِدُ مَنْ يَمْدُحُ الْأَشْعَرِيَّ بِمَدْحِهِ؛ إِلَّا إِذَا وَافَقَ السُّنَّةَ وَالْحَدِيثَ وَلَا يَذْمُهُ مَنْ يَذْمُهُ إِلَّا بِمُخَالَفَةِ السُّنَّةِ وَالْحَدِيثِ.

This is why Shaykh Abū Ishāq (ash-Shīrāzī) used to say: 'The Ash'ariyyah only gained currency among the people through their affiliation with the Ḥanābilah.' This is evident from his (Al-Ash'arī's) works and those of the leading figures of his school in their books and compositions before the occurrence of the Qushayriyyah Fitnah (strife involving followers of Al-Qushayrī) in Baghdad. This is also why Abū al-Qāsim ibn 'Asākir said in his Manāqib (Virtues of Al-Ash'arī): 'The Ḥanābilah and the Ash'arīrah (followers of Al-Ash'arī) remained, in ancient times, in agreement, not divided, until the fitnah of Ibn al-Qushayrī occurred.' Then, both after the occurrence of the fitnah and before it, you do not find anyone praising Al-Ash'arī with any commendation except when he agreed with the Sunnah and Ḥadīth, nor does anyone censure him except for opposing the Sunnah and Ḥadīth.

وَهَذَا إِجْمَاعٌ مِنْ جَمِيعِ هَذِهِ الطَّوَائِفِ عَلَى تَعْظِيمِ السُّنَّةِ وَالْحَدِيثِ وَاتِّفَاقِ شَهَادَاتِهِمْ عَلَى أَنَّ الْحَقَّ فِي ذَلِكَ. وَلِهَذَا تَجِدُ أَكْثَرَهُمْ مُوَافِقَةً لِأَيْمَةِ السُّنَّةِ وَالْحَدِيثِ أَكْثَمَ عِنْدَ جَمِيعِهِمْ مِمَّنْ هُوَ ذُوهُ. فَالْأَشْعَرِيُّ نَفْسُهُ لَمَّا كَانَ أَقْرَبَ إِلَى قَوْلِ الْإِمَامِ أَحْمَدَ وَمَنْ قَبْلَهُ مِنْ أَيْمَةِ السُّنَّةِ كَانَ عَنْدهُمْ أَكْثَمَ مِنْ أَتْبَاعِهِ وَالْقَاضِي أَبُو بَكْرٍ بْنُ الْبَاقِلَانِي 'لَمَّا كَانَ أَقْرَبَهُمْ إِلَى ذَلِكَ كَانَ أَكْثَمَ عَنْدهُمْ مِنْ غَيْرِهِ.

This constitutes a consensus (ijmā') from all these groups on venerating the Sunnah and Ḥadīth, and an agreement in their testimonies that the truth lies therein. This is why you find that those among them who are most in agreement with the Imāms of the Sunnah

and Ḥadīth are held in greater esteem by all of them than those who are lesser in this regard. Al-Ash'arī himself, because he was closer to the position of Imām Aḥmad and the Imāms of the Sunnah before him, was held in greater esteem by them than his later followers. And Qāḍī Abū Bakr ibn al-Bāqillānī, because he was the closest of them (the Ash'arites) to that (alignment with Sunnah), was held in greater esteem by them than others.

وَأَمَّا مِثْلُ الْأُسْتَاذِ أَبِي الْمَعَالِي؛ وَأَبِي حَامِدٍ؛ وَنَحْوِهِمَا مِمَّنْ خَالَفُوا أَصُولَهُ فِي مَوَاضِعَ فَلَا تَجِدُهُمْ يُعَظِّمُونَ إِلَّا بِمَا وَافَقُوا فِيهِ السُّنَّةَ وَالْحَدِيثَ وَأَكْثَرَ ذَلِكَ تَقْلِيدُهُ مِنْ مَذْهَبِ الشَّافِعِيِّ فِي الْفِقْهِ الْمُوَافِقِ لِلْسُّنَّةِ وَالْحَدِيثِ وَمِمَّا ذَكَرُوهُ فِي الْأَصُولِ مِمَّا يُوَافِقُ السُّنَّةَ وَالْحَدِيثَ وَمَا رَدُّهُ مِمَّا يَخَالِفُ السُّنَّةَ وَالْحَدِيثَ. وَبِهَذَا الْقَدْرِ يَنْتَجِلُونَ السُّنَّةَ وَيَنْحَلُّونَهَا وَإِلَّا لَمْ يَصِحَّ ذَلِكَ.

As for figures like Al-Ustādh Abū al-Ma'ālī (al-Juwaynī) and Abū Ḥāmid (al-Ghazālī), and others like them who opposed his (Al-Ash'arī's earlier) principles in certain areas, you do not find them being esteemed except for what aligns with the Sunnah and Ḥadīth. Most of this they adopted from the Shāfi'ī school of jurisprudence (fiqh), which conforms to the Sunnah and Ḥadīth, and from what they mentioned in legal theory (uṣūl) that agrees with the Sunnah and Ḥadīth, and what they refuted of that which opposes the Sunnah and Ḥadīth. It is to this extent that they claim adherence to the Sunnah and are attributed to it; otherwise, such a claim would not be valid.

وَكَانَتْ الرَّافِضَةُ وَالْقَرَامِطَةُ—عُلَمَاؤُهَا وَأَمْرَاؤُهَا—قَدْ اسْتَظْهَرَتْ فِي أَوَائِلِ الدَّوْلَةِ السَّلْجُوقِيَّةِ حَتَّى غَلَبَتْ عَلَى السَّامِ وَالْعِرَاقِ وَأَخْرَجَتْ الْخَلِيفَةَ الْقَائِمَ بِبَغْدَادَ إِلَى تَكْرِيتَ وَحَبَسُوهُ بِهَا فِي فِتْنَةِ الْبَسَاسِيرِيِّ الشُّهُورَةِ فَجَاءَتْ بَعْدَ ذَلِكَ السَّلْجُوقِيَّةُ حَتَّى هَزَمُوهُمْ وَفَتَحُوا السَّامَ وَالْعِرَاقَ وَفَهَرُوهُمْ بِخُرَاسَانَ وَحَجَرُوهُمْ بِمِصْرَ. وَكَانَ فِي وَقْتِهِمْ مِنَ الْوُزَرَاءِ مِثْلُ: نِظَامِ الْمَلِكِ وَمِنْ الْعُلَمَاءِ مِثْلُ: أَبِي الْمَعَالِي الْجَوِينِيِّ فَصَارُوا بِمَا يَقِيمُونَهُ مِنَ السُّنَّةِ وَيَرُدُّونَهُ مِنْ بَدْعَةِ هَؤُلَاءِ وَنَحْوِهِمْ لَهُمْ مِنَ الْمَكَانَةِ عِنْدَ الْأُمَمِ بِحَسَبِ ذَلِكَ.

The Rāfiḍah and the Qarāmiṭah—their scholars and leaders—had gained ascendancy in the early period of the Seljuk state, to the point where they dominated Syria (Ash-Shām) and Iraq, and expelled the Caliph Al-Qā'im from Baghdad to Tikrit, imprisoning him there during the infamous fitnah of Al-Basāsīrī. After that, the Seljuks came, defeated them, conquered Syria and Iraq, subdued them in Khurāsān, and confined them in Egypt. During their time, there were viziers such as Nizām al-Mulk and scholars such as Abū al-Ma'ālī al-Juwaynī. By virtue of what they upheld of the Sunnah and refuted of the innovations of these (Rāfiḍah, Qarāmiṭah) and others like them, they attained a status within the Ummah commensurate with that.

وَكَذَلِكَ الْمُتَأَخَّرُونَ مِنْ أَصْحَابِ مَالِكِ بْنِ أَنَسٍ وَآلِ الْفَقْهَةِ: كَأَبِي الْوَلِيدِ الْبَاجِي وَالْقَاضِي أَبِي بَكْرٍ بْنُ الْعَرَبِيِّ وَنَحْوِهِمَا لَا يُعَظِّمُونَ إِلَّا بِمُوَافَقَةِ السُّنَّةِ وَالْحَدِيثِ وَأَمَّا الْأَكَابِرُ: مِثْلُ ابْنِ حَبِيبٍ وَابْنِ سَحْنُونَ وَنَحْوِهِمَا؛ فَلَقُوا آخِرُ.

Similarly, the later adherents of Mālik's school who agreed with him (in upholding Sunnah), such as Abū al-Walīd al-Bājī and Qāḍī Abū Bakr ibn al-'Arabī and their likes, are not esteemed except for their agreement with the Sunnah and Ḥadīth. As for the great early figures (of the Mālikī school), such as Ibn Ḥabīb and Ibn Ṣaḥnūn and their likes, they are of a different caliber (i.e., their adherence to Sunnah was more profound or foundational).

وَكَذَلِكَ أَبُو مُحَمَّدٍ بْنُ حَزْمٍ فِيمَا صَنَفَهُ مِنَ الْمَلَلِ وَالنَّحْلِ إِنَّمَا يُسْتَحَمَدُ بِمُوَافَقَةِ السُّنَّةِ وَالْحَدِيثِ مِثْلَ مَا ذَكَرَهُ فِي مَسَائِلِ الْقَدْرِ وَالْإِرْجَاءِ وَنَحْوِ ذَلِكَ بِخِلَافِ مَا انْفَرَدَ بِهِ مِنْ قَوْلِهِ فِي التَّفْصِيلِ بَيْنَ الصَّحَابَةِ. وَكَذَلِكَ مَا ذَكَرَهُ فِي بَابِ الصَّفَاتِ فَإِنَّهُ يُسْتَحَمَدُ فِيهِ بِمُوَافَقَةِ أَهْلِ السُّنَّةِ وَالْحَدِيثِ لِكُونِهِ يَنْبُتُ فِي الْأَحَادِيثِ الصَّحِيحَةِ وَيُعَظَّمُ السَّلَفَ وَأَمَّةَ الْحَدِيثِ وَيَقُولُ إِنَّهُ مُوَافِقٌ لِلْإِمَامِ أَحْمَدَ فِي مَسْأَلَةِ الْقُرْآنِ وَغَيْرِهَا وَلَا رَيْبَ أَنَّهُ مُوَافِقٌ لَهُ وَلَهُمْ فِي بَعْضِ ذَلِكَ.

Likewise, Abū Muḥammad ibn Ḥazm, in his works on religious sects and schools of thought (al-milal wa an-niḥāl), is praised only for his agreement with the Sunnah and Ḥadīth, such as what he mentioned regarding issues of Divine Decree (Qadar) and Irjā' (deferring judgment on sinners), and similar matters. This is in contrast to his unique opinions, such as his view on the ranking of preference among the Companions. Similarly, what he mentioned in the chapter on Divine Attributes (Bāb aṣ-Ṣifāt) is praised for its agreement with Ahl al-Sunnah wa al-Ḥadīth, because he affirms what is in the authentic Aḥādīth, venerates the Salaf and the Imāms of Ḥadīth, and states that he agrees with Imām Aḥmad on the issue of the Qur'ān and other matters. There is no doubt that he agrees with him (Imām Aḥmad) and with them (Ahl al-Sunnah) in some of that.

لَكِنَّ الْأَشْعَرِيَّ وَنَحْوَهُ أَغْظَمَ مُوَافَقَةً لِلْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ وَمَنْ قَبْلَهُ مِنَ الْأَئِمَّةِ فِي الْقُرْآنِ وَالصَّفَاتِ وَإِنْ كَانَ أَبُو مُحَمَّدٍ بِنَ حَزْمٍ فِي مَسَائِلِ الْإِيمَانِ وَالْقَدَرِ أَقْوَمَ مِنْ غَيْرِهِ وَأَعْلَمَ بِالْحَدِيثِ وَأَكْثَرَ تَعْظِيمًا لَهُ وَلَا هِلَةَ مِنْ غَيْرِهِ لَكِنْ قَدْ خَالَطَ مِنْ أَقْوَالِ الْفَلَّاسِفَةِ وَالْمُعْتَزِلَةِ فِي مَسَائِلِ الصَّفَاتِ مَا صَرَفَهُ عَنْ مُوَافَقَةِ أَهْلِ الْحَدِيثِ فِي مَعَانِي مَذْهَبِهِمْ فِي ذَلِكَ فَوَافَقَ هُوَلَاءَ فِي اللَّفْظِ وَهَوَلَاءَ فِي الْمَعْنَى.

However, Al-Ash'arī and those like him demonstrated greater agreement with Imām Aḥmad ibn Ḥanbal and the Imāms before him regarding the Qur'ān and the Divine Attributes, even if Abū Muḥammad ibn Ḥazm, in matters of faith (īmān) and Divine Decree (Qadar), was more upright than others, more knowledgeable of Ḥadīth, and showed greater veneration for it and its people than others. Yet, he (Ibn Ḥazm) incorporated some of the views of the philosophers and the Mu'tazilah in matters of Divine Attributes, which diverted him from agreeing with Ahl al-Ḥadīth regarding the meanings of their school of thought in that regard. Thus, he agreed with one group (Ahl al-Ḥadīth) in wording and with the other (philosophers/Mu'tazilah) in meaning.

وَبِمِثْلِ هَذَا صَارَ يَذْمُهُ مَنْ يَذْمُهُ مِنَ الْفُقَهَاءِ وَالْمُتَكَلِّمِينَ وَعُلَمَاءِ الْحَدِيثِ بِاتِّبَاعِهِ لِظَاهِرِهِ لَا بَاطِنَ لَهُ كَمَا نَفَى الْمَعَانِي فِي الْأَمْرِ وَالنَّهْيِ وَالْإِشْقَاقِ وَكَمَا نَفَى خَرَقَ الْعَادَاتِ وَنَحْوَهُ مِنْ عِبَادَاتِ الْقُلُوبِ. مَضْمُونًا إِلَى مَا فِي كَلَامِهِ مِنَ الْوَقِيعَةِ فِي الْأَكَابِرِ وَالْإِسْرَافِ فِي نَفْيِ الْمَعَانِي وَدَعْوَى مُتَابَعَةِ الظَّوَاهِرِ. وَإِنْ كَانَ لَهُ مِنَ الْإِيمَانِ وَالْدِّينِ وَالْعُلُومِ الْوَاسِعَةِ الْكَثِيرَةِ مَا لَا يَدْفَعُهُ إِلَّا مُكَابَرَةٌ وَيُوجِدُ فِي كُتُبِهِ مِنْ كَثْرَةِ الْإِطْلَاعِ عَلَى الْأَقْوَالِ وَالْمَعْرِفَةِ بِالْأَحْوَالِ؛ وَالتَّعْظِيمِ لِدَعَائِمِ الْإِسْلَامِ وَلِجَانِبِ الرِّسَالَةِ مَا لَا يَجْتَمِعُ مِثْلُهُ لِبَعْدِهِ. فَالْمَسْأَلَةُ الَّتِي يَكُونُ فِيهَا حَدِيثٌ يَكُونُ جَانِبُهُ فِيهَا ظَاهِرٌ التَّرْجِيحِ. وَلَهُ مِنْ التَّمْيِيزِ بَيْنَ الصَّحِيحِ وَالضَّوْيفِ وَالْمَعْرِفَةِ بِأَقْوَالِ السَّلَفِ مَا لَا يَكَادُ يَقَعُ مِثْلُهُ لِبَعْدِهِ مِنَ الْفُقَهَاءِ.

It is for reasons such as this that he (Ibn Ḥazm) was censured by those jurists, theologians, and Ḥadīth scholars who did censure him: for his adherence to an apparent meaning (ẓāhir) that has no underlying reality (bāṭin), as when he denied underlying meanings (ma'ānī) in commands and prohibitions and in etymological derivation (ishtiqaq), and as he denied the occurrence of breaches of natural custom (kharq al-'ādāt, i.e., miracles) and similar matters related to the worship of the heart. This was compounded by the disparagement of great figures found in his discourse, his excessiveness in negating meanings, and his claim of following apparent meanings. This is despite his possessing a degree of faith, religiosity, and vast, extensive knowledge that none but an obstinate person would deny. One finds in his books such extensive acquaintance with various opinions, knowledge of historical conditions, and veneration for the pillars of Islam and the prophetic mission, the like of which is rarely found combined in anyone else. In any issue where a Ḥadīth exists, his position on it is clearly preponderant. He possessed an ability to distinguish between authentic (ṣaḥīḥ) and weak (ḍa'īf) narrations, and a knowledge of the sayings of the Salaf, that is scarcely matched by other jurists.

وَتَعْظِيمِ أَيْمَةِ الْأُمَّةِ وَعَوَامِهَا لِلْسُنَّةِ وَالْحَدِيثِ وَأَهْلِهِ فِي الْأَصُولِ وَالْفُرُوعِ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ: أَكْثَرُ مِنْ أَنْ يُذَكَّرَ هُنَا.

The veneration shown by the Imāms of the Ummah and its common folk for the Sunnah, the Ḥadīth, and their adherents—in foundational principles (uṣūl) and secondary branches (furū'), in both sayings and deeds—is too extensive to be detailed here.

وَتَجِدُ الْإِسْلَامَ وَالْإِيمَانَ كُلَّمَا ظَهَرَ وَقَوِيَ كَانَتْ السُّنَّةُ وَأَهْلُهَا أَظْهَرَ وَأَقْوَى وَإِنْ ظَهَرَ شَيْءٌ مِنَ الْكُفْرِ وَالنِّفَاقِ ظَهَرَتْ الْبِدْعُ بِحَسَبِ ذَلِكَ مِثْلُ: دَوْلَةِ الْمُهَدِّيِّ وَالرَّشِيدِ وَنَحْوَهُمَا مِمَّنْ كَانَ يُعْظَمُ الْإِسْلَامَ وَالْإِيمَانَ وَيَغْزَوُ أَعْدَاءَهُ مِنَ الْكُفَّارِ وَالْمُنَافِقِينَ. كَانَ أَهْلُ السُّنَّةِ فِي تِلْكَ الْأَيَّامِ أَقْوَى وَأَكْثَرُ وَأَهْلُ الْبِدْعِ أَذَلُّ وَأَهْلٌ. فَإِنَّ الْمُهَدِّيَّ قَتَلَ مِنَ الْمُنَافِقِينَ الرَّنَادِقَةَ مَنْ لَا يُحْصِي عَدَدَهُ إِلَّا اللَّهُ، وَالرَّشِيدُ كَانَ كَثِيرَ الْغُرُوِّ وَالْحَجِّ.

You will find that whenever Islām and Īmān (faith) become manifest and strong, the Sunnah (Prophetic Way) and its adherents also become more evident and powerful. Conversely, if any element of Kufr (disbelief) or Nifāq (hypocrisy) appears, Bid'ah (reprehensible innovations) emerge in proportion to it. For instance, during the rule of caliphs like Al-Mahdī and Ar-Rashīd, and others similar to them who venerated Islām and Īmān and waged Jihād against their enemies from among the disbelievers and hypocrites, Ahl as-Sunnah (the People of the Sunnah) were stronger and more numerous, while Ahl al-Bid'ah (the People of Innovation) were more debased and fewer. Indeed, Al-Mahdī executed a number of hypocritical Zanādiqah (heretics, often implying dualists or crypto-pagans) so great that only Allah could count them, and Ar-Rashīd frequently engaged in military expeditions and performed the Ḥajj (pilgrimage).

وَذَلِكَ أَنَّهُ لَمَّا انْتَشَرَتِ الدَّوْلَةُ الْعَبَّاسِيَّةُ وَكَانَ فِي أَنْصَارِهَا مِنْ أَهْلِ الْمَشْرِقِ وَالْأَعَاجِمِ طَوَائِفٌ مِنَ الَّذِينَ نَعَّمَهُمُ النَّبِيُّ ﷺ حَيْثُ قَالَ: (الْفِتْنَةُ هَاهُنَا)؛ ظَهَرَ حِينَئِذٍ كَثِيرٌ مِنَ الْبِدْعِ وَغَرِبَتْ أَيْضًا إِذْ ذَاكَ طَائِفَةٌ مِنَ كُتُبِ الْأَعَاجِمِ—مِنَ الْمَجُوسِ الْقُرْسِ وَالصَّابِيِّينَ الرُّومِ وَالْمُشْرِكِينَ الْهِنْدِ—وَكَانَ الْمُهَدِّيُّ مِنْ خِيَارِ خُلَفَاءِ بَنِي الْعَبَّاسِ وَأَحْسَنِهِمْ إِمَامًا وَعَدْلًا وَجُودًا فَصَارَ يَتَّبِعُ الْمُنَافِقِينَ الرَّنَادِقَةَ كَذَلِكَ.

This was because when the Abbasid state expanded, among its supporters from the people of the East and non-Arabs were factions from those whom the Prophet (peace be upon him) described when he said, pointing towards the East: {‘The Fitnah (trial, tribulation) is over there’}; consequently, many innovations appeared at that time. Furthermore, a number of books from non-Arabs—such as the Persian Majūs (Magians or Zoroastrians), the Roman Ṣābi'īn (Sabians, often referring to Hellenized star-worshippers or Hermeticists), and the Indian Mushrikīn (polytheists)—were translated into Arabic. Al-Mahdī was among the best of the Abbasid caliphs and one of the finest among them in faith, justice, and generosity, and thus he diligently pursued these hypocritical Zanādiqah.

وَكَانَ خُلَفَاءُ بَنِي الْعَبَّاسِ أَحْسَنَ تَعَاهُدًا لِلصَّلَاةِ فِي أَوْقَاتِهَا مِنْ بَنِي أُمَيَّةٍ فَإِنَّ أَوَّلِيكَ كَانُوا كَثِيرَ الْإِضَاعَةِ لِمَوَاقِيتِ الصَّلَاةِ كَمَا جَاءَتْ فِيهِمُ الْأَحَادِيثُ: (سَيَكُونُ بَعْدِي أُمَرَاءُ يُؤَخَّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا فَصَلُّوا الصَّلَاةَ يَوْفِئَهَا وَاجْمَلُوا صَلَاتَكُمْ مَعَهُمْ نَافِلَةً).

The caliphs of Banū al-'Abbās were more diligent in observing the prayers at their prescribed times than were Banū Umayyah. The latter were often negligent regarding the prayer times, as indicated in the Aḥādīth (Prophetic traditions) concerning them, such as: {‘There will be rulers after me who will delay the prayer beyond its proper time. So, offer the prayer at its proper time, and make your prayer with them a Nāfilah (supererogatory prayer).’}

لَكِنْ كَانَتْ الْبِدْعُ فِي الْقُرُونِ الثَّلَاثَةِ الْفَاضِلَةِ مَقْمُوعَةً وَكَانَتْ السَّرِيعَةُ أَعَزَّ وَأَظْهَرَ وَكَانَ الْقِيَامُ بِجِهَادِ أَعْدَاءِ الدِّينِ مِنَ الْكَافِرِينَ وَالْمُنَافِقِينَ أَغْظَمَ.

However, during the three virtuous early centuries of Islām, innovations were suppressed,

the Shari'ah (Islamic Law) was more honored and manifest, and the undertaking of Jihād against the enemies of the religion—both disbelievers and hypocrites—was more prominent.

وَفِي ذُوْلَةِ أَبِي الْعَبَّاسِ ظَهَرَ الْخَرْمِيَّةُ وَنَحْوُهُمْ مِنَ الْمُنَافِقِينَ وَعَرَبَ مَنْ كُتِبَ الْأَوَائِلِ الْمَجْلُوبَةِ مِنْ بِلَادِ الرُّومِ مَا انْتَشَرَ بِسَبَبِهِ مَقَالَاتُ الصَّابِئِينَ وَرَأْسُ مَلُوكِ الْمُشْرِكِينَ مِنَ الْهِنْدِ وَنَحْوِهِمْ حَتَّى صَارَ بَيْنَهُ وَبَيْنَهُمْ مَوَدَّةٌ. فَلَمَّا ظَهَرَ مَا ظَهَرَ مِنَ الْكُفْرِ وَالنَّفَاقِ فِي الْمُسْلِمِينَ وَقَوِيَ مَا قَوِيَ مِنْ حَالِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ؛ كَانَ مِنْ أَثَرِ ذَلِكَ مَا ظَهَرَ مِنْ اسْتِبْلَاءِ الْجَهْمِيَّةِ؛ وَالرَّافِضَةِ؛ وَغَيْرِهِمْ مِنْ أَهْلِ الضَّلَالِ وَتَقَرُّبِ الصَّابِئَةِ وَنَحْوِهِمْ مِنَ الْمُتَفَلِّسَةِ. وَذَلِكَ بِنَوْعِ رَأْيٍ يَحْسِبُهُ صَاحِبُهُ عَقْلًا وَعَدْلًا وَإِنَّمَا هُوَ جَهْلٌ وَظُلْمٌ إِذِ التَّسْوِيَةُ بَيْنَ الْمُؤْمِنِ وَالْمُنَافِقِ؛ وَالْمُسْلِمِ وَالْكَافِرِ أَكْثَرُ الظُّلْمِ وَطَلَبَ الْهِنْدِي عِنْدَ أَهْلِ الضَّلَالِ أَكْثَرَ الْجَهْلِ فَقَوْلَهُ مِنْ ذَلِكَ مِحْنَةُ الْجَهْمِيَّةِ حَتَّى أُمْتُحِنَتِ الْأُمَّةُ بِنَفْيِ الصِّفَاتِ وَالتَّكْذِيبِ بِكَلَامِ اللَّهِ وَرُؤْيِيَةِ وَجَرَى مِنْ مِحْنَةِ الْإِمَامِ أَحْمَدَ وَغَيْرِهِ مَا جَرَى مِمَّا بَطُلَ وَصَفُهُ.

During the reign of Abū al-'Abbās Al-Ma'mūn, the Khurramiyyah (a religio-political movement with syncretic beliefs) and similar hypocritical groups emerged. He commissioned the translation of ancient books brought from Roman lands (i.e., Byzantine Empire), which led to the spread of the doctrines of the Sābi'īn. He also corresponded with polytheist kings from India and elsewhere, to the extent that cordial relations developed between them. Consequently, when disbelief and hypocrisy became manifest among Muslims, and the position of polytheists and the People of the Scripture strengthened, one of the effects was the ascendancy of the Jahmiyyah (a theological school denying many Divine Attributes), the Rāfiḍah (a term for certain extreme Shī'ī groups), and other proponents of misguidance, along with the favoring of the Sābi'īn and similar Mutafalsifah (philosophers). This was based on a type of reasoning that its advocate considered to be intellect and justice, but was, in reality, ignorance and oppression. For, equating the believer with the hypocrite, and the Muslim with the disbeliever, is the gravest form of oppression; and seeking guidance from people of misguidance is the greatest form of ignorance. This led to the Miḥnah (ordeal or inquisition) of the Jahmiyyah, whereby the Ummah (Muslim community) was tested with the denial of Divine Attributes and the rejection of Allah's Speech and His Beatific Vision (in the Hereafter). The ordeal of Imām Aḥmad and others ensued, the details of which are too extensive to recount here.

وَكَانَ فِي أَيَّامِ الْمُتَوَكِّلِ قَدْ عَزَّ الْإِسْلَامُ حَتَّى أُلْزِمَ أَهْلُ الذِّمَّةِ بِالشُّرُوطِ الْعَمَرِيَّةِ؛ وَالزُّمُورُ الصَّغَارُ فَعَزَّتِ السُّنَّةُ وَالْجَمَاعَةُ وَقُبِعَتِ الْجَهْمِيَّةُ وَالرَّافِضَةُ وَنَحْوُهُمْ.

During the days of Al-Mutawakkil, Islām became mighty, to the extent that Ahl adh-Dhimmah (non-Muslim subjects living under Muslim rule) were compelled to adhere to the 'Umarī conditions (a set of stipulations attributed to Caliph 'Umar ibn al-Khaṭṭāb outlining the rights and restrictions for non-Muslims) and were subjected to Ṣaghār (a state of subjugation or humility as per treaty terms). Consequently, the Sunnah and the Jamā'ah (the main body of Muslims adhering to the Sunnah) were honored, and the Jahmiyyah, Rāfiḍah, and their ilk were suppressed.

وَكَذَلِكَ فِي أَيَّامِ الْمُعْتَضِدِ وَالْمُهْدِي (*) وَالْقَادِرِ وَغَيْرِهِمْ مِنَ الْخُلَفَاءِ الَّذِينَ كَانُوا أَحْمَدَ سِيرَةً وَأَحْسَنَ طَرِيقَةً مِنْ غَيْرِهِمْ. وَكَانَ الْإِسْلَامُ فِي زَمَانِهِمْ أَعَزَّ وَكَانَتْ السُّنَّةُ بِحَسَبِ ذَلِكَ.

Similarly, during the reigns of Al-Mu'taḍid, Al-Mahdī, Al-Qādir, and other caliphs whose conduct was more praiseworthy and whose path was better than others, Islām was more honored in their time, and the Sunnah flourished accordingly.

¹ Shaykh Naṣir ibn Ḥamad Al-Fahd said: 'Al-Muhtadī' is the intended name in this specific context.

وَفِي دَوْلَةِ بَنِي بُوَيْه وَنَحْوِهِمُ: الْأُمَرَاءُ بِالْعَكْسِ فَإِنَّهُمْ كَانُوا فِيهِمْ أَصْنَافَ الْمَذَاهِبِ الْمَذْمُومَةِ. قَوْمٌ مِنْهُمْ زُنَادِقَةٌ وَفِيهِمْ قَرَامِطَةٌ كَثِيرَةٌ وَمُتَفَلِّسَةٌ وَمُعْتَزِّلَةٌ وَرَافِضَةٌ وَهَذِهِ الْأَشْيَاءُ كَثِيرَةٌ فِيهِمْ غَالِبَةٌ عَلَيْهِمْ. فَحَصَلَ فِي أَهْلِ الْإِسْلَامِ وَالسُّنَّةِ فِي أَيَّامِهِمْ مِنَ الْوَهْنِ مَا لَمْ يُعْرِفْ حَتَّى اسْتَوْلَى النَّصَارَى عَلَى ثُعُورِ الْإِسْلَامِ وَانْتَشَرَتْ الْقَرَامِطَةُ فِي أَرْضِ مِصْرَ وَالْمَغْرِبِ وَالْمَشْرِقِ وَغَيْرِ ذَلِكَ وَجَرَتْ حَوَادِثُ كَثِيرَةٌ.

However, during the rule of the Banū Buwayh (a Shī'ī Daylamite dynasty that controlled the Abbasid caliphate for a period) and similar regimes, the situation was reversed. Among them were various reprehensible schools of thought: some were Zanādiqah, and there were numerous Qarāmiṭah (an Ismā'īlī Shī'ī group often considered heretical), Mutafalsifah, Mu'tazilah (a rationalist theological school), and Rāfiḍah. These elements were widespread among them and held sway. Consequently, the people of Islām and the Sunnah experienced a level of weakness previously unknown during their rule, to the point that Christians seized control of Muslim frontier posts, and the Qarāmiṭah spread throughout Egypt, the Maghrib (North Africa), the Mashriq (the East), and elsewhere, and many grave events transpired.

وَلَمَّا كَانَتْ مَمْلَكَةُ مُحَمَّدِ بْنِ سَيْكَتَكِينَ مِنْ أَحْسَنِ مَمَالِكِ بَنِي جَنْسِهِ: كَانَ الْإِسْلَامُ وَالسُّنَّةُ فِي مَمْلَكَتِهِ أَعَزَّ قَائِمَةً عَزَا الْمَشْرِكِينَ مِنْ أَهْلِ الْهِنْدِ وَنَشَرَ مِنَ الْعَدْلِ مَا لَمْ يَنْشُرْهُ مِثْلُهُ. فَكَانَتْ السُّنَّةُ فِي أَيَّامِهِ ظَاهِرَةً وَالدُّعَاءُ فِي أَيَّامِهِ مَقْمُوعَةً.

And when the kingdom of Maḥmūd ibn Sabuktakīn (founder of the Ghaznavid empire) was among the best realms of his contemporaries, Islām and the Sunnah were highly honored in his domain. He waged war against the polytheists of India and established a degree of justice unmatched by his peers. Thus, during his reign, the Sunnah was manifest, and innovations were suppressed.

وَكَذَلِكَ السُّلْطَانُ نُورُ الدِّينِ مُحَمَّدُ الَّذِي كَانَ بِالشَّامِ؛ عَزَّ أَهْلُ الْإِسْلَامِ وَالسُّنَّةِ فِي زَمَانِهِ وَذَلَّ الْكُفَّارُ وَأَهْلُ الْبِدْعِ مِمَّنْ كَانَ بِالشَّامِ وَمِصْرَ وَغَيْرَهُمَا مِنَ الرَّاغِبِينَ وَالْجَهْمِيَّةِ وَنَحْوِهِمْ. وَكَذَلِكَ مَا كَانَ فِي زَمَانِهِ مِنْ خِلَافَةِ بَنِي الْعَبَّاسِ وَوَرَاةِ ابْنِ هُبَيْرَةَ لَهُمْ فَإِنَّهُ كَانَ مِنْ أَمَلٍ وَرَزَاءِ الْإِسْلَامِ. وَلِهَذَا كَانَ لَهُ مِنَ الْعِنَايَةِ بِالْإِسْلَامِ وَالْحَدِيثِ مَا لَيْسَ لِغَيْرِهِ.

Similarly, under Sulṭān Nūr ad-Dīn Maḥmūd (Zangī), who ruled in Ash-Shām (Greater Syria), the people of Islām and the Sunnah were honored in his time, while the disbelievers and the proponents of innovation—such as the Rāfiḍah, Jahmiyyah, and others in Ash-Shām, Egypt, and elsewhere—were subdued. This was also the case during his era under the Abbasid caliphate with the vizierate of Ibn Hubayrah, who was one of the most exemplary viziers in Islām. For this reason, he demonstrated a concern for Islām and Ḥadīth that was unparalleled by others.

وَمَا يُوجَدُ مِنْ إِقْرَارِ أَيْمَةِ الْكَلَامِ وَالْفَلَسَفَةِ وَشَهَادَتِهِمْ عَلَى أَنْفُسِهِمْ وَعَلَى بَنِي جَنْسِهِمْ بِالضَّلَالِ وَمِنْ شَهَادَةِ أَيْمَةِ الْكَلَامِ وَالْفَلَسَفَةِ بَعْضُهُمْ عَلَى بَعْضٍ كَذَلِكَ؛ فَأَكْثَرُ مَنْ أُنْجَسَ بِهَذَا الْمَوْضِعِ وَكَذَلِكَ مَا يُوجَدُ مِنْ رُجُوعِ أَيْمَتِهِمْ إِلَى مَذْهَبِ عُمُومِ أَهْلِ السُّنَّةِ وَعَجَازَتِهِمْ كَثِيرٌ وَأَيْمَةُ السُّنَّةِ وَالْحَدِيثِ لَا يَرْجِعُ مِنْهُمْ أَحَدٌ لِأَنَّ الْإِيمَانَ حِينَ تَخَالُطُ بِشَاشَتِهِ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ وَكَذَلِكَ مَا يُوجَدُ مِنْ شَهَادَتِهِمْ لِأَهْلِ الْحَدِيثِ بِالسَّلَامَةِ وَالْخَلَاصِ مِنْ أَنْوَاعِ الضَّلَالِ وَهُمْ لَا يَشْهَدُونَ لِأَهْلِ الْبِدْعِ إِلَّا بِالضَّلَالِ. وَهَذَا بَابٌ وَاسِعٌ كَمَا قَدْ مَنَّا.

The instances of leaders of Kalām (speculative theology) and philosophy confessing and testifying against themselves and their peers regarding their misguidance, and the testimonies of these leaders against one another, are too numerous to be accommodated in this discussion. Likewise, there are many accounts of their leaders returning to the madhhab (way or school of thought) of the generality of Ahl as-Sunnah and even their common folk. In contrast, none of the Imāms of Sunnah and Ḥadīth are found to have recanted, because 'when the delight of faith intermingles with the hearts, no one becomes displeased with it.' Similarly, there are their testimonies affirming that

Ahl al-Ḥadīth (the People of Hadith) are safe and free from various forms of misguidance, while they only testify to the misguidance of Ahl al-Bid'ah. This is a vast topic, as we have mentioned before.

وَجَمِيعُ الطَّوَائِفِ الْمُتَقَابِلَةِ مِنْ أَهْلِ الْأَهْوَاءِ تَشْهَدُ لَهُمْ بِأَنَّهُمْ أَصْلَحُ مِنَ الْآخَرِينَ وَأَقْرَبُ إِلَى الْحَقِّ فَجَدُّ كَلَامِ أَهْلِ النَّحْلِ فِيهِمْ وَحَالَتُهُمْ مَعَهُمْ بِمَنْزِلَةِ كَلَامِ أَهْلِ الْمِلَلِ مَعَ الْمُسْلِمِينَ وَحَالَتُهُمْ مَعَهُمْ.

All opposing factions from Ahl al-Ahwā' (people of desires, i.e., deviant sects) testify that Ahl al-Ḥadīth are more upright than others and closer to the truth. Thus, we find that the discourse of the proponents of various sects concerning Ahl al-Ḥadīth, and their disposition towards them, is comparable to the discourse of the adherents of other religions concerning Muslims and their disposition towards them.

وَإِذَا قَابَلْنَا بَيْنَ الطَّائِفَتَيْنِ—أَهْلَ الْحَدِيثِ وَأَهْلَ الْكَلَامِ—فَالَّذِي يَعْيبُ بَعْضُ أَهْلِ الْحَدِيثِ وَأَهْلُ الْجَمَاعَةِ يَحْسُو الْقَوْلَ: إِنَّمَا يَعْيبُهُمْ بِقِلَّةِ الْمَعْرِفَةِ؛ أَوْ بِقِلَّةِ الْفَهْمِ. أَمَّا الْأَوَّلُ: فَبِأَن يَحْتَجُّوا بِأَحَادِيثٍ ضَعِيفَةٍ أَوْ مَوْضُوعَةٍ؛ أَوْ بِأَنَّهُ لَا تَصْلُحُ لِلْإِحْتِجَاجِ. وَأَمَّا الثَّانِي: فَبِأَن لَا يَفْهَمُوا مَعْنَى الْأَحَادِيثِ الصَّحِيحَةِ بَلْ قَدْ يَقُولُونَ الْقَوْلَيْنِ الْمُتَنَاقِضَيْنِ وَلَا يَهْتَدُونَ لِلْخُرُوجِ مِنْ ذَلِكَ.

When we compare the two groups—Ahl al-Ḥadīth and Ahl al-Kalām—those who criticize some of Ahl al-Ḥadīth and Ahl al-Jamā'ah for Ḥashw al-Qawl (superfluous speech or unsubstantiated claims) do so on account of either a lack of knowledge or a deficiency in understanding. The first (lack of knowledge) manifests when they use weak or fabricated Ahādīth as proof, or narrations that are unsuitable for adducing evidence. The second (deficiency in understanding) occurs when they fail to comprehend the meaning of authentic Ahādīth, sometimes even holding two contradictory opinions without finding a way to resolve the inconsistency.

وَالْأَمْرُ رَاجِعٌ إِلَى شَيْئَيْنِ:—إِمَّا زِيَادَةُ أَقْوَالٍ غَيْرِ مُفِيدَةٍ يُظَنُّ أَنَّهَا مُفِيدَةٌ كَالْأَحَادِيثِ الْمَوْضُوعَةِ وَإِمَّا أَقْوَالٌ مُفِيدَةٌ لَكِنَّهُمْ لَا يَفْهَمُونَهَا إِذْ كَانَ اتِّبَاعُ الْحَدِيثِ يَحْتَاجُ أَوَّلًا إِلَى صِحَّةِ الْحَدِيثِ. وَثَانِيًا إِلَى فَهْمِ مَعْنَاهُ كَاتِّبَاعِ الْقُرْآنِ. فَالْخَلَلُ يَدْخُلُ عَلَيْهِمْ مِنْ تَرْكِ إِحْدَى الْمُقَدِّمَتَيْنِ. وَمَنْ عَابَهُمْ مِنَ النَّاسِ فَإِنَّمَا يَعْيبُهُمْ بِهَذَا.

The issue boils down to two things: either the addition of unbeneficial statements that are mistakenly thought to be beneficial, such as fabricated Ahādīth; or beneficial statements that they do not understand. This is because following the Ḥadīth requires, firstly, the authenticity of the Ḥadīth, and secondly, the understanding of its meaning, just as is the case with following the Qur'an. Thus, error creeps in when one of these two prerequisites is neglected. Those who criticize them do so on this basis.

وَلَا رَيْبَ أَنَّ هَذَا مَوْجُودٌ فِي بَعْضِهِمْ يَحْتَجُّونَ بِأَحَادِيثٍ مَوْضُوعَةٍ فِي مَسَائِلِ الْأُصُولِ وَالْفُرُوعِ وَبِأَنَّهُ مُنْتَعَلَةٌ وَجَوَابَاتٍ غَيْرِ صَحِيحَةٍ وَيَذْكُرُونَ مِنَ الْقُرْآنِ وَالْحَدِيثِ مَا لَا يَفْهَمُونَ مَعْنَاهُ وَرَبَّمَا تَأَوَّلُوهُ عَلَى غَيْرِ تَأْوِيلِهِ؛ وَوَضَعُوهُ عَلَى غَيْرِ مَوْضِعِهِ. ثُمَّ إِنَّهُمْ بِهَذَا الْمُتَقَوْلِ الضَّعِيفِ وَالْمَعْقُولِ السَّخِيفِ قَدْ يُكْفَرُونَ وَيُضَلَّلُونَ وَيُبَدِّعُونَ أَقْوَامًا مِنْ أَعْيَانِ الْأُمَّةِ وَيَجْهَلُونَهُمْ فِي بَعْضِهِمْ مِنَ التَّعْرِيطِ فِي الْحَقِّ وَالتَّعْدِي عَلَى الْخَلْقِ مَا قَدْ يَكُونُ بَعْضُهُ خَطَأً مَقْشُورًا وَقَدْ يَكُونُ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَقَدْ يَكُونُ مِنَ الْبِدْعِ وَالضَّلَالَاتِ الَّتِي تُوجِبُ غَلِيظَ الْعُقُوبَاتِ فَهَذَا لَا يُنْكِرُهُ إِلَّا جَاهِلٌ أَوْ ظَالِمٌ وَقَدْ رَأَيْتُ مِنْ هَذَا عَجَائِبَ.

Undoubtedly, this (fault) is found in some of them. They argue using fabricated Ahādīth in matters of Uṣūl (foundational principles) and Furu' (secondary branches of law), and rely on spurious narrations and unauthentic anecdotes. They cite from the Qur'an and Ḥadīth what they do not understand the meaning of, perhaps misinterpreting it or applying it out of context. Then, based on this weak transmitted evidence and feeble reasoning, they may declare notable figures of the Ummah to be disbelievers, misguided,

or innovators, and deem them ignorant. Thus, some of them exhibit negligence concerning the truth and transgression against creation, some of which may be a pardonable error, some may be reprehensible speech and falsehood, and some may constitute innovations and forms of misguidance that warrant severe punishment. Only an ignorant or unjust person would deny this, and I have witnessed wondrous examples of this.

لَكِنْ هُمْ بِالنَّسَبَةِ إِلَى غَيْرِهِمْ فِي ذَلِكَ كَالْمُسْلِمِينَ بِالنَّسَبَةِ إِلَى بَقِيَّةِ الْمَلَلِ وَلَا رَيْبَ أَنَّ فِي كَثِيرٍ مِنَ الْمُسْلِمِينَ مِنَ الظُّلَمِ وَالْجَهْلِ وَالْبِدْعِ وَالْفُجُورِ مَا لَا يَعْلَمُهُ إِلَّا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا لَكِنْ كُلُّ شَرٍّ يَكُونُ فِي بَعْضِ الْمُسْلِمِينَ فَهُوَ فِي غَيْرِهِمْ أَكْثَرُ وَكُلُّ خَيْرٍ يَكُونُ فِي غَيْرِهِمْ فَهُوَ فِيهِمْ أَغْلَى وَأَعْظَمُ وَهَكَذَا أَهْلُ الْحَدِيثِ بِالنَّسَبَةِ إِلَى غَيْرِهِمْ.

However, in this regard, their situation relative to others is like that of Muslims relative to other religious communities. There is no doubt that among many Muslims there exists oppression, ignorance, innovations, and wickedness, the extent of which is known only to Him Who encompasses all things in knowledge. Yet, every evil found in some Muslims is far more prevalent in non-Muslims, and every good found in non-Muslims is present in Muslims to a higher and greater degree. The same applies to Ahl al-Ḥadīth in relation to other groups.

وَبَيَّانُ ذَلِكَ: أَنَّ مَا ذُكِرَ مِنْ فَضْلِ الْكَلَامِ الَّذِي لَا يُفِيدُ مَعَ اعْتِقَادِ أَنَّهُ طَرِيقٌ إِلَى التَّصَوُّرِ وَالتَّصَدِيقِ—هُوَ فِي أَهْلِ الْكَلَامِ وَالْمُنْطِقِ أَضْعَافٌ أَضْعَافٌ مَا هُوَ فِي أَهْلِ الْحَدِيثِ؛ فَبِإِزَاءِ اخْتِجَاجِ أُولَئِكَ بِالْحَدِيثِ الضَّعِيفِ اخْتِجَاجٌ هَؤُلَاءِ بِالْحُدُودِ وَالْأَقْسَى الْكَثِيرَةِ الْعَقِيَّةِ؛ الَّتِي لَا تُفِيدُ مَعْرِفَةً، بَلْ تُفِيدُ جَهْلًا وَضَلَالًا وَبِإِزَاءِ تَكَلُّمِ أُولَئِكَ بِأَحَادِيثٍ لَا يَفْهَمُونَ مَعْنَاهَا تَكَلُّفٌ هَؤُلَاءِ مِنَ الْقَوْلِ بِغَيْرِ عِلْمٍ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ وَأَكْثَرُ وَمَا أَحْسَنَ قَوْلَ الْإِمَامِ أَحْمَدَ: ضَعِيفُ الْحَدِيثِ خَيْرٌ مِنْ رَأْيِ فَلَانٍ.

To clarify: the aforementioned superfluous speech that yields no benefit, despite the belief that it is a path to conceptualization and affirmation, is found among the Ahl al-Kalām and logicians many, many times more than it is among Ahl al-Ḥadīth. In contrast to the former's (Ahl al-Ḥadīth's) occasional use of weak Ḥadīth, the latter (Ahl al-Kalām) employ numerous sterile definitions and analogies that do not yield knowledge but rather lead to ignorance and misguidance. And in contrast to the former's speaking about Ahādīth whose meaning they do not fully grasp, the latter's affectation in speaking without knowledge is far greater and more extensive. How excellent is the saying of Imām Aḥmad: 'A weak Ḥadīth is better than the opinion of so-and-so.'

ثُمَّ لِأَهْلِ الْحَدِيثِ مِنَ الْمَرْبَةِ: أَنَّ مَا يَقُولُونَهُ مِنَ الْكَلَامِ الَّذِي لَا يَفْهَمُهُ بَعْضُهُمْ هُوَ كَلَامٌ فِي نَفْسِهِ حَقٌّ وَقَدْ آمَنُوا بِذَلِكَ وَأَمَّا الْمُتَكَلِّمَةُ: فَيَتَكَلَّفُونَ مِنَ الْقَوْلِ مَا لَا يَفْهَمُونَهُ وَلَا يَعْلَمُونَ أَنَّهُ حَقٌّ وَأَهْلُ الْحَدِيثِ لَا يَسْتَدِلُّونَ بِحَدِيثٍ ضَعِيفٍ فِي نَقْضِ أَصْلِ عَظِيمٍ مِنْ أَصُولِ الشَّرِيعَةِ بَلْ إِمَّا فِي تَأْيِيدِهِ؛ وَإِمَّا فِي قَرْعِ مِنَ الْفُرُوعِ وَأُولَئِكَ يَحْتَجُّونَ بِالْحُدُودِ وَالْمَقَابِيسِ الْفَاسِدَةِ فِي نَقْضِ الْأُصُولِ الْحَقَّةِ الثَّابِتَةِ.

Furthermore, Ahl al-Ḥadīth possess the distinction that the statements some of them make without fully understanding them are, in themselves, true, and they have faith in that. As for the Mutakallimūn (speculative theologians), they contrive statements that they neither understand nor know to be true. Ahl al-Ḥadīth do not use a weak Ḥadīth to negate a major principle of the Sharī'ah; rather, they use it either to support such a principle or in a subsidiary matter. In contrast, those others (Mutakallimūn) use corrupt definitions and analogies to negate established, authentic principles.

إِذَا عَرِفَ هَذَا فَقَدْ قَالَ اللَّهُ تَعَالَى عَنْ أَتْبَاعِ الْأَيْمَةِ مِنَ أَهْلِ الْمَلَلِ الْمُخَالِفِينَ لِلرُّسُلِ: (فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَّحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ) وَقَالَ تَعَالَى: (يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ) إِلَى قَوْلِهِ: (وَالْعَنَهُمْ لَعْنًا كَبِيرًا) وَمِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ.

Once this is understood, consider that Allah Almighty says regarding the followers of leaders from religious communities who opposed the Messengers: {And when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge [Ghāfir: 83]}. And He Almighty says: {On the Day their faces will be turned about in the Fire, they will say, 'Oh, we wish we had obeyed Allah and obeyed the Messenger!'} up to His statement: {and curse them with a great curse [Al-Aḥzāb: 66-68]}. Examples like this are numerous in the Qur'an.

وَإِذَا كَانَتْ سَعَادَةُ الدُّنْيَا وَالْآخِرَةِ هِيَ بِاتِّبَاعِ الْمُرْسَلِينَ. فَمِنَ الْمَعْلُومِ أَنَّ أَحَقَّ النَّاسِ بِذَلِكَ: هُمُ الَّذِينَ أَعْلَمَهُمْ بِأَنَارِ الْمُرْسَلِينَ وَأَتَّبَعَهُمْ لِذَلِكَ فَالْعَالِمُونَ بِأَقْوَالِهِمْ وَأَفْعَالِهِمْ الْمُتَّبِعُونَ لَهَا هُمُ أَهْلُ السَّعَادَةِ فِي كُلِّ زَمَانٍ وَمَكَانٍ وَهُمْ الطَّائِفَةُ النَّاجِيَةُ مِنْ أَهْلِ كُلِّ مِلَّةٍ وَهُمْ أَهْلُ السَّنَةِ وَالْحَدِيثِ مِنْ هَذِهِ الْأُمَّةِ. فَإِنَّهُمْ يُنْشَارُونَ سَائِرَ الْأُمَمِ فِيمَا عِنْدَهُمْ مِنْ أُمُورِ الرِّسَالَةِ وَيُمْتَازُونَ عَنْهُمْ بِمَا اخْتَصَّوْا بِهِ مِنَ الْعِلْمِ الْمُرُوثِ عَنِ الرَّسُولِ؛ وَمِمَّا يَجْهَلُهُ غَيْرُهُمْ أَوْ يَكْذِبُ بِهِ.

Since happiness in this world and the Hereafter is achieved by following the Messengers, it is evident that those most deserving of it are the most knowledgeable of the Messengers' traditions and the most diligent in following them. Thus, those who know their sayings and actions and adhere to them are the people of happiness in every time and place. They are the saved group from every religious community, and they are Ahl as-Sunnah wa'l-Ḥadīth (the People of the Sunnah and Hadīth) from this Ummah. They share with the rest of the Ummah what they possess of the affairs of the Prophetic Message, but they are distinguished from them by the specialized knowledge inherited from the Messenger (peace be upon him), which others are ignorant of or deny.

وَالرُّسُلُ—صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ—عَلَيْهِمُ الْبَلَاغُ الْمُبِينُ وَقَدْ بَلَّغُوا الْبَلَاغَ الْمُبِينُ. وَخَاتَمَ الرُّسُلَ مُحَمَّدٌ ﷺ أَنْزَلَ اللَّهُ كِتَابَهُ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمَهْمِئًا عَلَيْهِ؛ فَهُوَ الْأَمِينُ عَلَى جَمِيعِ الْكُتُبِ وَقَدْ بَلَّغَ أَتْبَاعُ الْبَلَاغِ وَأَتَمَّهُ وَأَكْمَلَهُ وَكَانَ أَنْصَحَ الْخَلْقِ لِعِبَادِ اللَّهِ وَكَانَ بِالْمُؤْمِنِينَ رَعُوفًا رَحِيمًا بَلَّغَ الرِّسَالَةَ وَأَدَّى الْأَمَانَةَ وَجَاهَدَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَبَدَ اللَّهَ حَتَّى آثَأَ الْيَقِينَ. فَاسْعَدَ الْخَلْقَ وَأَعْظَمَهُمْ نَعِيمًا وَأَعْلَاهُمْ دَرَجَةً: أَعْظَمَهُمْ اتِّبَاعًا وَمُؤَافَقَةً لَهُ عِلْمًا وَعَمَلًا.

The Messengers—may Allah's blessings and peace be upon them—were entrusted with clear conveyance, and they indeed delivered the clear message. Allah revealed the Book to the Seal of the Messengers, Muḥammad (peace be upon him), confirming the Scripture that came before it and as a guardian over it; thus, he is the trustworthy custodian of all scriptures. He delivered the clearest, most complete, and most perfect message. He was the most sincere of creation towards Allah's servants and was kind and merciful to the believers. He conveyed the Message, fulfilled the trust, strove in Allah's cause with the utmost striving, and worshipped Allah until certainty (death) came to him. Therefore, the happiest of creation, the greatest in bliss, and the highest in rank are those who are most profound in following and conforming to him in knowledge and action.

وَأَمَّا غَيْرُ أَتْبَاعِهِ مِنْ أَهْلِ الْكَلَامِ؛ فَالْكَلَامُ فِي أَقْسِيَّتِهِ الَّتِي هِيَ حُجَّتُهُمْ وَبَرَاهِينُهُمْ عَلَى مَعَارِفِهِمْ وَعُلُومِهِمْ وَهَذَا يَدْخُلُ فِيهِ كُلُّ مَنْ خَالَفَ شَيْئًا مِنَ السَّنَةِ وَالْحَدِيثِ؛ مِنَ الْمُتَكَلِّمِينَ وَالْفَلَاسِفَةِ. فَالْكَلَامُ فِي هَذَا الْمَقَامِ وَاسِعٌ لَا يَنْضَبِطُ هُنَا لِكِنَّ الْمَعْلُومِ مِنْ حَيْثُ الْجُمْلَةِ: أَنَّ الْفَلَاسِفَةَ وَالْمُتَكَلِّمِينَ مِنْ أَكْثَرِ بَنِي آدَمَ حَشَوُا وَقَوْلًا لِلْبَاطِلِ وَتَكْذِيبًا لِلْحَقِّ فِي مَسَائِلِهِمْ وَدَلَالِيهِمْ؛ لَا يَكَاذُ—وَاللَّهُ أَعْلَمُ—تَخْلُو لَهُمْ مَسْأَلَةٌ وَاحِدَةٌ عَنْ ذَلِكَ.

As for those other than his followers from Ahl al-Kalām, the discussion concerns their analogies, which constitute their arguments and proofs for their cognitions and sciences. This includes everyone who opposes anything from the Sunnah and Ḥadīth, be they from the Mutakallimīn or the philosophers. The discourse on this matter is extensive and cannot be fully contained here. However, it is generally known that philosophers and Mutakallimīn are among the foremost of humankind in superfluous speech (hashw), uttering falsehood, and denying the truth in their propositions and their proofs; hardly a

single issue of theirs—and Allah knows best—is free from that.

وَأَذْكُرُ أَنِّي قُلْتُ مَرَّةً لِبَعْضِ مَنْ كَانَ يَنْتَصِرُ لَهُمْ مِنَ الْمَشْغُوفِينَ بِهِمْ—وَأَنَا إِذْ ذَاكَ صَغِيرٌ قَرِيبُ الْعَهْدِ مِنَ الْإِحْتِلَامِ—كُلُّ مَا يَقُولُهُ هَؤُلَاءِ فَفِيهِ بَاطِلٌ إِمَّا فِي الدَّلَائِلِ وَإِمَّا فِي الْمَسَائِلِ إِمَّا أَنْ يَقُولُوا مَسْأَلَةٌ تَكُونُ حَقًّا لَكِنْ يُعَيِّنُونَ عَلَيْهَا أُدْلَةً ضَعِيفَةً وَإِمَّا أَنْ تَكُونَ الْمَسْأَلَةُ بَاطِلًا. فَأَخَذَ ذَلِكَ الْمَشْغُوفُ بِهِمْ يُعْظَمُ هَذَا وَذَكَرَ مَسْأَلَةَ التَّوْحِيدِ فَقُلْتُ: التَّوْحِيدُ حَقٌّ. لَكِنْ أَذْكُرُ مَا شِئْتُ مِنْ أُدْلِيهِمُ الَّتِي تَعْرِفُهَا حَتَّى أَذْكُرَ لَكَ مَا فِيهِ. فَذَكَرَ بَعْضَهَا بِحُرُوفِهِ حَتَّى فَيَمَّ الْغَلَطَ وَذَهَبَ إِلَى ابْنِهِ—وَكَانَ أَيْضًا مِنَ الْمُتَعَصِّبِينَ لَهُمْ—فَذَكَرَ ذَلِكَ لَهُ قَالَ فَأَخَذَ يُعْظَمُ ذَلِكَ عَلَيَّ فَقُلْتُ: أَنَا لَا أَشْكُ فِي التَّوْحِيدِ وَلَكِنْ أَشْكُ فِي هَذَا الدَّلِيلِ الْمَعْيَنِ.

I recall once saying to someone who championed them, being infatuated with them—and I was young at the time, having recently reached puberty—‘Everything these people say contains falsehood, either in its proofs or in its propositions. Either they state a proposition that is true but support it with weak evidence, or the proposition itself is false.’ That infatuated person began to extol this and mentioned the ‘issue of Tawhīd (Divine Oneness).’ I replied, ‘Tawhīd is true. However, mention any of their proofs for it that you know, so I can point out what is flawed in it.’ He mentioned one of them verbatim, until he understood the error. He then went to his son—who was also a staunch supporter of theirs—and mentioned this to him. He said that his son began to express great surprise at my assertion. So I said, ‘I do not doubt Tawhīd, but I doubt this specific proof.’

وَيَذْكُرُكَ عَلَى ذَلِكَ أُمُورٌ:—أَحَدُهَا: أَنَّكَ تَجِدُهُمْ أَعْظَمَ النَّاسِ شَكًّا وَاضْطِرَابًا وَأَضْعَفَ النَّاسِ عِلْمًا وَبَقِيَّةً وَهَذَا أَمْرٌ يَجِدُونَهُ فِي أَنْفُسِهِمْ وَيَشْهَدُهُ النَّاسُ مِنْهُمْ وَسَوَاهِدُ ذَلِكَ أَعْظَمُ مِنْ أَنْ تُذَكِّرَ هُنَا. وَإِنَّمَا فَضِيلَةُ أَحَدِهِمْ بِاقْتِدَارِهِ عَلَى الْإِعْتِرَاضِ وَالْقَدَحِ وَالْجَدَلِ وَمِنْ الْمَعْلُومِ: أَنَّ الْإِعْتِرَاضَ وَالْقَدَحَ لَيْسَ بِعِلْمٍ وَلَا فِيهِ مَنَفَعَةٌ وَأَحْسَنُ أَحْوَالِ صَاحِبِهِ: أَنْ يَكُونَ بِمَنْزِلَةِ الْعَامِّيِّ وَإِنَّمَا الْعِلْمُ فِي جَوَابِ السُّؤَالِ. وَلِهَذَا تَجِدُ غَالِبَ حُجَجِهِمْ تَتَكَافَأُ إِذْ كُلُّ مُنْهَمُ يَقْدَحُ فِي أُدْلِيَةِ الْآخَرِ.

Several matters indicate this to you: Firstly, you find them to be the people most prone to doubt and confusion, and the weakest in knowledge and certainty. This is something they find within themselves, and others observe it in them; the evidences for this are too numerous to mention here. The supposed virtue of one of them lies merely in his ability to raise objections, criticize, and debate. It is well-known that raising objections and criticizing do not constitute knowledge, nor is there any benefit in them. The best state of such a person is to be like a common layman; true knowledge lies in answering the question. This is why you find that most of their arguments are mutually neutralizing, as each of them refutes the evidence of the other.

وَقَدْ قِيلَ: إِنَّ الْأَشْعَرِيَّ—مَعَ أَنَّهُ مِنْ أَقْرَبِهِمْ إِلَى السُّنَّةِ وَالْحَدِيثِ وَأَعْلَمِهِمْ بِذَلِكَ—صَنَّفَ فِي آخِرِ عُمُرِهِ كِتَابًا فِي تَكَاْفُؤِ الْأَدْلَةِ يَعْنِي أُدْلَةَ عِلْمِ الْكَلَامِ فَإِنَّ ذَلِكَ هُوَ صِنَاعَتُهُ الَّتِي يُحْسِنُ الْكَلَامَ فِيهَا وَمَا زَالَ أَيْمَنُهُمْ يُخْبِرُونَ بِعَدَمِ الْأَدْلَةِ وَالْهَدْيِ فِي طَرِيقِهِمْ كَمَا ذَكَرْنَاهُ عَنْ أَبِي حَامِدٍ وَغَيْرِهِ حَتَّى قَالَ أَبُو حَامِدٍ الْغَزَالِيُّ أَكْثَرَ النَّاسِ شَكًّا عِنْدَ الْمَوْتِ أَهْلُ الْكَلَامِ.

It has been said that Al-Ash‘arī—despite being one of those closest to the Sunnah and Ḥadīth and most knowledgeable thereof among them—authored a book towards the end of his life on Takāfu’ al-Adillah (the equivalence or mutual refutation of proofs), meaning the proofs of ‘Ilm al-Kalām (speculative theology), for that was his area of expertise in which he excelled. Their leading figures continually reported the absence of definitive proofs and guidance in their path, as we mentioned from Abū Ḥāmid (Al-Ghazālī) and others, to the extent that Abū Ḥāmid Al-Ghazālī said: ‘The people most afflicted by doubt at the time of death are the Ahl al-Kalām.’

وَهَذَا أَبُو عَبْدِ اللَّهِ الرَّازِي مِنْ أَعْظَمِ النَّاسِ فِي هَذَا الْبَابِ—بَابِ الْحِيرَةِ وَالشَّكِّ وَالِاضْطِرَابِ—لَكِنْ هُوَ مُسْرِفٌ فِي هَذَا

الْبَابِ؛ بِحَيْثُ لَهُ نَهْمَةٌ فِي التَّشْكِيكِ دُونَ التَّحْقِيقِ بِخِلَافِ غَيْرِهِ؛ فَإِنَّهُ يُحَقِّقُ شَيْئًا وَيَنْتَبِثُ عَلَى نَوْعٍ مِنَ الْحَقِّ لَكِنَّ بَعْضَ النَّاسِ قَدْ يَنْتَبِثُ عَلَى بَاطِلٍ مَحْضٍ بَلْ لَا بَدَّ فِيهِ مِنْ نَوْعٍ مِنَ الْحَقِّ.

And this Abū 'Abdillāh Ar-Rāzī is one of the foremost figures in this domain—the domain of perplexity, doubt, and confusion. However, he is excessive in this regard, having an insatiable appetite for raising doubts rather than establishing truths, unlike others who might verify something and hold firm to some type of truth. Yet, some people may hold firm to pure falsehood, though even that must contain some semblance of truth.

وَكَانَ مِنْ فَضْلَاءِ الْمُتَأَخِّرِينَ وَأَبْرِعِهِمْ فِي الْفَلَسَفَةِ وَالْكَلامِ: ابْنُ وَاصِلِ الْحَمَوِي كَانَ يَقُولُ: اسْتَغْلِي عَلَى قَفَايَ وَأَضْعِ الْمُلْحَقَةَ عَلَى نِصْفٍ وَجْهِي ثُمَّ أَذْكَرُ الْمَقَالَاتِ وَحُجَجَ هَؤُلَاءِ وَهَؤُلَاءِ وَاعْتِرَاضَ هَؤُلَاءِ وَهَؤُلَاءِ حَتَّى يَطْلُعَ الْفَجْرُ وَلَمْ يَتَرَجَّحْ عِنْدِي شَيْءٌ وَلِهَذَا أَتَشَدُّ الْخَطَابِي:

Among the distinguished later scholars and the most brilliant in philosophy and Kalām was Ibn Wāsil al-Ḥamawī, who used to say: 'I lie on my back, cover half my face with a blanket, and then I recall the propositions and arguments of this group and that group, and the objections of this group and that group, until dawn breaks, and nothing has become preponderant to me.' This is why Al-Khattābī recited the verse:

حُجَجٌ تَهَاوَتْ كَالزُّجَاجِ تَخَالَفَا ... حَقًّا وَكُلٌّ كَاسِيرٌ مَحْسُورٌ

'Arguments, flimsy as glass, you deem them true

Yet each is both a breaker and broken too.'

فَإِذَا كَانَتْ هَذِهِ حَالُ حُجَجِهِمْ فَأَيُّ لُغْوٍ بَاطِلٍ وَحَسْوٍ يَكُونُ أَعْظَمُ مِنْ هَذَا؟

If this is the state of their arguments, then what futile nonsense and superfluous speech could be greater than this?

وَكَيْفَ يَلِيقُ بِمِثْلِ هَؤُلَاءِ أَنْ يَنْسُبُوا إِلَى الْحَشَوِّ أَهْلَ الْحَدِيثِ وَالسُّنَنِ؟ الَّذِينَ هُمْ أَعْظَمُ النَّاسِ عِلْمًا وَبِقِينًا وَطَمَآنِينَةً وَسَكِينَةً؛ وَهُمْ الَّذِينَ يَعْلَمُونَ؛ وَيَعْلَمُونَ أَنَّهُمْ يَعْلَمُونَ؛ وَهُمْ بِالْحَقِّ يُؤْفِقُونَ لَا يَشْكُونَ وَلَا يَمْتَرُونَ.

How is it befitting for such people to accuse Ahl al-Ḥadīth wa's-Sunnah (the People of Hadith and the Sunnah) of Hashw (superfluous speech)? They are the people possessing the greatest knowledge, certainty, tranquility, and composure; they are the ones who know, and know that they know; and they are certain of the truth, neither doubting nor wavering.

فَأَمَّا مَا أُوتِيَهُ عُلَمَاءُ أَهْلِ الْحَدِيثِ وَخَوَاصُّهُمْ مِنَ الْبَقِيَّةِ وَالْمَعْرِفَةِ وَالْهُدَى: فَأَمْرٌ بِجَلٍّ عَنِ الْوُصْفِ. وَلَكِنْ عِنْدَ عَوَامِهِمْ مِنَ الْبَقِيَّةِ وَالْعِلْمِ النَّافِعِ مَا لَمْ يَحْصُلْ مِنْهُ شَيْءٌ لِأَيِّمَةِ الْمُتَفَلِّسَةِ الْمُتَكَلِّمِينَ. وَهَذَا ظَاهِرٌ مُشْهُودٌ لِكُلِّ أَحَدٍ.

As for the certainty, knowledge, and guidance bestowed upon the scholars of Ahl al-Ḥadīth and their elite, it is a matter that transcends description. But even their common folk possess a degree of certainty and beneficial knowledge, none of which is attained by the leading philosophers and Mutakallimīn. This is evident and witnessed by everyone.

غَايَةُ مَا يَقُولُهُ أَحَدُهُمْ: أَنَّهُمْ جَزَمُوا بِغَيْرِ دَلِيلٍ وَصَمَّمُوا بِغَيْرِ حُجَّةٍ وَإِنَّمَا مَعَهُمُ التَّقْلِيدُ. وَهَذَا الْقَدْرُ قَدْ يَكُونُ فِي كَثِيرٍ مِنَ الْعَامَّةِ. لَكِنَّ جَزْمَ الْعِلْمِ بِغَيْرِ جَزْمِ الْهَوَى. فَأَلْجَازِمُ بِغَيْرِ عِلْمٍ يَجِدُ مِنْ نَفْسِهِ أَنَّهُ غَيْرَ عَالِمٍ بِمَا جَزَمَ بِهِ وَالْجَازِمُ يَعْلَمُ يَجِدُ مِنْ نَفْسِهِ أَنَّهُ عَالِمٌ؛ إِذْ كَوَّنَ الْإِنْسَانُ عَالِمًا وَغَيْرَ عَالِمٍ مِثْلَ كَوْنِهِ سَامِعًا وَمُصْبِرًا وَغَيْرَ سَامِعٍ وَمُصْبِرٍ فَهُوَ يَعْلَمُ مِنْ نَفْسِهِ ذَلِكَ: مِثْلَ مَا يَعْلَمُ مِنْ نَفْسِهِ كَوْنَهُ مُحِبًّا وَمُبْغِضًا وَمُرِيدًا وَكَارِهًا؛ وَمَسْرُورًا وَمَحْزُونًا؛ وَمُعْتَمِدًا وَغَيْرَ ذَلِكَ.

The most that one of them (an opponent) might say is that they (Ahl al-Ḥadīth) have affirmed with conviction without proof and decided resolutely without argument, and that they merely possess Taqlīd (uncritical adherence to authority). This much may be

true for many among the common people. However, conviction born of knowledge is different from conviction born of desire. One who is convinced without knowledge finds within himself that he is not truly knowledgeable about that which he affirms with conviction. Conversely, one who is convinced with knowledge finds within himself that he is knowledgeable. For a person's state of being knowledgeable or not knowledgeable is like his state of hearing or seeing, or not hearing or seeing; he knows this from within himself, just as he knows from within himself whether he is loving or hating, willing or unwilling, happy or sad, blissful or tormented, and so forth.

وَمَنْ شَكَّ فِي كَوْنِهِ يَعْلَمُ مَعَ كَوْنِهِ يَعْلَمُ—فَهُوَ بِمَنْزِلَةِ مَنْ جَزَمَ بِأَنَّهُ عَلِمَ وَهُوَ لَا يَعْلَمُ وَذَلِكَ نُظِيرُ مَنْ شَكَّ فِي كَوْنِهِ سَمِعَ وَرَأَى؛ أَوْ جَزَمَ بِأَنَّهُ سَمِعَ وَرَأَى مَا لَمْ يَسْمَعْهُ وَبَرَأَهُ. وَالْغَلَطُ أَوْ الْكُذْبُ يَعْزِضُ لِلْإِنْسَانِ فِي كُلِّ وَاحِدٍ مِنْ طَرَفَيْ النَّفْيِ وَالْإِثْبَاتِ لَكِنَّ هَذَا الْغَلَطُ أَوْ الْكُذْبُ الْعَارِضُ لَا يَمْتَنِعُ أَنْ يَكُونَ الْإِنْسَانُ جَارِمًا بِمَا لَا يَشْكُ فِيهِ مِنْ ذَلِكَ كَمَا يَجْزِمُ بِمَا يَجِدُهُ مِنَ الطُّعُومِ وَالْأَرَايِحِ وَإِنْ كَانَ قَدْ يَعْزِضُ لَهُ مِنَ الْأَنْحِرَافِ مَا يَجِدُ بِهِ الْحُلُومَ.

Whoever doubts that he knows, despite actually knowing, is like one who is certain that he knows while he does not. This is analogous to one who doubts whether he has heard or seen, or one who is certain that he has heard or seen what he has not actually heard or seen. Error or falsehood can occur to a person in both negation and affirmation. However, this incidental error or falsehood does not prevent a person from being firmly convinced about matters in which he has no doubt, just as he is firmly convinced about the tastes and smells he perceives, even if he sometimes experiences a distortion (of senses) that makes him perceive sweet as bitter.

فَالْأَسْبَابُ الْعَارِضَةُ لَغَلَطِ الْجِسِّ الْبَاطِنِ أَوْ الظَّاهِرِ وَالْعَقْلِ: بِمَنْزِلَةِ الْمَرَضِ الْعَارِضِ لِحَرَكَةِ الْبَدَنِ وَالنَّفْسِ وَالْأَصْلُ هُوَ الصَّحَّةُ فِي الْإِدْرَاكِ وَفِي الْحَرَكَةِ. فَإِنَّ اللَّهَ خَلَقَ عِبَادَهُ عَلَى الْفِطْرَةِ. وَهَذِهِ الْأُمُورُ يَعْلَمُ الْغَلَطُ فِيهَا بِأَسْبَابِهَا الْخَاصَّةِ؛ كَالْمَرَّةِ الصَّفْرَاءِ الْعَارِضَةِ لِلطَّعْمِ وَكَالْحَوْلِ فِي الْعَيْنِ وَنَحْوَ ذَلِكَ وَإِلَّا فَمَنْ حَاسَبَ نَفْسَهُ عَلَى مَا يَجْزِمُ بِهِ وَجَدَ أَكْثَرَ النَّاسِ الَّذِينَ يَجْزِمُونَ بِمَا لَا يَجْزِمُ بِهِ إِنَّمَا جَزَمَهُمْ لِنُوعِ مِنَ الْهَوَى كَمَا قَالَ تَعَالَى: (وَإِنَّ كَثِيرًا لَيَضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ) وَقَالَ: (وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ).

Incidental causes of error in the inner or outer senses, or the intellect, are like an illness affecting the movement of the body and soul; the default state is soundness in perception and action. For Allah created His servants upon the Fitrah (innate, sound disposition). Errors in these matters are known by their specific causes, such as yellow bile affecting taste, or a squint affecting vision, and the like. Otherwise, whoever examines himself regarding what he firmly believes will find that most people who are dogmatic about things that do not warrant such conviction are driven by some form of desire (hawā), as Allah Almighty says: {And indeed do many lead astray through their desires without knowledge [Al-An'am: 119]}, and He says: {And who is more astray than one who follows his desire without guidance from Allah? [Al-Qaṣaṣ: 50]}.

وَلِهَذَا تَجِدُ الْيَهُودَ يُصَمِّمُونَ وَيُصِرُّونَ عَلَى بَاطِلِهِمْ لِمَا فِي نَفْسِهِمْ مِنَ الْكِبَرِ وَالْحَسَدِ وَالْقَسْوَةِ وَغَيْرِ ذَلِكَ مِنَ الْأَهْوَاءِ. وَأَمَّا النَّصَارَى فَأَغْطَمَ ضَلَالًا مِنْهُمْ وَإِنْ كَانُوا فِي الْعَادَةِ وَالْأَخْلَاقِ أَقْلَ مِنْهُمْ شَرًّا فَلَيْسُوا جَارِمِينَ بِغَالِبِ ضَلَالِهِمْ بَلْ عِنْدَ الْإِعْتِبَارِ تَجِدُ مَنْ تَرَكَ الْهَوَى مِنَ الطَّائِفَتَيْنِ وَنَظَرَ نَوْعَ نَظَرٍ تَبَيَّنَ لَهُ الْإِسْلَامُ حَقًّا.

This is why you find the Jews being resolute and insistent upon their falsehood due to the arrogance, envy, hard-heartedness, and other desires within their souls. As for the Christians, they are more profoundly misguided than them, even if they are generally less malicious in character and morals; they are not firmly convinced of most of their misguidance. Indeed, upon reflection, you will find that anyone from either group who abandons desire and engages in some form of objective consideration will realize that Islām is unequivocally true.

وَالْمَقْصُودُ هُنَا: أَنَّ مَعْرِفَةَ الْإِنْسَانِ بِكُونِهِ يَعْلَمُ أَوْ لَا يَعْلَمُ: مَرْجُوعُهُ إِلَى وُجُودِ نَفْسِهِ عَالِمَةً. وَلِهَذَا لَا نَحْتَاجُ عَلَى مُنْكَرِ الْعِلْمِ إِلَّا بِوُجُودِنَا نَفُوسَنَا عَالِمَةً؛ كَمَا اخْتَجُّوا عَلَى مُنْكَرِي الْأَخْبَارِ الْمُتَوَاتِرَةِ بِأَنَّ نَحْدَ نَفُوسَنَا عَالِمَةً بِذَلِكَ وَجَارِمَةً بِهِ كَعِلْمِنَا وَجَرِمَنَا بِمَا أَحْسَنَاهُ.

The point here is that a person's awareness of whether he knows or does not know refers to his finding his own self to be in a state of knowing. This is why we only argue against one who denies the existence of knowledge by appealing to our own experience of finding our selves to be knowledgeable, just as they argued against those who denied Mutawātir reports (mass-transmitted reports that entail certainty) by stating that we find our selves knowledgeable and certain of them, similar to our knowledge and certainty of what we have perceived through our senses.

وَجَعَلَ الْمُحَقِّقُونَ وَجُودَ الْعِلْمِ بِخَبَرٍ مِنَ الْأَخْبَارِ هُوَ الصَّابِطُ فِي حُصُولِ التَّوَاتُرِ؛ إِذْ لَمْ يَحْدُودُهُ بِعَدَدٍ وَلَا صِفَةٍ؛ بَلْ مَتَى حَصَلَ الْعِلْمُ كَانَ هُوَ الْمُعْتَبَرُ، وَالْإِنْسَانُ يَجِدُ نَفْسَهُ عَالِمَةً وَهَذَا حَقٌّ.

The verifiers (among scholars) have established that the actual attainment of knowledge from a report is the criterion for establishing Tawātūr (mass-transmission leading to certainty), as they did not define it by a specific number (of narrators) or a particular quality. Rather, whenever knowledge is obtained, that is what is considered valid. And a person finds his own self to be knowledgeable, and this is true.

فَإِنَّهُ لَا يَجُوزُ أَنْ يَسْتَدِلَّ الْإِنْسَانُ عَلَى كُونِهِ عَالِمًا بِدَلِيلٍ فَإِنَّ عِلْمَهُ بِمَقْدَمَاتِ ذَلِكَ الدَّلِيلِ يَحْتَاجُ إِلَى أَنْ يَجِدَ نَفْسَهُ عَالِمَةً بِهَا فَلَوْ اخْتِاجَ عِلْمُهُ بِكُونِهِ عَالِمًا إِلَى دَلِيلٍ أَفْضَى إِلَى الدَّوْرِ أَوْ التَّسْلُسِ؛ وَلِهَذَا لَا يَجُسُّ الْإِنْسَانُ بِوُجُودِ الْعِلْمِ عِنْدَ وُجُودِ سَبَبِهِ إِنْ كَانَ بَدِيهِيًّا؛ أَوْ إِنْ كَانَ نَظَرِيًّا إِذَا عِلِمَ الْمُقَدِّمَتَيْنِ. وَبِهَذَا أُسْتِثِلَ عَلَى مُنْكَرِي إِفَادَةِ النَّظَرِ الْعِلْمُ وَإِنْ كَانَ فِي هَذِهِ الْمَسْأَلَةِ تَفْصِيلٌ لَيْسَ هَذَا مَوْضِعُهُ.

For it is not permissible for a person to use a proof to establish that he is knowledgeable, because his knowledge of the premises of that proof would itself require him to find his self knowledgeable of them. If his knowledge of being knowledgeable required a proof, it would lead to circular reasoning (ad-dawr) or infinite regress (at-tasalsul). This is why a person intuitively perceives the existence of knowledge when its cause is present—if it is self-evident knowledge, or if it is theoretical knowledge, once he knows the two premises. This has been used as an argument against those who deny that reflection (an-nazar) yields knowledge, although there are further details on this issue that are not appropriate for this context.

فَالْفَرَضُ: أَنَّ مَنْ نَظَرَ فِي دَلِيلٍ يُفِيدُ الْعِلْمَ وَجَدَ نَفْسَهُ عَالِمَةً عِنْدَ عِلْمِهِ بِذَلِكَ الدَّلِيلِ كَمَا يَجِدُ نَفْسَهُ سَامِعَةً رَافِيَةً عِنْدَ الْإِسْتِمَاعِ لِلصَّوْتِ وَالتَّرَائِي لِلشَّمْسِ أَوْ الْهَلَالِ أَوْ غَيْرِ ذَلِكَ. وَالْعِلْمُ يَحْصُلُ فِي النَّفْسِ كَمَا تَحْصُلُ سَائِرُ الْإِدْرَاكَاتِ وَالْخَرَكَاتِ بِمَا يَجْعَلُهُ اللَّهُ مِنَ الْأَسْبَابِ وَعَامَّةً ذَلِكَ بِمَلَائِكَةِ اللَّهِ تَعَالَى. فَإِنَّ اللَّهَ سُبْحَانَهُ يُنْزِلُ بِهَا عَلَى قُلُوبِ عِبَادِهِ مِنَ الْعِلْمِ وَالْقُوَّةِ وَغَيْرِ ذَلِكَ مَا يَشَاءُ.

The objective is: whoever reflects upon a proof that yields knowledge finds his self knowledgeable upon knowing that proof, just as he finds himself hearing and seeing when listening to a sound or looking at the sun, the crescent moon, or anything else. Knowledge occurs in the soul just as other perceptions and movements occur, through the means that Allah ordains. Generally, this happens through the angels of Allah Almighty, for Allah, Glorified is He, sends down through them to the hearts of His servants whatever He wills of knowledge, strength, and other things.

وَلِهَذَا (قَالَ النَّبِيُّ ﷺ لِحَسَنِ: اللَّهُمَّ آيِدْهُ بِرُوحِ الْقُدُسِ) وَقَالَ تَعَالَى: (كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ) وَقَالَ ﷺ (مَنْ طَلَبَ الْقَضَاءَ وَاسْتَعَانَ عَلَيْهِ وَكَلَّ إِلَيْهِ وَمَنْ لَمْ يَطْلُبْ الْقَضَاءَ وَلَمْ يَسْتَعِنْ عَلَيْهِ أَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ)

وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: كُنَّا نَتَحَدَّثُ أَنَّ السَّكِينَةَ تَنْطَلِقُ عَلَى لِسَانِ عُمَرَ وَقَالَ ابْنُ مَسْعُودٍ أَيْضًا: إِنَّ لِلْمَلِكِ لَمَّةً وَلِلشَّيْطَانِ لَمَّةً فَلَمَّةُ الْمَلِكِ: إِبْعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ. وَلَمَّةُ الشَّيْطَانِ إِبْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْحَقِّ، وَهَذَا الْكَلَامُ الَّذِي قَالَهُ ابْنُ مَسْعُودٍ هُوَ مَحْفُوظٌ عَنْهُ وَرَبَّمَا رَفَعَهُ بَعْضُهُمْ إِلَى النَّبِيِّ ﷺ.

This is why the Prophet (peace be upon him) said to Ḥassān (ibn Thābit, the poet): 'Allāhumma ayyidhu bi Rūḥ il-Qudus' [O Allah, support him with the Holy Spirit]. And Allah Almighty said: {He has inscribed faith in their hearts and strengthened them with a spirit from Him [Al-Mujādilah: 22]}. The Prophet (peace be upon him) also said: {Whoever seeks a judicial position and seeks help for it will be entrusted to it (i.e., to his own devices). And whoever does not seek a judicial position and does not seek help for it, Allah will send down an angel to him to guide him aright.} 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: 'We used to say that Sakinah (tranquility and divine inspiration) speaks on the tongue of 'Umar.' Ibn Mas'ūd also said: 'Indeed, the angel has an influence (lammah) and the devil has an influence. The angel's influence is a promise of good and an affirmation of truth. The devil's influence is a promise of evil and a denial of truth.' This statement by Ibn Mas'ūd is authentically narrated from him, and some may have attributed it as a saying of the Prophet (peace be upon him).

وَهُوَ كَلَامٌ جَامِعٌ لِأَصُولٍ مَا يَكُونُ مِنَ الْعَبْدِ مِنْ عِلْمٍ وَعَمَلٍ مِنْ شُعُورٍ وَإِرَادَةٍ. وَذَلِكَ: أَنَّ الْعَبْدَ لَهُ قُوَّةُ الشُّعُورِ وَالْإِحْسَاسِ وَالْإِدْرَاكِ وَقُوَّةُ الْإِرَادَةِ وَالْحَرَكَةِ وَإِحْدَاهُمَا أَصْلُ الثَّانِيَةِ مُسْتَلْزِمَةٌ لِلْأُولَى وَمُكَمِّلَةٌ لَهَا. فَهُوَ بِالْأُولَى بُصْدَقَ بِالْحَقِّ وَيَكْذَّبُ بِالْبَاطِلِ وَبِالثَّانِيَةِ يُحِبُّ النَّافِعَ الْمُلَائِمَ لَهُ؛ وَيُبْغِضُ الضَّارَّ الْمُنَافِيَ لَهُ.

It is a comprehensive statement encompassing the principles of a servant's knowledge and action, perception and will. This is because the servant possesses the faculty of perception, sensation, and cognition, and the faculty of will and movement. One of these is the foundation of the other and necessitates it, while the second necessitates the first and complements it. Through the first (perception), he affirms the truth and denies falsehood. Through the second (will), he loves what is beneficial and suitable for him, and detests what is harmful and contrary to him.

وَأَلَّهُ سُبْحَانَهُ خَلَقَ عِبَادَهُ عَلَى الْفِطْرَةِ الَّتِي فِيهَا مَعْرِفَةُ الْحَقِّ وَالتَّصْدِيقُ بِهِ وَمَعْرِفَةُ الْبَاطِلِ وَالتَّكْذِيبُ بِهِ وَمَعْرِفَةُ النَّافِعِ الْمُلَائِمِ وَالْمَحَبَّةُ لَهُ وَمَعْرِفَةُ الضَّارِّ الْمُنَافِيَ وَالبُغْضُ لَهُ بِالْفِطْرَةِ. فَمَا كَانَ حَقًّا مُوجِدًا صَدَقَتْ بِهِ الْفِطْرَةُ وَمَا كَانَ حَقًّا نَافِعًا عَرَفَتْهُ الْفِطْرَةُ فَأَحَبَّتْهُ وَاطْمَأَنَّتْ إِلَيْهِ. وَذَلِكَ هُوَ الْمَعْرُوفُ وَمَا كَانَ بَاطِلًا مَعْدُومًا كَذَّبَتْ بِهِ الْفِطْرَةُ فَأَبْغَضَتْهُ الْفِطْرَةُ فَأَنْكَرَتْهُ. قَالَ تَعَالَى: (يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ).

Allah, Glorified is He, created His servants upon the Fiṭrah (innate sound disposition), which inherently includes the recognition and affirmation of truth, the recognition and denial of falsehood, the recognition and love of what is beneficial and suitable, and the recognition and aversion to what is harmful and contrary. Thus, whatever is true and existent, the Fiṭrah affirms it. Whatever is true and beneficial, the Fiṭrah recognizes it, loves it, and finds tranquility in it; this is Al-Ma'rūf (that which is recognized as good). Whatever is false and non-existent, the Fiṭrah denies it, detests it, and rejects it; this is Al-Munkar (that which is rejected as evil). Allah Almighty says: {He enjoins upon them Al-Ma'rūf and forbids them Al-Munkar [Al-A'rāf: 157]}.

وَالْإِنْسَانُ كَمَا سَمَّاهُ النَّبِيُّ ﷺ حَيْثُ قَالَ: (أَصْدَقُ الْأَسْمَاءِ حَارِثٌ وَهَمَامٌ) فَهُوَ دَائِمًا يَهْمُ وَيَعْمَلُ لِكَيْتَهُ لَا يَعْزُلُ إِلَّا مَا يَرْجُو نَفْعَهُ أَوْ دَفَعَ مَضَرَّتَهُ وَلَكِنْ قَدْ يَكُونُ ذَلِكَ الرَّجَاءُ مَبْنِيًّا عَلَى اعْتِقَادٍ بَاطِلٍ إِمَّا فِي نَفْسِ الْمُقْصُودِ: فَلَا يَكُونُ نَافِعًا وَلَا ضَارًّا وَإِمَّا فِي الْوَسِيلَةِ: فَلَا تَكُونُ طَرِيقًا إِلَيْهِ. وَهَذَا جَهْلٌ.

Man, as the Prophet (peace be upon him) named him when he said: {The truest of names are Ḥārith (plower, earner, one who strives) and Hammām (one who constantly

intends and resolves}), is always resolving and acting. However, he only acts for what he hopes will bring benefit or repel harm. Yet, this hope may be based on a false belief, either concerning the objective itself—in which case it is neither beneficial nor harmful—or concerning the means, which then fails to be a path to it. This is ignorance.

وَقَدْ يَعْلَمُ أَنَّ هَذَا الشَّيْءَ يَضُرُّهُ وَيَنْفَعُهُ وَيَعْلَمُ أَنَّهُ يَنْفَعُهُ وَيَتْرُكُهُ؛ لِأَنَّ ذَلِكَ الْعِلْمَ عَارِضُهُ مَا فِي نَفْسِهِ مِنْ طَلَبٍ لَدَوِّ أُخْرَى أَوْ دَفْعِ أَلَمٍ آخَرَ جَاهِلًا ظَالِمًا حَيْثُ قَدَّمَ هَذَا عَلَى ذَلِكَ. وَلِهَذَا قَالَ أَبُو الْعَالِيَةِ: سَأَلْتُ أَصْحَابَ مُحَمَّدٍ ﷺ عَنْ قَوْلِهِ تَعَالَى (إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ)؟ فَقَالُوا: كُلُّ مَنْ عَصَى اللَّهَ فَهُوَ جَاهِلٌ وَكُلُّ مَنْ تَابَ قَبْلَ الْمَوْتِ فَقَدْ تَابَ مِنْ قَرِيبٍ.

A person might know that something harms him yet still do it, or know that something benefits him yet still abandon it. This is because that knowledge is opposed by something within his soul, such as the pursuit of another pleasure or the repulsion of another pain, acting ignorantly and unjustly by prioritizing the one over the other. This is why Abū al-'Āliyah said: 'I asked the Companions of Muḥammad (peace be upon him) about the saying of Allah Almighty: {Indeed, repentance accepted by Allah is only for those who do evil in ignorance and then repent soon after [An-Nisā': 17]}? They replied: 'Everyone who disobeys Allah is ignorant, and everyone who repents before death has repented soon after.'

وَإِذَا كَانَ الْإِنْسَانُ لَا يَتَحَرَّكَ إِلَّا رَاجِيًا. وَإِنْ كَانَ رَاهِبًا خَائِفًا لَمْ يَسَعْ إِلَّا فِي النَّجَاةِ وَلَمْ يَهْرُبْ إِلَّا مِنَ الْخَوْفِ فَالرَّجَاءُ لَا يَكُونُ إِلَّا بِمَا يُلْقَى فِي نَفْسِهِ مِنَ الْإِبْعَادِ بِالْخَيْرِ الَّذِي هُوَ طَلَبُ الْمُحِبُّوبِ أَوْ قَوَاتِ الْمَكْرُوهِ فَكُلُّ نَبِيٍّ آدَمَ لَهُ اعْتِقَادٌ؛ فِيهِ تَصَدِيقٌ بِشَيْءٍ وَتَكْذِيبٌ بِشَيْءٍ وَلَهُ قَصْدٌ وَإِرَادَةٌ لِمَا يَرْجُوهُ مِمَّا هُوَ عَنْدهُ مُحِبُّوبٌ مُكِينُ الْوُصُولِ إِلَيْهِ أَوْ لُجُودِ الْمُحِبُّوبِ عَنْدهُ؛ أَوْ لِدَفْعِ الْمَكْرُوهِ عَنْهُ.

Since a human being only acts out of hope—even if he is fearful and apprehensive, he only strives for salvation and flees only from what he fears—hope only arises from what is cast into his soul as a promise of good, which is either the attainment of something beloved or the avoidance of something disliked. Every child of Adam has a belief, which involves affirming something and denying something, and he has an intention and will for what he hopes for, which he considers beloved and attainable, or for the presence of what he loves, or for the repulsion of what he dislikes from himself.

وَاللَّهُ خَلَقَ الْعَبْدَ يَفْصِدُ الْخَيْرَ فَيَرْجُوهُ بِعَمَلِهِ فَإِذَا كَذَّبَ بِالْحَقِّ فَلَمْ يَصْدَقْ بِهِ وَلَمْ يَرْجُ الْخَيْرَ فَيَفْصِدْهُ وَيَعْمَلْ لَهُ: كَانَ خَاسِرًا يَتْرِكُ تَصَدِيقَ الْحَقِّ وَطَلَبَ الْخَيْرِ فَكَيْفَ إِذَا كَذَّبَ بِالْحَقِّ وَكَرِهَ إِرَادَةَ الْخَيْرِ؟ فَكَيْفَ إِذَا صَدَّقَ بِالْبَاطِلِ وَأَرَادَ الشَّرَّ؟

Allah created the servant to intend good and to hope for it through his actions. If he denies the truth, neither affirming it nor hoping for good so as to intend it and work for it, he is a loser for abandoning the affirmation of truth and the pursuit of good. How much worse is it if he denies the truth and detests the will for good? And how much worse still if he affirms falsehood and wills evil?

فَذَكَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنَّ لِقَلْبِ ابْنِ آدَمَ لَمَّةً مِنَ الْمَلِكِ وَلَمَّةً مِنَ الشَّيْطَانِ فَلَمَّةُ الْمَلِكِ تَصَدِيقٌ بِالْحَقِّ وَهُوَ مَا كَانَ مِنْ غَيْرِ جِسْمٍ الْإِعْقَادِ الْفَاسِدِ وَلَمَّةُ الشَّيْطَانِ هُوَ تَكْذِيبٌ بِالْحَقِّ وَإِبْعَادٌ بِالشَّرِّ وَهُوَ مَا كَانَ مِنْ جِسْمٍ إِرَادَةُ الشَّرِّ وَطَلَبُ وَجُودِهِ: إِنَّمَا مَعَ رَجَائِهِ إِنْ كَانَ مَعَ هَوَى نَفْسٍ وَإِنَّمَا مَعَ خَوْفِهِ إِنْ كَانَ غَيْرَ مُحِبُّوبٍ لَهَا. وَكُلُّ مِنَ الرَّجَاءِ وَالْخَوْفِ مُسْتَلَزِمٌ لِلْآخَرِ.

Thus, 'Abdullāh ibn Mas'ūd mentioned that the heart of the son of Adam has an influence (lammah) from the angel and an influence from the devil. The angel's influence is an affirmation of truth—which is distinct from the category of corrupt belief. The devil's

influence is a denial of truth and a promise of evil—which is of the nature of willing evil and expecting its occurrence: either with hope, if it aligns with the soul's desire, or with fear, if it is disliked by the soul. Both hope and fear are mutually entailing.

فَمَبْدَأُ الْعِلْمِ الْحَقِّ وَالْإِرَادَةُ الصَّالِحَةُ: مِنْ لَمَّةِ الْمَلِكِ. وَمَبْدَأُ الْإِغْتِقَادِ الْبَاطِلِ وَالْإِرَادَةُ الْفَاسِدَةُ: مِنْ لَمَّةِ الشَّيْطَانِ. قَالَ اللَّهُ تَعَالَى: (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا) وَقَالَ تَعَالَى: (إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ) أَيُّ: يُخَوِّفُكُمْ أَوْلِيَاءَهُ وَقَالَ تَعَالَى: (وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ). وَالشَّيْطَانُ وَسْوَاسُ خَنَاسٍ إِذَا ذَكَرَ الْعَبْدُ رَبَّهُ خَسَسَ فَإِذَا غَفَلَ عَنْ ذِكْرِهِ وَسَّوَسَ فَلِهَذَا كَانَ تَرْكُ ذِكْرِ اللَّهِ سَبَبًا وَمَبْدَأُ لِنُزُولِ الْإِغْتِقَادِ الْبَاطِلِ وَالْإِرَادَةِ الْفَاسِدَةِ فِي الْقَلْبِ وَمِنْ ذِكْرِ اللَّهِ تَعَالَى: تِلَاوَةُ كِتَابِهِ وَفَهْمُهُ وَمَذَكَّرُهُ الْعِلْمُ كَمَا قَالَ مُعَاذُ بْنُ جَبَلٍ: وَمَذَكَّرُهُ تَسْبِيحُ.

Thus, the origin of true knowledge and sound intention (al-irādah al-sāliḥah) is from the angelic touch (lammat al-malak), while the origin of false belief and corrupt intention (al-irādah al-fāsīdah) is from the satanic touch (lammat al-shayṭān). Allah Almighty has said: {Satan threatens you with poverty and commands you to indecency, while Allah promises you forgiveness from Himself and bounty.} [Al-Baqarah: 268]. And He Almighty said: {That is only Satan who attempts to frighten his allies} [Āl 'Imrān: 175]—meaning, he attempts to make you fear his allies. And He Almighty said: {And [remember] when Satan made their deeds attractive to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector.'} [Al-Anfāl: 48]. Satan is the insidious whisperer (waswās khannās); when the servant remembers his Lord, he withdraws, but when the servant is heedless of His remembrance, he whispers. For this reason, abandoning the remembrance of Allah (dhikr Allāh) becomes a cause and an origin for the descent of false belief and corrupt intention into the heart. Among the forms of remembering Allah Almighty are: reciting His Book, understanding it, and the collective study of knowledge, as Mu'ādh ibn Jabal (may Allah be pleased with him) said: 'And its collective study is a form of glorification (tasbīḥ).'

وَقَدْ تَنَازَعَ أَهْلُ الْكَلَامِ فِي حُصُولِ الْعِلْمِ فِي الْقَلْبِ عَقِبَ النَّظَرِ فِي الدَّلِيلِ فَقَالَ بَعْضُهُمْ: ذَلِكَ عَلَى سَبِيلِ التَّوَلُّدِ. وَقَالَ الْمُتَكَبِّرُونَ لِلتَّوَلُّدِ: بَلْ ذَلِكَ بِفِعْلِ اللَّهِ تَعَالَى. وَالنَّظَرُ إِنَّمَا مَتَّصِنٌ لِلْعِلْمِ وَإِنَّمَا مُوجِبٌ لَهُ. وَهَذَا يُضَرُّهُ الْمُتَنَبِّهُونَ لِلْسَّيَةِ مِنْ الْمُتَكَلِّمِينَ وَمَنْ وَاقَفَهُمْ مِنَ الْفُقَهَاءِ مِنْ أَصْحَابِ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَعَبْرِهِمْ وَقَالَتْ الْمُتَنَبِّسَةُ: بَلْ ذَلِكَ يَحْصُلُ بِطَرِيقِ الْفَيْضِ مِنَ الْعَمَلِ الْعَمَلِ عِنْدَ اسْتِعْدَادِ النَّفْسِ لِقَبُولِ الْفَيْضِ. وَقَدْ يَزْعُمُونَ أَنَّ الْعَمَلَ الْفَعَالَ هُوَ جَبْرِيلُ.

The scholastic theologians (ahl al-kalām) have differed regarding the acquisition of knowledge in the heart subsequent to rational inquiry into evidence (al-naẓar fī al-dalīl). Some of them asserted that this occurs by way of generation (al-tawallud), meaning knowledge is generated as a direct consequence of the inquiry. Those who deny generation contend that, rather, it occurs by the direct act of Allah Almighty. They maintain that rational inquiry either intrinsically contains knowledge or necessarily leads to it. This latter view is supported by the scholastic theologians affiliated with the Sunnah, and those jurists (fuqahā') who concur with them from the followers of Imām Mālik, Imām Ash-Shāfi'ī, Imām Aḥmad, and others. Conversely, the philosophers (al-mutafalsifah) claim that knowledge is acquired through emanation (al-fayḍ) from the Active Intellect (al-'aql al-fa'āl) when the soul is prepared to receive this emanation. They sometimes allege that this Active Intellect is Jibrīl (Gabriel).

فَأَمَّا قَوْلُ الْقَائِلِينَ إِنَّ ذَلِكَ بِفِعْلِ اللَّهِ فَهُوَ صَحِيحٌ بِنَاءً عَلَى أَنَّ اللَّهَ هُوَ مُعَلِّمُ كُلِّ عِلْمٍ وَخَالِقُ كُلِّ شَيْءٍ; لَكِنَّ هَذَا كَلَامٌ مُجْمَلٌ لَيْسَ فِيهِ بَيَانٌ لِنَفْسِ السَّبَبِ الْخَاصِّ وَأَمَّا قَوْلُ الْقَائِلِينَ بِالتَّوَلُّدِ: فَبَعْضُهُ حَقٌّ وَبَعْضُهُ بَاطِلٌ فَإِنْ كَانَ دَعْوَاهُمْ أَنَّ الْعِلْمَ الْمَتَوَلَّدَ هُوَ حَاصِلٌ بِمَجَرَّدِ قُدْرَةِ الْعَبْدِ; فَذَلِكَ بَاطِلٌ قَطْعًا وَلَكِنْ هُوَ حَاصِلٌ بِأَمْرَيْنِ: قُدْرَةُ الْعَبْدِ وَالسَّبَبُ الْآخَرُ كَالْقُوَّةِ الَّتِي فِي السَّهْمِ وَالْقَبُولُ الَّذِي فِي الْمَحَلِّ. وَلَا رَيْبَ أَنَّ النَّظَرَ هُوَ بِسَبَبٍ وَلَكِنَّ الشَّأْنَ فِيمَا بِهِ يَتِمُّ حُصُولُ الْعِلْمِ.

As for the assertion of those who say, 'This [acquisition of knowledge] is by the act of Allah,' it is correct based on the principle that Allah is the Teacher of all knowledge and the Creator of all things. However, this is a general statement (kalām mujmal) that does not explain the specific proximate cause. Regarding the assertion of those who advocate for generation (al-tawallud), part of it is true and part is false. If their claim is that generated knowledge results merely from the servant's own capacity (qudrat al-'abd), then this is definitively false. Rather, it is acquired through two factors: the servant's capacity and another contributing cause, analogous to the force within an arrow and the receptivity of the target. There is no doubt that rational inquiry is a cause, but the crucial matter lies in understanding by what means the acquisition of knowledge is completed.

وَأَمَّا زَعْمُ الْمُتَفَلِّسِفَةِ أَنَّهُ بِالْعَقْلِ الْفَعَالِ: فَمِنْ الْخُرَافَاتِ الَّتِي لَا دَلِيلَ عَلَيْهَا. وَأَبْطُلَ مِنْ ذَلِكَ زَعْمُهُمْ: أَنَّ ذَلِكَ هُوَ جِبْرِيلُ وَزَعْمُهُمْ: أَنَّ كُلَّ مَا يَحْصُلُ فِي عَالَمِ الْعُنَاصِرِ مِنَ الصُّورِ الْجُسْمَانِيَّةِ وَكَمَا لَا يَتِيَا: فَهُوَ مِنْ قِبَهِهِ وَبَسْبِيهِ فَهُوَ مِنْ أَبْطُلِ الْبَاطِلِ. وَلَكِنْ إِذَا قُفِّيَتْ ذَلِكَ إِلَى أُمُورٍ رُوحَانِيَّةٍ: صَحِيحٌ فِي الْجُمْلَةِ. فَإِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُدَبِّرُ أَمْرَ السَّمَوَاتِ وَالْأَرْضِ بِمَلَائِكَتِهِ الَّتِي هِيَ السُّقَرَاءُ فِي أَمْرِهِ وَلَفْظُ الْمَلِكِ يَدُلُّ عَلَى ذَلِكَ. وَبِذَلِكَ أُخْبِرَتْ الْأَنْبِيَاءُ وَقَدْ شَهِدَ الْكِتَابُ وَالسُّنَّةُ مِنْ ذَلِكَ بِمَا لَا يَتَسَعُّ هَذَا الْمَوْضِعُ لِذِكْرِهِ كَمَا ذَكَرَهُ النَّبِيُّ ﷺ فِي مَلَائِكَتِهِ تَخْلِيْقَ الْجَنِينِ وَغَيْرِهِ. وَأَمَّا تَخْصِيصُ رُوحٍ وَاحِدٍ مُتَحَمِّلٍ بِفِكَ الْقَمَرِ يَكُونُ هُوَ رَبُّ هَذَا الْعَالَمِ فَهَذَا بَاطِلٌ. وَلَيْسَ هَذَا مَوْضِعَ اسْتِقْضَاءِ ذَلِكَ وَلَكِنْ لَا يَدُّ أَنَّ يُعْلَمَ أَنَّ الْعَبْدَ فِي شُعُورِ النَّفْسِ وَحَرَكَتَيْهَا: هُمُ الْمَلَائِكَةُ أَوِ الشَّيَاطِينُ فَالْمَلِكُ يُلْقِي التَّصْدِيقَ بِالْحَقِّ وَالْأَمْرُ بِالْخَيْرِ وَالشَّيْطَانُ يُلْقِي التَّكْذِيبَ بِالْحَقِّ وَالْأَمْرَ بِالشَّرِّ. وَالتَّصْدِيقُ وَالتَّكْذِيبُ مَقْرُونَانِ بِنَظَرِ الْإِنْسَانِ؛ كَمَا أَنَّ الْأَمْرَ وَالنَّهْيَ مَقْرُونَانِ بِإِرَادَتِهِ.

As for the claim of the philosophers that knowledge comes through the Active Intellect, this is among the baseless fables (kharāfāt) for which there is no evidence. Even more erroneous is their assertion that this Active Intellect is Jibrīl, and their claim that everything that occurs in the world of elements, including physical forms and their perfections, is from its emanation and due to its agency; this is the most baseless of falsehoods (abṭal al-bāṭil). However, their attribution of these phenomena to spiritual agencies (umūr rūḥāniyyah) is, in principle, correct. For indeed, Allah, Glorified and Exalted is He, governs the affairs of the heavens and the earth through His angels, who are the envoys (al-sufarā) for His commands; the very term 'malak' (angel, derived from a root meaning 'to send' or 'message') indicates this. The Prophets have informed us of this, and the Book (the Qur'an) and the Sunnah bear witness to it in ways that this context does not allow for detailed mention, such as what the Prophet (peace be upon him) mentioned regarding the angels involved in the formation of the fetus (malā'ikat takhlīq al-janīn) and other matters. As for singling out one specific spirit, connected to the sphere of the moon (falak al-qamar), to be the lord (rabb) of this world, this is false. This is not the place for an exhaustive discussion of that. However, it must be known that the source of the soul's (nafs) perception and volition are either angels or devils. The angel instills affirmation of the truth (al-tasdiq bil-ḥaqq) and enjoins good, while the devil instills denial of the truth (al-takdhīb bil-ḥaqq) and enjoins evil. Affirmation and denial are linked to a person's rational inquiry, just as enjoining and prohibiting are linked to their will.

فَإِذَا كَانَ النَّظَرُ فِي دَلِيلٍ هَادٍ—كَالْقُرْآنِ—وَسَلِمَ مِنْ مُعَارَضَاتِ الشَّيْطَانِ. تَحَصَّنَ ذَلِكَ النَّظَرُ الْعِلْمُ وَالْهَدَى. وَلِهَذَا أَمَرَ الْعَبْدُ بِالِاسْتِعَاذَةِ مِنَ الشَّيْطَانِ الرَّجِيمِ عِنْدَ الْقِرَاءَةِ. وَإِذَا كَانَ النَّظَرُ فِي دَلِيلٍ مُضِلٍّ وَالنَّاطِرُ يَتَقَبَّحُ صِحَّتَهُ؛ بَانَ تَكُونُ مَقْدَمَاهُ أَوْ إِحْدَاهُمَا مُتَضَمِّنَةً لِلْبَاطِلِ أَوْ تَكُونُ الْمَقْدَمَاتُ صَحِيحَةً لَكِنْ التَّالِيفُ لَيْسَ بِمُسْتَقِيمٍ: فَإِنَّهُ يَصِيرُ فِي الْقَلْبِ بِذَلِكَ اعْتِقَادٌ قَائِدٌ وَهُوَ غَالِبٌ شُبُهَاتِ أَهْلِ الْبَاطِلِ الْمُخَالِفِينَ لِلْكِتَابِ وَالسُّنَّةِ مِنَ الْمُتَفَلِّسَةِ وَالْمُتَكَلِّمِينَ وَنَحْوِهِمْ.

Therefore, if one's rational inquiry is directed towards a guiding proof (dalīl hādī)—such as the Qur'an—and is free from satanic interferences (mu'āraḍāt al-shayṭān), then such inquiry will encompass knowledge and guidance. This is why the servant is commanded to seek refuge (al-isti'ādhah) with Allah from the accursed Satan (al-shayṭān al-raḥīm)

when reciting the Qur'an. Conversely, if the inquiry is directed towards a misleading proof (dalīl muḍillin), and the inquirer believes it to be sound—either because its premises (or one of them) contain falsehood, or because the premises are sound but their logical composition (al-ta'līf) is invalid—then a corrupt belief will consequently form in the heart. This accounts for most of the specious arguments (shubuhāt) of the people of falsehood who oppose the Book and the Sunnah, such as the philosophers, certain scholastic theologians, and their ilk.

فَإِذَا كَانَ النَّاطِرُ لَا بُدَّ لَهُ مِنْ مَنْظُورٍ فِيهِ. وَالنَّظَرُ فِي نَفْسِ الْمُنْصَوِّرِ الْمَطْلُوبِ حُكْمُهُ لَا يُفِيدُ عِلْمًا؛ بَلْ رُبَّمَا خَطَرَ لَهُ بِسَبَبِ ذَلِكَ النَّظَرِ أَنْوَاعٌ مِنَ الشُّبُهَاتِ؛ يَحْسِبُهَا أدَلَّةً لِفِرْطِ تَعَطُّشِ الْقَلْبِ إِلَى مَعْرِفَةِ حُكْمِ تِلْكَ الْمَسْأَلَةِ وَتَصْدِيقِ ذَلِكَ التَّصَوُّرِ. وَأَمَّا النَّظَرُ الْمُفِيدُ لِلْعِلْمِ: فَهُوَ مَا كَانَ فِي ذَلِيلٍ هَادٍ. وَالدَّلِيلُ الْهَادِي—عَلَى الْعُمُومِ وَالْإِطْلَاقِ—هُوَ كِتَابُ اللَّهِ وَسُنَّةُ نَبِيِّهِ، فَإِنَّ الَّذِي جَاءَتْ بِهِ الشَّرِيعَةُ مِنْ تَوْعِي النَّظَرِ: هُوَ مَا يُفِيدُ وَيَنْفَعُ وَيَحْصُلُ الْهُدَى وَهُوَ بِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ. فَإِذَا أَرَادَ النَّظَرُ وَالْإِغْبَارُ فِي الْأَدَلَّةِ الْمُطْلَقَةِ مِنْ غَيْرِ تَعْيِينِ مَطْلُوبٍ فَذَلِكَ النَّظَرُ فِي كِتَابِ اللَّهِ وَتَدْبِيرِهِ؛ كَمَا قَالَ تَعَالَى: (قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ) (يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ). وَقَالَ تَعَالَى: (وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنَّ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ) (صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ).

Since an inquirer must necessarily have an object of inquiry (manzūr fihi), merely contemplating the conceptualized matter for which a ruling is sought (al-mutaṣawwar al-maṭlūb ḥukmuḥu), in itself, does not yield knowledge. Indeed, such contemplation might give rise to various kinds of specious arguments which the inquirer mistakes for proofs, due to the heart's intense eagerness (ta'aṭṭush al-qalb) to know the ruling on that issue and to affirm that conceptualization. As for the rational inquiry that yields knowledge, it is that which is directed towards a guiding proof. The guiding proof, in general and absolute terms, is the Book of Allah and the Sunnah of His Prophet (peace be upon him). For the type of inquiry brought by the Divine Law (al-Sharī'ah) is that which benefits, is advantageous, and secures guidance; and this is achieved through the remembrance of Allah and what He has revealed of the truth. Thus, if one intends to engage in rational inquiry and reflection upon general proofs (al-adillah al-muṭlaqah) without specifying a particular object of inquiry, then such inquiry should be into the Book of Allah and pondering it deeply (tadabburuḥu). As Allah Almighty has said: {There has come to you from Allah a light and a clear Book. By it, Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.} [Al-Mā'idah: 15-16]. And He Almighty said: {And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path—The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters return.} [Ash-Shūrā: 52-53].

وَأَمَّا النَّظَرُ فِي مَسْأَلَةٍ مُعَيَّنَةٍ وَقَضِيَّةٍ مُعَيَّنَةٍ؛ لِطَلَبِ حَكْمِهَا وَالتَّصْدِيقِ بِالْحَقِّ فِيهَا؛ وَالْعَبْدُ لَا يَعْرِفُ مَا يَدُلُّهُ عَلَى هَذَا أَوْ هَذَا؛ فَمَجْرَدُ هَذَا النَّظَرِ لَا يُفِيدُ. بَلْ قَدْ يَقَعُ لَهُ تَصْدِيقَاتٌ بِحُسْبِهَا حَقًّا وَهِيَ بَاطِلٌ. وَذَلِكَ مِنْ إِلْقَاءِ الشَّيْطَانِ. وَقَدْ بَقِعَ لَهُ تَصْدِيقَاتٌ تَكُونُ حَقًّا وَذَلِكَ مِنْ إِلْقَاءِ الْمَلِكِ. وَكَذَلِكَ إِذَا كَانَ النَّظَرُ فِي الدَّلِيلِ الْهَادِي وَهُوَ الْقُرْآنُ فَقَدْ يَضَعُ الْكَلِمَ مَوَاضِعَهُ وَيَقْهَمُ مَقْصُودَ الدَّلِيلِ فَيَهْتَدِي بِالْقُرْآنِ وَقَدْ لَا يَقْهَمُهُ أَوْ يَحْرَفُ الْكَلِمَ عَنْ مَوَاضِعِهِ فَيَضِلُّ بِهِ وَيَكُونُ ذَلِكَ مِنْ الشَّيْطَانِ. كَمَا قَالَ تَعَالَى: (وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا نَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا) وَقَالَ: (يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ) وَقَالَ: (فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ) (وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ) وَقَالَ: (قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي

أَذَانِهِمْ وَقَرَّ وَهُوَ عَلَيْهِمْ عَمًى) وَقَالَ: (هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ). فَالِنَّاظِرُ فِي الدَّلِيلِ بِمَنْزِلَةِ الْمُتَرَاتِي لِلْهَلَالِ قَدْ يَرَاهُ وَقَدْ لَا يَرَاهُ لَعْنَى فِي بَصَرِهِ وَكَذَلِكَ أَعْمَى الْقَلْبُ.

As for rational inquiry into a specific issue or a particular case to seek its ruling and affirm the truth concerning it, when the servant does not know what indicates one conclusion or another, such mere inquiry is not beneficial. Indeed, affirmations may occur to him which he deems true while they are false, and this is from satanic insinuation (ilqā' al-shayṭān). Conversely, affirmations may occur to him which are true, and this is from angelic insinuation (ilqā' al-malak). Similarly, when the inquiry is into the guiding proof, which is the Qur'an, one might place the words in their proper contexts (yaḍa' al-kalim mawāḍi'ahu) and understand the objective of the proof, thereby being guided by the Qur'an. Yet, one might not understand it or might distort the words from their proper meanings (yuharrif al-kalim 'an mawāḍi'ihī), thereby being misguided by it, and this would be from Satan. As Allah Almighty has said: {And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.} [Al-Isrā': 82]. And He said: {He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient.} [Al-Baqarah: 26]. And He said: {As for those who believed, it has increased them in faith, while they rejoice. But as for those in whose hearts is disease, it has [only] increased them in evil [added] to their evil.} [At-Tawbah: 124-125]. And He said: {Say, 'It is, for those who believe, a guidance and cure.' And those who do not believe—in their ears is deafness, and it is blindness upon them.} [Fuṣṣilat: 44]. And He said: {This is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.} [Āl 'Imrān: 138]. Thus, one who inquires into a proof is like one attempting to sight the new moon (al-mutarāt lil-hilāl): he may see it, or he may not see it due to dimness in his vision ('aṣhā fī baṣarihi); likewise is one with blindness of the heart (a'mā al-qalb).

وَأَمَّا النَّاظِرُ فِي الْمَسْأَلَةِ: فَهَذَا يَحْتَاجُ إِلَى شَيْئَيْنِ: إِلَى أَنْ يَنْظُرَ بِالدَّلِيلِ الْهَادِي وَإِلَى أَنْ يَهْتَدِيَ بِهِ وَيَنْتَفِعَ. فَأَمَرَهُ الشَّرْحُ بِمَا يَوْجِبُ أَنْ يُنْزَلَ عَلَى قَلْبِهِ الْأَسْبَابُ الْهَادِيَّةُ وَيَصْرِفَ عَنْهُ الْأَسْبَابُ الْمُعَوِّقَةُ: وَهُوَ ذِكْرُ اللَّهِ تَعَالَى وَالْعَقْلُ عَنْهُ. فَإِنَّ الشَّيْطَانَ وَسْوَاسَ خَنَاسٍ فَإِذَا ذَكَرَ الْعَبْدُ رَبَّهُ خَسَّ وَإِذَا عَقَلَ عَنْ ذِكْرِ اللَّهِ وَسُوسَ. وَذَكَرَ اللَّهُ يُعْطِي الْإِيمَانَ وَهُوَ أَصْلُ الْإِيمَانِ. وَاللَّهُ سُبْحَانَهُ هُوَ رَبُّ كُلِّ شَيْءٍ وَمِلْكُهُ وَهُوَ مُعَلِّمُ كُلِّ عِلْمٍ وَوَاهِبُهُ فَكَمَا أَنَّ نَفْسَهُ أَصْلُ لِكُلِّ شَيْءٍ مَوْجُودٍ فَذِكْرُهُ وَالْعِلْمُ بِهِ أَصْلُ لِكُلِّ عِلْمٍ وَذِكْرُهُ فِي الْقَلْبِ. وَالْقُرْآنُ يُعْطِي الْعِلْمَ الْمُفَصَّلَ فَيَرْبِدُ الْإِيمَانَ كَمَا قَالَ خُنْدُبُ بْنُ عَبْدِ اللَّهِ الْبَجَلِي وَعَبِيرُهُ مِنَ الصَّحَابَةِ: تَعَلَّمْنَا الْإِيمَانَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَأَزْدَدْنَا إِيْمَانًا. وَلِهَذَا كَانَ أَوَّلُ مَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) فَأَمَرَهُ أَنْ يَقْرَأَ بِاسْمِ اللَّهِ؛ فَتَضَمَّنَ هَذَا الْأَمْرُ بِذِكْرِ اللَّهِ وَمَا تَزَلَّ مِنَ الْحَقِّ وَقَالَ: (بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) (خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ) (اقْرَأْ وَرَبُّكَ الْأَكْرَمُ) (الَّذِي عَلَّمَ بِالْقَلَمِ) (عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ). فَذَكَرَ سُبْحَانَهُ أَنَّهُ خَلَقَ أَكْرَمَ الْأَعْيَانِ الْمَوْجُودَةِ عُمُومًا وَخُصُوصًا وَهُوَ الْإِنْسَانُ وَأَنَّهُ الْمُعَلِّمُ لِلْعِلْمِ عُمُومًا وَخُصُوصًا لِلْإِنْسَانِ وَذَكَرَ التَّعْلِيمَ بِالْقَلَمِ الَّذِي هُوَ آخِرُ الرَّمَاثِ لِيَسْتَلْزِمَ تَعْلِيمَ الْقَوْلِ وَتَعْلِيمَ الْعِلْمِ الَّذِي فِي الْقَلْبِ.

As for the inquirer into a specific issue, he needs two things: to succeed in finding the guiding proof (yazfara bil-dalīl al-hādī), and to be guided by it and benefit from it. Therefore, the Divine Law has commanded him with that which causes guiding factors to descend upon his heart and diverts obstructing factors (al-asbāb al-mu'awwiqah) from him: this is the remembrance of Allah Almighty versus heedlessness of Him (al-ghaflah 'anhu). For Satan is the insidious whisperer who withdraws; when the servant remembers his Lord, Satan withdraws, and when he is heedless of the remembrance of Allah, Satan whispers. The remembrance of Allah (Dhikr Allāh) bestows faith (imān), and it is the very foundation of faith (aṣl al-imān). Allah, Glorified is He, is the Lord and Sovereign of all things, and He is the Teacher and Bestower of all knowledge. Just as His Essence is the origin of every existing thing, so too His remembrance and knowledge of Him are the

origin of all knowledge and His remembrance in the heart. The Qur'an imparts detailed knowledge (al-'ilm al-mufaṣṣal), thereby increasing faith, as Jundub ibn 'Abd Allāh al-Bajalī (may Allah be pleased with him) and other Companions said: 'We learned faith, then we learned the Qur'an, and our faith increased.' This is why the first thing Allah revealed to His Prophet (peace be upon him) was: {Read in the name of your Lord who created} [Al-'Alaq: 1]. So He commanded him to read in the name of Allah; this command thus encompassed the remembrance of Allah and what He has revealed of the truth. And He said: {in the name of your Lord who created—Created man from a clinging substance. Read, and your Lord is the Most Generous—Who taught by the pen—Taught man that which he knew not.} [Al-'Alaq: 1-5]. Thus, He, Glorified is He, mentioned that He created the noblest of existing entities, both generally and specifically—that is, humankind—and that He is the Teacher of knowledge, both generally and specifically to humankind. And He mentioned teaching by the pen (al-ta'lim bil-qalam), which is the culminating stage [of knowledge transmission], as it necessarily encompasses the teaching of speech and the teaching of knowledge that resides in the heart.

وَحَقِيقَةُ الْأَمْرِ: أَنَّ الْعَبْدَ مُفْتَقِرٌ إِلَى مَا يَسْأَلُهُ مِنَ الْعِلْمِ وَالْهُدَى طَالِبٌ سَائِلٌ فَيَذْكُرُ اللَّهَ وَالْإِيقَارَ إِلَيْهِ يَهْدِيهِ اللَّهُ وَيُدُلُّهُ كَمَا قَالَ: (يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ فَاسْتَهْدُونِي أَهْدِيكُمْ) وَكَمَا كَانَ النَّبِيُّ ﷺ يَقُولُ: (اللَّهُمَّ رَبِّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنَا لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ).

The reality of the matter is that the servant is utterly dependent, a seeker and an asker, for the knowledge and guidance he requests. Thus, it is through the remembrance of Allah (dhikr) and humble reliance upon Him that Allah guides and directs him. This is as He has stated [in a Ḥadīth Qudsī]: '{O My servants, all of you are astray except for those I have guided, so seek guidance from Me, and I shall guide you.}' And the Prophet (peace be upon him) used to say: '{Allāhumma Rabba Jibrīla wa Mikā'ila wa Isrāfīla, Faṭīra as-samāwāti wa al-ard, 'Ālima al-ghaybi wa ash-shahādah, Anta taḥkumu bayna 'ibādika fīmā kānū fīhi yakhtalifūn. Ihdinī limā ukhtulifa fīhi min al-ḥaqqi bi-idhnika, innaka taḥdī man tashā'u ilā širāṭin mustaqīm}' [O Allah, Lord of Jibrīl, Mikā'il, and Isrāfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants concerning that wherein they differ. Guide me, by Your leave, to the truth in those matters wherein there is disagreement. Indeed, You guide whom You will to a straight path.].

وَمِمَّا يَوْضَحُ ذَلِكَ: أَنَّ الطَّالِبَ لِلْعِلْمِ بِالنَّظَرِ وَالِاسْتِدْلَالِ وَالتَّفَكُّرِ وَالتَّدَبُّرِ لَا يَحْصُلُ لَهُ ذَلِكَ إِنْ لَمْ يَنْظُرْ فِي دَلِيلٍ يُفِيدُهُ الْعِلْمَ بِالْمَذْهُوبِ عَلَيْهِ وَمَتَى كَانَ الْعِلْمُ مُسْتَفَادًا بِالنَّظَرِ فَلَا بُدَّ أَنْ يَكُونَ عِنْدَ النَّاطِرِ مِنَ الْعِلْمِ الْمَذْكَورِ الثَّابِتُ فِي قَلْبِهِ مَا لَا يَحْتَاجُ حُصُولَهُ إِلَى نَظَرٍ؛ فَيَكُونُ ذَلِكَ الْمَعْلُومُ أَصْلًا وَسَبَبًا لِلتَّفَكُّرِ الَّذِي يَطْلُبُ بِهِ مَعْلُومًا آخَرَ وَلِهَذَا كَانَ الذِّكْرُ مُتَعَلِّقًا بِاللَّهِ لِأَنَّهُ سُبْحَانَهُ هُوَ الْحَقُّ الْمَعْلُومُ وَكَانَ التَّفَكُّرُ فِي مَخْلُوقَاتِهِ كَمَا قَالَ اللَّهُ تَعَالَى: (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ) . وَقَدْ جَاءَ الْأَنْثَرُ: (تَفَكَّرُوا فِي الْمَخْلُوقِ وَلَا تَتَفَكَّرُوا فِي الْخَالِقِ)؛ لِأَنَّ التَّنَكُّيرَ وَالتَّفَكُّيرَ يَكُونُ فِي الْأَمْثَالِ الْمَضْرُوبَةِ وَالْمَقَابِيسِ وَذَلِكَ يَكُونُ فِي الْأُمُورِ الْمُتَشَابِهَةِ وَهِيَ الْمَخْلُوقَاتُ.

What clarifies this is that the seeker of knowledge through intellectual inquiry (nazar), deductive reasoning (istidlāl), reflection (tafakkur), and contemplation (tadabbur) will not attain it unless he examines evidence that imparts to him knowledge of that which is indicated. Whenever knowledge is acquired through such inquiry, the inquirer must possess some established knowledge firm in his heart, the attainment of which does not itself require inquiry. This known information then serves as a foundation and a catalyst for the reflection by which he seeks further knowledge. This is why remembrance (dhikr)

pertains to Allah, for He, Glorified is He, is the Known Truth, whereas reflection (tafakkur) is directed towards His creation. As Allah, the Exalted, says: {Those who remember Allah standing, sitting, and [lying] on their sides, and reflect on the creation of the heavens and the earth} [Āl 'Imrān: 191]. And it is reported in an athar (a narration from early Muslims): 'Reflect upon the created, and do not reflect upon the Creator.' This is because reflection and estimation occur with regard to parables and analogies, and these apply to things that possess similarities, which are the created beings.

وَأَمَّا الْخَالِقُ ﷻ سبحانه وتعالى فَلَيْسَ لَهُ شَبِيهٌ وَلَا نَظِيرٌ فَالتَّفَكُّرُ الَّذِي مَبْنَاهُ عَلَى الْقِيَاسِ مُمْتَنِعٌ فِي حَقِّهِ وَإِنَّمَا هُوَ مَعْلُومٌ بِالْفُطْرَةِ فَيَذْكُرُهُ الْعَبْدُ. وَبِالذِّكْرِ وَبِمَا أُخْبِرَ بِهِ عَنْ نَفْسِهِ: يَحْصُلُ لِلْعَبْدِ مِنَ الْعِلْمِ بِهِ أَمُورٌ عَظِيمَةٌ؛ لَا تُنَالُ بِمَجَرَّدِ التَّنْكِيرِ وَالتَّشْدِيدِ—أَعْنِي مِنَ الْعِلْمِ بِهِ نَفْسِهِ؛ فَإِنَّهُ الَّذِي لَا تُنْكَيَرُ فِيهِ. فَأَمَّا الْعِلْمُ بِمَعْنَاهِ مَا أُخْبِرَ بِهِ وَنَحْوُ ذَلِكَ: فَيَدْخُلُ فِيهَا التَّفَكُّرُ وَالتَّقْدِيرُ كَمَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَلِهَذَا كَانَ كَثِيرٌ مِنْ أَرْبَابِ الْعِبَادَةِ وَالتَّصَوُّفِ يَأْمُرُونَ بِمَلَازِمَةِ الذِّكْرِ وَيَجْعَلُونَ ذَلِكَ هُوَ بَابَ الْوُصُولِ إِلَى الْحَقِّ. وَهَذَا حَسَنٌ إِذَا ضَمُّوا إِلَيْهِ تَدْبِيرَ الْقُرْآنِ وَالسُّنَّةِ وَاتَّبَاعَ ذَلِكَ وَكَثِيرٌ مِنْ أَرْبَابِ النَّظَرِ وَالْكَلَامِ يَأْمُرُونَ بِالتَّفَكُّرِ وَالنَّظَرِ وَيَجْعَلُونَ ذَلِكَ هُوَ الطَّرِيقَ إِلَى مَعْرِفَةِ الْحَقِّ.

As for the Creator, Glory be to Him, the Exalted, He has no similitude nor peer. Therefore, reflection (tafakkur) that is based on analogy (qiyās) is inapplicable with respect to Him. Rather, He is known through the innate disposition (fiṭrah), and thus the servant remembers Him. Through remembrance (dhikr) and through what He has revealed about Himself, the servant attains profound knowledge of Him—matters that cannot be reached merely by reflection and estimation, meaning knowledge of His very Being, for He is the One about Whom there is no such reflection. However, as for knowledge of the meanings of what He has revealed and the like, this does involve reflection and estimation, as established by the Book (the Qur'ān) and the Sunnah. For this reason, many masters of worship and Ṭaṣawwuf (Sufism) enjoin constant remembrance (dhikr) and consider it the gateway to reaching the Truth (Al-Ḥaqq). This is commendable if they combine it with contemplation of the Qur'ān and Sunnah and adherence to them. Conversely, many proponents of intellectual inquiry (naẓar) and Kalām (speculative theology) enjoin reflection and inquiry, considering this the path to knowing the Truth.

وَالنَّظَرُ صَاحِبٌ إِذَا كَانَ فِي حَقِّ وَدَلِيلٍ كَمَا تَقَدَّمَ فَكُلٌّ مِنَ الطَّرِيقَيْنِ فِيهَا حَقٌّ لَكِنْ يَحْتَاجُ إِلَى الْحَقِّ الَّذِي فِي الْأُخْرَى وَيَجِبُ تَنْزِيهِهِ كُلِّ مِنْهُمَا عَمَّا دَخَلَ فِيهَا مِنَ الْبَاطِلِ وَذَلِكَ كُلُّهُ بِاتِّبَاعِ مَا جَاءَ بِهِ الْمُرْسَلُونَ؛ وَقَدْ بَسَطْنَا الْكَلَامَ فِي هَذَا فِي غَيْرِ هَذَا الْمَوْضِعِ؛ وَبَيَّنَّا طَرُقَ أَهْلِ الْعِبَادَةِ وَالرِّيَاضَةِ وَالذِّكْرِ؛ وَطَرِيقَ أَهْلِ الْكَلَامِ وَالنَّظَرِ وَالْإِسْتِدْلَالَ؛ وَمَا فِي كُلِّ مِنْهُمَا مِنْ مَقْبُولٍ وَمَرْذُودٍ؛ وَبَيَّنَّا مَا جَاءَتْ بِهِ الرَّسَالَةُ مِنَ الطَّرِيقِ الْكَامِلَةِ الْجَامِعَةِ لِكُلِّ حَقٍّ. وَلَيْسَ هَذَا مَوْضِعَ بَسْطِ ذَلِكَ.

Inquiry is sound if it concerns truth and is based on evidence, as previously mentioned. Thus, each of the two paths contains truth, but each needs the truth found in the other. It is also imperative to purify both paths from any falsehood that may have infiltrated them. All of this is achieved by following what the Messengers brought. We have elaborated on this matter elsewhere, explaining the ways of the people of worship, spiritual discipline (riyāḍah), and remembrance, as well as the way of the people of Kalām, intellectual inquiry, and deductive reasoning, detailing what is acceptable and what is rejectable in each. We have also elucidated the complete path brought by the Divine Message, which encompasses all truth. However, this is not the place for such an extensive discussion.

وَإِنَّمَا الْمَقْصُودُ هُنَا: أَنَّ الْإِنْسَانَ مُحِسٌّ بِأَنَّهُ عَالِمٌ: يَجِدُ ذَلِكَ وَيَعْرِفُهُ بِغَيْرِ وَاسِطَةٍ أَحَدٍ؛ كَمَا يَحْسُ بِغَيْرِ ذَلِكَ. وَحُصُولُ الْعِلْمِ فِي الْقَلْبِ كَحُصُولِ الطَّعَامِ فِي الْجِسْمِ فَالْجِسْمُ يَحْسُ بِالطَّعَامِ وَالسَّرَابِ؛ وَكَذَلِكَ الْقُلُوبُ تَحْسُ بِمَا يَنْتَزِلُ إِلَيْهَا مِنَ الْعُلُومِ الَّتِي هِيَ طَعَامُهَا وَسَرَابُهَا كَمَا قَالَ النَّبِيُّ ﷺ (إِنَّ كُلَّ آدَمٍ يَجِبُ أَنْ تُؤْتِيَ مَأْدِبَتَهُ وَإِنَّ مَأْدِبَةَ اللَّهِ هِيَ الْقُرْآنُ)

وَكَمَا قَالَ تَعَالَى: (أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَّتُهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ) وَفِي الصَّحِيحَيْنِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ: كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا وَكَانَتْ مِنْهَا طَائِفَةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا طَائِفَةٌ أُمْسَكَتِ الْمَاءَ فَسَقَى النَّاسَ وَزَرَعُوا وَكَانَتْ مِنْهَا طَائِفَةٌ إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ مَنْ فَهَّمَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ).

The point here is that a human being is aware of being knowledgeable; he perceives this and knows it directly, without any intermediary, just as he perceives other things. The attainment of knowledge in the heart is like the assimilation of food in the body. The body senses food and drink; likewise, hearts sense the knowledge that descends upon them, which is their sustenance and nourishment. As the Prophet (peace be upon him) said: 'Indeed, every host loves for his banquet to be attended, and indeed, the banquet of Allah is the Qur'ān.' And as Allah, the Exalted, said: {He sends down rain from the sky, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, seeking adornments or utensils, is a foam like it} [Ar-Ra'd: 17]. In the two Ṣaḥīḥs (Al-Bukhārī and Muslim), it is narrated from Abū Mūsā that the Prophet (peace be upon him) said: 'The parable of the guidance and knowledge with which Allah has sent me is like that of abundant rain falling upon a land. Among them is a fertile portion that accepts the water and brings forth profuse herbage and grass. And among them are hard, barren patches that retain the water, so people drink from it and use it for irrigation and cultivation. And among them are other parts that are but barren plains which neither retain water nor produce herbage. Such is the likeness of one who gains understanding in the religion of Allah and benefits from the guidance and knowledge with which Allah has sent me, and the likeness of one who does not even raise his head on that account and does not accept the guidance of Allah with which I have been sent.' [Al-Bukhārī].

فَضَرَبَ مَثَلَ الْهُدَى وَالْعِلْمِ الَّذِي يَنْزِلُ عَلَى الْقُلُوبِ بِالْمَاءِ الَّذِي يَنْزِلُ عَلَى الْأَرْضِ. وَكَمَا أَنَّ لِلَّهِ مَلَائِكَةً مُوَكَّلَةً بِالسَّحَابِ وَالْمَطَرِ فَلَهُ مَلَائِكَةٌ مُوَكَّلَةٌ بِالْهُدَى وَالْعِلْمِ. هَذَا رِزْقُ الْقُلُوبِ وَقَوْهَافَا وَهَذَا رِزْقُ الْأَجْسَادِ وَقَوْهَافَا قَالَ الْحَسَنُ الْبَصْرِيُّ فِي قَوْلِهِ تَعَالَى (وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) قَالَ: إِنَّ مِنْ أَعْظَمِ النَّفَقَةِ نَفَقَةُ الْعِلْمِ أَوْ نَحْوَهَا الْكَلَامُ وَفِي أُثَرٍ آخَرٍ: (يَنْعَمُ الْعَطِيَّةُ وَيَنْعَمُ الْهُدْيَةُ: الْكَلِمَةُ مِنَ الْخَيْرِ يَسْمَعُهَا الرَّجُلُ فَيَهْدِيهَا إِلَى أَخٍ لَهُ مُسْلِمٍ). وَفِي أُثَرٍ آخَرَ عَنْ أَبِي الدَّرْدَاءِ: (مَا تَصَدَّقَ عَبْدٌ بِصَدَقَةٍ أَفْضَلَ مِنْ مَوْعِظَةٍ يَعْطَى بِهَا إِخْوَانًا لَهُ مُؤْمِنِينَ فَيَتَفَرَّقُونَ وَقَدْ نَفَعَهُمُ اللَّهُ بِهَا) أَوْ مَا يُنْشِئُ هَذَا الْكَلَامَ. وَعَنْ كَعْبِ بْنِ عَجْرَةَ قَالَ: (أَلَا أُهْدِي لَكَ هَدِيَّةً؟ فَذَكَرَ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ).

Thus, He drew a parallel between the guidance and knowledge that descends upon hearts and the water that descends upon the earth. And just as Allah has angels entrusted with clouds and rain, He also has angels entrusted with guidance and knowledge. The latter is the sustenance and nourishment of hearts, while the former is the sustenance and nourishment of bodies. Al-Ḥasan al-Baṣrī, commenting on the verse of Allah, the Exalted, {and from what We have provided them, they spend} [Al-Baqarah: 3], said: 'Indeed, among the greatest of expenditures is the expenditure of knowledge,' or words to that effect. In another athar, it is said: 'What an excellent gift and what an excellent present: a word of goodness that a man hears and then imparts to a Muslim brother of his.' In another athar from Abū ad-Dardā: 'No servant gives a charity better than an admonition with which he advises his believing brothers, and they disperse having been benefited by it through Allah', or words to that effect. And from Ka'b ibn 'Ujrah, who said: 'Shall I not give you a gift?' Then he mentioned sending blessings upon the Prophet (peace be upon him).

وَرَوَى ابْنُ مَاجَهٍ فِي سُنَنِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الرَّجُلُ عِلْمًا ثُمَّ يُعَلِّمَهُ أَخَاهُ

الْمُسْلِمِ) وَقَالَ مُعَاذُ بْنُ جَبَلٍ: عَلَيْكُمْ بِالْعِلْمِ فَإِنَّ طَلَبَهُ عِبَادَةٌ وَتَعَلُّمُهُ لِلَّهِ حَسَنَةٌ وَبَذَلُهُ لِأَهْلِهِ قُرْبَةٌ وَتَعْلِيمُهُ لِمَنْ لَا يَعْلَمُهُ صَدَقَةٌ وَالْبَحْثُ عَنْهُ جِهَادٌ وَمَذَاكِرَتُهُ تَنْشِيجٌ. وَلِهَذَا كَانَ مُعَلِّمُ الْخَيْرِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحَيْثَانُ فِي الْبَحْرِ وَاللَّهُ وَمَلَائِكَتُهُ يَصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ لِمَا فِي ذَلِكَ مِنْ عُمُومِ النِّفْعِ لِكُلِّ شَيْءٍ. وَعَكْسُهُ كَانِمُوا الْعِلْمَ فَإِنَّهُمْ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ قَالَ طَائِفَةٌ مِنَ السَّلَفِ: إِذَا كَتَمَ النَّاسُ الْعِلْمَ. فَعَمِلَ بِالْمَعَاصِي اخْتَبَسَ الْقَطَرُ فَتَقَوَّلُوا الْبَهَائِمُ: اللَّهُمَّ [الْعَنُ] عُصَاةَ بَنِي آدَمَ فَإِنَّا مُعِنَا الْقَطَرُ بِسَبَبِ ذُنُوبِهِمْ.

Ibn Mājah narrated in his Sunan from Abū Hurayrah that the Prophet (peace be upon him) said 'The best charity is for a man to learn knowledge and then teach it to his Muslim brother.' Mu'adh ibn Jabal (may Allah be pleased with him) said: 'Adhere to knowledge, for seeking it is worship; learning it for Allah's sake is a good deed; imparting it to those qualified is an act of drawing near to Allah; teaching it to one who does not know it is charity; researching it is jihād (striving in Allah's cause); and discussing it is tasbīh (glorification of Allah).' This is why everything seeks forgiveness for the teacher of good, even the fish in the sea. And Allah and His angels send blessings upon the one who teaches people good, due to the universal benefit therein for all things. The opposite is true for those who conceal knowledge; indeed, Allah curses them, and those who curse also curse them. A group of the Salaf (pious predecessors) said: 'When people conceal knowledge and sins are consequently committed, the rain is withheld. Then the animals say: 'Allāhumma-l'an 'uṣāta banī Ādama fa-innā muni'nā al-qatra bi-sababi dhunūbihim" [O Allah, [curse] the disobedient among the children of Ādam, for it is because of their sins that we have been deprived of rain].

وَإِذَا كَانَ عِلْمُ الْإِنْسَانِ يَكُونُهُ غَالِبًا مَرَجَعُهُ إِلَى وُجُودِهِ ذَلِكَ وَإِحْسَاسِهِ فِي نَفْسِهِ بِذَلِكَ—وَهَذَا أَمْرٌ مَوْجُودٌ بِالضَّرُورَةِ—لَمْ يَكُنْ لَهُمْ أَنْ يُخْبِرُوا عَمَّا فِي نَفُوسِ النَّاسِ: بِأَنَّهُ لَيْسَ بِعِلْمٍ بِغَيْرِ حُجَّةٍ فَإِنَّ عَدَمَ وُجُودِهِمْ مِنْ نَفُوسِهِمْ ذَلِكَ لَا يَقْتَضِي أَنَّ النَّاسَ لَمْ يَجِدُوا ذَلِكَ لَا سِيمَا إِذَا كَانَ الْمُخْبِرُونَ يُخْبِرُونَ عَنِ الْيَقِينِ الَّذِي فِي أَنْفُسِهِمْ; عَمَّنْ لَا يَشْكُونَ فِي عِلْمِهِ وَصِدْقِهِ وَمَعْرِفَتِهِ بِمَا يَقُولُ. وَهَذَا حَالُ أَتَمِّهِ الْمُسْلِمِينَ وَسَلَفِ الْأُمَّةِ وَحَمَلَةِ الْحُجَّةِ فَإِنَّهُمْ يُخْبِرُونَ بِمَا عَنْدهُمْ مِنَ الْيَقِينِ وَالطَّمَأْنِينَةِ وَالْعِلْمِ الضَّرُورِيِّ كَمَا فِي الْحِكَايَةِ الْمُحْفَظَةِ عَنْ نَجْمِ الدِّينِ الْكُبْرَى لَمَّا دَخَلَ عَلَيْهِ مُتَكَلِّمَانِ أَحَدُهُمَا أَبُو عَبْدِ اللَّهِ الرَّازِي. وَالْآخَرُ: مِنْ مُتَكَلِّمِي الْمُعْتَرِزَةِ وَقَالَا: يَا شَيْخَ بَلَعْنَا: أَنَّكَ تَعْلَمُ عِلْمَ الْيَقِينِ. فَقَالَ: نَعَمْ أَنَا أَعْلَمُ عِلْمَ الْيَقِينِ. فَقَالَا: كَيْفَ يُمْكِنُ ذَلِكَ وَنَحْنُ مِنْ أَوَّلِ النَّهَارِ إِلَى السَّاعَةِ نَنْتَظِرُ فَلَمْ يَقْدِرْ أَحَدُنَا أَنْ يُقِيمَ عَلَى الْآخَرِ دَلِيلًا؟—وَأُخِّلُ الْحِكَايَةَ فِي تَنْبِيهِتِ الْإِسْلَامِ—فَقَالَ: مَا أَذْرِي مَا تَقُولَانِ. وَلَكِنْ أَنَا أَعْلَمُ عِلْمَ الْيَقِينِ فَقَالَا: صِفْ لَنَا عِلْمَ الْيَقِينِ فَقَالَ: عِلْمُ الْيَقِينِ—عِنْدَنَا—وَإِرَادَاتُ تَرْدٍ عَلَى النَّفُوسِ تَعْجِزُ النَّفُوسُ عَنْ رَدِّهَا فَجَعَلَا يَقُولَانِ: وَإِرَادَاتُ تَرْدٍ عَلَى النَّفُوسِ تَعْجِزُ النَّفُوسُ عَنْ رَدِّهَا وَيَسْتَحْسِنَانِ هَذَا الْجَوَابَ.

Given that a person's awareness of being knowledgeable is rooted in his direct experience and inner sense of it—and this is a self-evidently existing reality—it is not permissible for others to declare, without proof, that what people find within their souls is not knowledge. For the mere fact that some individuals do not find such awareness within themselves does not necessitate that others have not found it, especially when those who affirm it speak from a certainty within their own souls, about One in Whose knowledge, truthfulness, and awareness of what He says they have no doubt. This is the state of the Imāms of the Muslims, the Salaf of the Ummah (early, pious generations), and the bearers of Divine proof. They speak from the certainty, tranquility, and self-evident knowledge (al-'ilm aḍ-ḍarūrī) they possess. This is illustrated in the well-known account of Najm ad-Dīn al-Kubrā when two theologians (mutakallimūn)—one of them Abū 'Abd Allāh ar-Rāzī, and the other a Mu'tazilī theologian—came to him and said, 'O

¹ The text between square brackets is not found in the printed version and the correction is from Şīyānat Majmū' al-Fatāwā (p. 255)

Shaykh, it has reached us that you possess knowledge of certainty ('ilm al-yaqīn).' He replied, 'Yes, I possess knowledge of certainty.' They asked, 'How is that possible, when we have been debating from the beginning of the day until now, and neither of us has been able to establish a conclusive proof against the other?'—and I believe this incident relates to affirming Islam. He responded, 'I do not know what you are talking about. But I do possess knowledge of certainty.' They said, 'Describe to us this knowledge of certainty.' He replied, 'Knowledge of certainty, in our view, consists of wāridāt (spiritual insights or illuminations) that descend upon the souls, which the souls are powerless to repel.' They began to repeat, 'Wāridāt that descend upon the souls, which the souls are powerless to repel,' and they found this answer excellent.

وَذَلِكَ لِأَنَّ طَرِيقَ أَهْلِ الْكَلَامِ تَفْسِيمُ الْعُلُومِ إِلَى ضَرُورِيٍّ وَكَسْبِيٍّ أَوْ بَدِيهِيٍّ وَنَظَرِيٍّ. فَالْنَظَرِيُّ الْكَسْبِي: لَا بُدَّ أَنْ يَرِدَ إِلَى مَقْدَمَاتِ ضَرُورِيَّةٍ أَوْ بَدِيهِيَّةٍ قَبْلَكَ لَا تَحْتَاجُ إِلَى دَلِيلٍ وَإِلَّا لَزِمَ الدَّوْرُ أَوْ التَّسْلُسُ. وَالْعِلْمُ الضَّرُورِيُّ: هُوَ الَّذِي يَلْزِمُ نَفْسَ الْمَخْلُوقِ لُزُومًا لَا يُمْكِنُ الْإِنْفِكَاحُ عَنْهُ فَالْمَرْجِعُ فِي كَوْنِهِ ضَرُورِيًّا إِلَى أَنَّهُ يَعْجُزُ عَنْ دَفْعِهِ عَنْ نَفْسِهِ. فَأَخْبَرَ الشَّيْخَ: أَنَّ عُلُومَهُمْ ضَرُورِيَّةٌ وَأَنَّهَا تَرِدُ عَلَى النَّفْسِ عَلَى وَجْهِ تَعْجُزٍ عَنْ دَفْعِهِ فَقَالَ لَهُ: مَا الطَّرِيقُ إِلَى ذَلِكَ؟ فَقَالَ: تَتَرَكَّانَ مَا أَنْتُمَا فِيهِ وَتَسْلُكَانِ مَا أَمَرَكُمَا اللَّهُ بِهِ مِنَ الذِّكْرِ وَالْعِبَادَةِ. فَقَالَ الرَّازِي: أَنَا مَسْغُولٌ عَنْ هَذَا. وَقَالَ الْمُعْتَزَلِيُّ: أَنَا قَدْ احْتَرَقَ قَلْبِي بِالشُّبُهَاتِ وَأَجِبْتُ هَذِهِ الْوَارِدَاتِ فَلَزِمَ الشَّيْخَ مَدَّةٌ ثُمَّ خَرَجَ مِنْ مَحَلِّ عِبَادَتِهِ وَهُوَ يَقُولُ: وَاللَّهِ يَا سَيِّدِي مَا الْحَقُّ إِلَّا فِيمَا يَقُولُهُ هَؤُلَاءِ الْمُسَبِّهُةُ—يَعْنِي: الْمُتَبَيِّنَ لِلصِّفَاتِ؛ فَإِنَّ الْمُعْتَزِلَةَ يُسَوِّنُ الصِّفَاتِيَّةَ مُسَبِّهَةً—وَذَلِكَ أَنَّهُ عِلْمٌ عِلْمًا ضَرُورِيًّا لَا يُمْكِنُ دَفْعُهُ عَنْ قَلْبِهِ أَنَّ رَبَّ الْعَالَمِ لَا بُدَّ أَنْ يَتَسَيَّرَ عَنِ الْعَالَمِ وَأَنْ يَكُونَ بَائِنًا مِنْهُ لَهُ صِفَاتٌ تَخْتَصُّ بِهِ وَأَنَّ هَذَا الرَّبَّ الَّذِي تَصِفُهُ الْجَهْمِيَّةُ إِنَّمَا هُوَ عَدَمٌ مُحَضَّرٌ.

This is because the method of the Ahl al-Kalām (speculative theologians) involves categorizing knowledge into necessary (ḍarūrī) and acquired (kasbī), or self-evident (badīhī) and theoretical (nazārī). Theoretical, acquired knowledge must ultimately be traceable to necessary or self-evident premises, which themselves require no proof; otherwise, it would lead to circular reasoning (dawr) or infinite regress (tasalsul). Necessary knowledge is that which inheres in the soul of a created being in such a compelling way that he cannot detach himself from it. Thus, the criterion for its being necessary is that one is incapable of repelling it from oneself. So, the Shaykh informed them that their (the mystics') knowledge is of this necessary type, descending upon souls in a manner they cannot repel. They asked him, 'What is the path to that?' He replied, 'You must abandon what you are engaged in (i.e., speculative debates) and pursue what Allah has commanded you of remembrance (dhikr) and worship.' Ar-Rāzī said, 'I am too preoccupied for this.' But the Mu'tazilī said, 'My heart has been scorched by doubts, and I desire these wāridāt.' So he stayed with the Shaykh for a period, then emerged from his place of worship saying, 'By Allah, my master, the truth is only in what these 'Mushabbihah' (anthropomorphists) say'—meaning those who affirm the Divine Attributes (al-Muthbitīn li-ṣ-Ṣifāt), for the Mu'tazilah label the Ṣifātiyyah (affirmers of Attributes) as Mushabbihah. This was because he had attained a necessary knowledge, which he could not repel from his heart, that the Lord of the worlds must be distinct from the world, separate from it, possessing Attributes unique to Him, and that this Lord described by the Jahmiyyah (a sect known for extreme negation of Divine Attributes) is, in fact, pure nothingness.

وَهَذَا مَوْضِعُ الْحِكَايَةِ الْمَشْهُورَةِ عَنِ الشَّيْخِ الْعَارِفِ أَبِي جَعْفَرٍ الْهَمْدَانِيِّ لِأَبِي الْمَعَالِيِّ الْجَوْبِيِّ لَمَّا أَخَذَ يَقُولُ عَلَى الْمُنْبَرِ: كَانَ اللَّهُ وَلَا عَرْشٌ فَقَالَ: يَا أَسَافُ دَعْنَا مِنْ ذِكْرِ الْعَرْشِ—يَعْنِي: لِأَنَّ ذَلِكَ إِنَّمَا جَاءَ فِي السَّمْعِ—أَخْبَرْنَا عَنْ هَذِهِ الضَّرُورَةِ الَّتِي نَجِدُهَا فِي قُلُوبِنَا فَإِنَّهُ مَا قَالَ عَارِفٌ قَطُّ يَا اللَّهُ إِلَّا وَجَدَ مِنْ قَلْبِهِ ضَرُورَةً تَطْلُبُ الْعُلُوَّ لَا تَلْتَفِتُ بِمَنْتَهٍ وَلَا يَسِرَّةٍ كَيْفَ نَدْفَعُ هَذِهِ الضَّرُورَةَ عَنْ قُلُوبِنَا؟ قَالَ: فَلَطَمَ أَبُو الْمَعَالِيِّ عَلَى رَأْسِهِ وَقَالَ: حَيْرَنِي الْهَمْدَانِيُّ حَيْرَنِي الْهَمْدَانِيُّ

This brings to mind the famous account of the Shaykh and 'Ārif (gnostic), Abū Ja'far al-Hamadānī, with Abū al-Ma'ālī al-Juwaynī. When al-Juwaynī was on the pulpit saying, 'Allah existed, and there was no Throne ('Arsh),' Abū Ja'far al-Hamadānī interjected, 'O Master! Leave aside the mention of the Throne—meaning, because that is known only through transmitted revelation (as-sam')—tell us about this innate necessity (aḍ-ḍarūrah) that we find in our hearts. For no 'ārif has ever said, 'Yā Allāh' (O Allah), except that he found in his heart an undeniable impulse seeking loftiness (al-'uluww), an impulse that turns neither right nor left. So how can we repel this necessity from our hearts?' It is said that Abū al-Ma'ālī struck his own head and exclaimed, 'Al-Hamadānī has bewildered me! Al-Hamadānī has bewildered me!' and then descended from the pulpit.

وَذَلِكَ لِأَنَّ نَفْسَ اسْتِوَائِهِ عَلَى الْعَرْشِ بَعْدَ أَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ عِلْمٌ بِالسَّمْعِ. الَّذِي جَاءَتْ بِهِ الرُّسُلُ كَمَا أَخْبَرَ اللَّهُ بِهِ فِي الْقُرْآنِ وَالتَّوْرَةِ. وَأَمَّا كَوْنُهُ عَالِيًا عَلَى مَخْلُوقَاتِهِ بَائِنًا مِنْهُمْ: فَهَذَا أَمْرٌ مَعْلُومٌ بِالْفِطْرَةِ الصَّرُورِيَّةِ الَّتِي يَشْتَرِكُ فِيهَا جَمِيعُ بَنِي آدَمَ. وَكُلُّ مَنْ كَانَ بِاللَّهِ أَغْرَفَ وَلَهُ أَغْبَدَ وَدَعَاؤُهُ لَهُ أَكْثَرَ وَقَلْبُهُ لَهُ أَذْكَرَ كَانَ عِلْمُهُ الصَّرُورِيُّ بِذَلِكَ أَقْوَى وَأَكْمَلَ فَالْفِطْرَةُ مُحْكَمَةٌ بِالْفِطْرَةِ الْمُنَزَّلَةِ فَإِنَّ الْفِطْرَةَ تُعَلِّمُ الْأَمْرَ مُجْمَلًا وَالسَّرِيعَةُ تُفَصِّلُهُ وَتُبَيِّنُهُ وَتَشْهَدُ بِمَا لَا تَسْتَقِلُّ الْفِطْرَةُ بِهِ. فَهَذَا هَذَا. وَاللَّهُ أَعْلَمُ.

This is because His Istiwā' (Ascension or Establishment) over the Throne after He created the heavens and the earth in six days is knowledge derived from transmitted revelation (as-sam'), which the Messengers brought, as Allah informed in the Qur'ān and the Torah. However, His being High above His creation, distinct from them, is a matter known through the necessary innate disposition (al-fiṭrah aḍ-ḍarūriyyah) common to all children of Ādam. The more knowledgeable a person is of Allah, the more devoted in worship to Him, the more frequent his supplication to Him, and the more his heart remembers Him, the stronger and more complete will be his necessary knowledge of this reality. Thus, the innate disposition (al-fiṭrah) is perfected by the revealed disposition (al-fiṭrah al-munzalah, i.e., Divine Revelation). For the innate disposition informs of a matter in a general way, while the Sharī'ah (Divine Law) details and clarifies it, and bears witness to truths that the innate disposition cannot independently grasp. So, this is the matter. And Allah knows best.

فَصْلٌ

Section

وَالْحَاصِلُ: أَنَّ كُلَّ مَنْ اسْتَحْكَمَ فِي بَدْعِهِ يَرَى أَنَّ قِيَاسَهُ يَطْرُدُ؛ لِمَا فِيهِ مِنَ النَّسَبِيَّةِ بَيْنَ الْمُتَمَائِلَيْنِ عِنْدَهُ—وَإِنْ اسْتَلَزَمَ ذَلِكَ كَثْرَةَ مُخَالَفَةِ النَّصُوصِ—وَهَذَا مَوْجُودٌ فِي الْمَسَائِلِ الْعِلْمِيَّةِ الْخَبَرِيَّةِ وَالْمَسَائِلِ الْعَمَلِيَّةِ الْإِرَادِيَّةِ: تَجِدُ الْمُتَكَلِّمَ قَدْ يَطْرُدُ قِيَاسَهُ طَرْدًا مُسْتَمِرًّا فَيَكُونُ فِي ظَاهِرِ الْأَمْرِ أَجُودَ مِنْ نَقْضِهَا وَتَجِدُ الْمُسْتَنَ الَّذِي شَارَكَهُ فِي ذَلِكَ الْقِيَاسِ قَدْ يَقُولُ مَا يُنَافِئُ ذَلِكَ الْقِيَاسَ فِي مَوَاضِعَ؛ مَعَ اسْتِشْعَارِ التَّنَاقُضِ تَارَةً وَبُذُونِ اسْتِشْعَارِهِ تَارَةً وَهُوَ الْأَعْلَبُ.

The essential point is that everyone who becomes entrenched in his religious innovation (bid'ah) perceives his analogical reasoning (qiyās) as consistently applicable, due to its apparent equating of two similar things in his view—even if this necessitates frequent contradiction of the scriptural texts (nuṣūṣ). This phenomenon is found both in theoretical matters of knowledge derived from revelation (al-masā'il al-ilmiyyah al-khabariyyah) and in practical matters related to volition and actions (al-masā'il al-'amaliyyah al-irādiyyah). You will find that the scholastic theologian (mutakallim) may apply his analogy with unwavering consistency, thereby appearing, on the surface, more

proficient than one who deviates from it. Conversely, you will find the follower of the Sunnah, who might initially concur with that analogy, subsequently articulating views that contradict it in certain instances. This may occur sometimes with an awareness of the contradiction, and at other times without such awareness, the latter being more prevalent.

وَرَبَّمَا يَخْتَلِبُ بِمُروِقٍ ضَعِيفَةٍ فَهُوَ فِي نَقْضِ عِلَّتِهِ وَالتَّفْرِيقِ بَيْنَ الْمُتَمَثِّلَيْنِ فِيهَا يَظْهَرُ أَنَّهُ دُونَ الْأَوَّلِ فِي الْعِلْمِ وَالْخَبَرَةِ وَطَرْدُ الْقَوْلِ وَلَيْسَ كَذَلِكَ؛ بَلْ هُوَ خَيْرٌ مِنَ الْأَوَّلِ. فَإِنَّ ذَلِكَ الْقِيَاسَ الَّذِي اشْتَرَكَا فِيهِ كَانَ فَاسِدًا فِي أَصْلِهِ: لِمُخَالَفَةِ النَّصِّ وَالْقِيَاسِ الصَّحِيحِ فَالَّذِي طَرَدَهُ أَكْثَرُ فَسَادًا وَتَنَاقُضًا مِنْ هَذَا الَّذِي نَقَضَهُ.

He might even resort to flimsy distinctions to justify his position. In thus invalidating his own underlying legal cause ('illah) and differentiating between two things he previously treated as similar, he may seem inferior to the first individual in terms of knowledge, expertise, and consistency of argument. However, this is not the case; rather, he is superior to the first. This is because the analogy in which they both initially concurred was fundamentally flawed, as it contradicted a scriptural text or a sound analogy. Consequently, the one who consistently applied this flawed analogy is more corrupt and contradictory than the one who abandoned it when faced with conflicting evidence.

وَهَذَا شَأْنٌ كُلٌّ مِنْ وَافَقَ غَيْرَهُ عَلَى قِيَاسٍ لَيْسَ هُوَ فِي نَفْسِ الْأَمْرِ بِحَقٍّ وَكَانَ أَحَدُهُمَا مِنَ النَّصُوصِ فِي مَوَاضِعَ مَا يَخَالَفُ ذَلِكَ الْقِيَاسَ وَهَذَا يُسَمِّيهِ الْفُقَهَاءُ فِي مَوَاضِعَ كَثِيرَةٍ: الْإِسْتِحْسَانَ. فَتَجِدُ الْقَائِلِينَ بِالْإِسْتِحْسَانِ الَّذِي تَرَكُوا فِيهِ الْقِيَاسَ لِنَصِّ خَيْرًا مِنَ الَّذِينَ طَرَدُوا الْقِيَاسَ وَتَرَكُوا النَّصَّ.

This is the situation of anyone who agrees with another on an analogy that is not, in reality, sound, while one of them possesses knowledge of scriptural texts that, in certain contexts, contradict that analogy. Jurists (fuqahā') in many instances term this departure from a general analogy for a stronger reason as istihsān (juristic preference). Thus, you find that those who employ istihsān, abandoning a general analogy in favor of a scriptural text, are superior to those who rigidly adhere to the analogy and forsake the text.

وَلِهَذَا يَرُودُ عَنْ أَبِي حَنِيفَةَ أَنَّهُ قَالَ: لَا تَأْخُذُوا بِمَقَابِيسِ زُفَرٍ فَإِنَّكُمْ إِنْ أَخَذْتُمْ بِمَقَابِيسِهِ حَرَّمْتُمْ الْحَلَالَ وَحَلَلْتُمْ الْحَرَامَ فَإِنْ زُفَرٌ كَانَ كَثِيرَ الطَّرْدِ لِمَا يَظُنُّهُ مِنَ الْقِيَاسِ مَعَ قِلَّةِ عَلَيْهِ بِالنُّصُوصِ. وَكَانَ أَبُو يُوسُفَ نَظَرُهُ بِالنُّعُوسِ؛ كَانَ أَعْلَمَ بِالْحَدِيثِ مِنْهُ وَلِهَذَا تَوَجَّدَ الْمَسَائِلُ الَّتِي يَخَالَفُ فِيهَا زُفَرٌ أَصْحَابَهُ عَامَّتُهَا قِيَاسِيَّةٌ وَلَا يَكُونُ إِلَّا قِيَاسًا ضَعِيفًا عِنْدَ التَّأَمُّلِ وَتَوَجَّدَ الْمَسَائِلُ الَّتِي يَخَالَفُ فِيهَا أَبُو يُوسُفَ أَبَا حَنِيفَةَ وَاتَّبَعَهُ مُحَمَّدٌ عَلَيْهِمَا؛ عَامَّتُهَا اتَّبَعَ فِيهَا النَّصُوصَ وَالْأَقْبَسَةَ الصَّحِيحَةَ لِأَنَّ أَبَا يُوسُفَ رَحَلَ بَعْدَ مَوْتِ أَبِي حَنِيفَةَ إِلَى الْحِجَازِ وَاسْتَفَادَ مِنْ عِلْمِ السُّنَنِ الَّتِي كَانَتْ عَنْدهُمْ مَا لَمْ تَكُنْ مَشْهُورَةً بِالْكُوفَةِ وَكَانَ يَقُولُ: لَوْ رَأَى صَاحِبِي مَا رَأَيْتُ لَرَجَعْتُ كَمَا رَجَعْتُ، لِعَلِمِي بِأَنَّ صَاحِبَهُ مَا كَانَ يَفْصِدُ إِلَّا اتِّبَاعَ الشَّرِيعَةِ لَكِنْ قَدْ يَكُونُ عِنْدَ غَيْرِهِ مِنْ عِلْمِ السُّنَنِ مَا لَمْ يَبْلُغْهُ.

It is for this reason that it is narrated from Abū Ḥanīfah that he said: 'Do not adopt the analogies of Zufar, for if you adopt his analogies, you will render the lawful unlawful, and the unlawful lawful.' This is because Zufar (ibn al-Hudhayl) was prone to the consistent application of what he presumed to be analogy, despite his limited knowledge of the scriptural texts. Abū Yūsuf's approach, however, was the opposite; he was more knowledgeable of Hadith than Zufar. Consequently, most of the issues in which Zufar differed from his colleagues were based on analogy, and upon careful examination, these analogies prove to be weak. Conversely, in most of the issues where Abū Yūsuf differed from Abū Ḥanīfah, and Muḥammad (ibn al-Ḥasan al-Shaybānī) followed him, he did so by adhering to scriptural texts and sound analogies. This was because Abū Yūsuf traveled to the Hijāz after the death of Abū Ḥanīfah and acquired knowledge of Prophetic traditions (Sunan) prevalent there, which were not widely known in Kūfah. He used to say, 'Had my companion (i.e., Abū Ḥanīfah) seen what I have seen, he would have

retracted just as I have retracted,' knowing that his companion intended nothing but to follow the Sharī'ah, but others might possess knowledge of traditions that had not reached him.

وَهَذَا أَيْضًا حَالُ كَثِيرٍ مِنَ الْمُفَقَّهَاءِ بَعْضُهُمْ مَعَ بَعْضٍ فِيمَا وَافَقُوا عَلَيْهِ مِنْ قِيَاسٍ لَمْ تُثَبِّتْ صِحَّتُهُ بِالْأَدِلَّةِ الْمُعْتَمَدَةِ فَإِنَّ الْمُوَافَقَةَ فِيهِ تُوجِبُ طَرْدَهُ ثُمَّ أَهْلُ النُّصُوصِ قَدْ يَنْقُضُونَهُ وَالَّذِينَ لَا يَعْلَمُونَ النُّصُوصَ يَطْرُدُونَهُ. وَكَذَلِكَ هَذِهِ حَالُ أَكْثَرِ مُتَكَلِّمَةِ أَهْلِ الْإِثْبَاتِ مَعَ مُتَكَلِّمَةِ النِّفَاءِ؛ فِي مَسَائِلِ الصِّفَاتِ وَالْقَدَرِ وَغَيْرِ ذَلِكَ قَدْ يُوَافِقُونَهُمْ عَلَى قِيَاسٍ فِيهِ نَفْيٌ ثُمَّ يَطْرُدُهُ أُولَئِكَ فَيَنْفُتُونَ بِهِ مَا أَثَبَّتَهُ النُّصُوصُ وَالْمُشَبَّهَةُ لَا تَفْعَلُ ذَلِكَ بَلْ لَا يَدَّ مِنَ الْقَوْلِ يُمَوِّجِبُ النَّصَّ فَرَبَّمَا قَالُوا بِبَعْضِ مَعْنَاهَا وَرَبَّمَا فَرَّقُوا بِفَرْقٍ ضَعِيفٍ. وَأَصْلُ ذَلِكَ: مُوَافَقَةُ أُولَئِكَ عَلَى الْقِيَاسِ الضَّعِيفِ وَذَلِكَ فِي مِثْلِ مَسَائِلِ الْجِسْمِ وَالْجَوْهَرِ وَغَيْرِ ذَلِكَ.

This is also the case with many jurists in their interactions with one another concerning an analogy whose validity has not been established by reliable proofs. Agreement on such an analogy necessitates its consistent application. Then, those who are well-versed in the scriptural texts may invalidate it, while those who are unaware of these texts continue to apply it rigidly. Similarly, this is the situation of most scholastic theologians who affirm the Divine Attributes (mutakallimat ahl al-ithbāt) in relation to the scholastic theologians who negate them (mutakallimat an-nufāh) concerning matters of Divine Attributes, Divine Decree (Qadar), and other such issues. The affirmers might initially concur with the negators on an analogy that implies negation. The negators then consistently apply this analogy, thereby negating what is affirmed by the scriptural texts. The affirmers (al-muthbitah), however, do not do this; rather, they find it necessary to uphold the implications of the text, perhaps by affirming only part of its meaning or by making a weak distinction. The root of this problem lies in their initial agreement with the negators on a weak analogy, particularly in matters such as those concerning corporeality (jism), substance (jawhar), and the like.

وَهَكَذَا تَجِدُ هَذَا حَالًا مِنْ أَعَانَ ظَالِمًا فِي الْأَفْعَالِ فَإِنَّ الْأَفْعَالَ لَا تَقَعُ إِلَّا عَنْ إِرَادَةٍ؛ فَالظَّالِمُ يَطْرُدُ إِرَادَتَهُ فَيَصِيبُ مَنْ أَعَانَهُ أَوْ يَصِيبُ ظَلَمًا لَا يَخْتَارُهُ هَذَا فَيُرِيدُ الْمُعِينُ أَنْ يَنْقُضَ الطَّرْدَ وَيَخْصَّ عَلَيْهِ وَلِهَذَا يُقَالُ: مَنْ أَعَانَ ظَالِمًا لَبِيَ بِهِ وَهَذَا عَامٌّ فِي جَمِيعِ الظُّلْمَةِ مِنْ أَهْلِ الْأَقْوَالِ وَالْأَعْمَالِ؛ وَأَهْلِ الْبِدْعِ وَالْفُجُورِ. وَكُلٌّ مَنْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ مِنْ خَبِيرٍ أَوْ أَمْرٍ أَوْ عَمَلٍ فَهُوَ ظَالِمٌ.

Similarly, you find this to be the case with one who assists an oppressor in his actions. Actions only arise from volition, so the oppressor consistently applies his will, which may then affect the one who assisted him, or lead to an injustice that the assistant himself does not condone. The assistant then wishes to retract this consistent application and qualify its underlying cause. This is why it is said: 'Whoever aids an oppressor will be afflicted by him.' This applies generally to all oppressors, whether in word or deed, including the people of religious innovations (ahl al-bida') and immorality (fujūr). Anyone who opposes the Book and the Sunnah—be it in matters of reported beliefs, commands, or actions—is an oppressor.

فَإِنَّ اللَّهَ أَرْسَلَ رُسُلَهُ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَمَحَمَّدٌ ﷺ أَفْضَلُهُمْ وَقَدْ بَيَّنَّ اللَّهُ سُبْحَانَهُ لَهُ مِنَ الْقِسْطِ مَا لَمْ يَبَيِّنْهُ لِغَيْرِهِ وَأَقْدَرَهُ عَلَى مَا لَمْ يُقْدِرْ عَلَيْهِ غَيْرُهُ فَصَارَ يُفْعَلُ بِمَا لَا يَأْمُرُ بِهِ وَلَا يَأْمُرُ بِهِ غَيْرُهُ وَيَفْعَلُهُ. وَذَلِكَ أَنَّ بَنِي آدَمَ فِي كَثِيرٍ مِنَ الْمَوَاضِعِ قَدْ لَا يَعْلَمُونَ حَقِيقَةَ الْقِسْطِ وَلَا يَقْدِرُونَ عَلَى فِعْلِهِ بَلْ مَا كَانَ إِلَيْهِ أَقْرَبَ وَبِهِ أَشْبَهَ كَانَ أَمْتَلُ وَهِيَ الطَّرِيقَةُ الْمَثْلَى وَقَدْ بَسَطْنَا هَذَا فِي مَوَاضِعَ قَالَ تَعَالَى: (وَأَقِيمُوا الزُّورَ بِالْقِسْطِ) وَقَالَ: (لَا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا) وَقَالَ: (فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ) وَقَالَ ﷺ (إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ).

For Allah sent His Messengers so that humanity might uphold justice (qist), and Muhammad (peace be upon him) is the best of them. Allah, Glorified is He, clarified for

him aspects of justice that He did not clarify for others and enabled him to do what He did not enable others to do. Thus, he (peace be upon him) would do and command things that others would not command or do. This is because, in many instances, the children of Ādam may neither know the true nature of justice nor be capable of implementing it. Instead, whatever is closest to it and most resembles it is considered optimal, and that is the ideal way (aṭ-ṭarīqah al-muthlā). We have elaborated on this in various places. Allah Almighty says: {And establish weight with justice} [Ar-Rahmān: 9]. And He says: {Allah does not burden a soul beyond its capacity} [Al-Baqarah: 286]. And He says: {So fear Allah as much as you are able} [At-Taghābun: 16]. And the Prophet (peace be upon him) said: 'When I command you to do something, then do as much of it as you are able.'

وَالْمَقْصُودُ: أَنَّ مَا عِنْدَ عَوَامِّ الْمُؤْمِنِينَ وَعُلَمَائِهِمْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِنَ الْمَعْرِفَةِ وَالْيَقِينِ وَالطَّمَأْنِينَةِ وَالْجَزْمِ الْحَقِّ وَالْقَوْلِ الثَّابِتِ وَالْقَطْعِ بِمَا هُمْ عَلَيْهِ أَمْرٌ لَا يُنَازَعُ فِيهِ إِلَّا مَنْ سَلَبَهُ اللَّهُ الْعَقْلَ وَالْدِّينَ. وَهَبَ أَنَّ الْمُخَالَفَ لَا يَسْلَمُ ذَلِكَ فَلَا رَيْبَ أَنَّهُمْ يُخْبِرُونَ عَنْ أَنْفُسِهِمْ بِذَلِكَ وَيَقُولُونَ: إِنَّهُمْ يَجِدُونَ ذَلِكَ. وَهُوَ وَطَائِفَتُهُ يُخْبِرُونَ بِضِدِّ ذَلِكَ وَلَا يَجِدُونَ عِنْدَهُمْ إِلَّا الرَّيْبَ. فَأَيُّ الصَّائِفَتَيْنِ أَحَقُّ بِأَنْ يَكُونَ كَلَامُهَا مَوْصُوفًا بِالْحَشْوِ؟ أَوْ يَكُونَ أَوَّلَى بِالْجَهْلِ وَالضَّلَالِ وَالْإِفْكِ وَالْمُحَالِّ؟. وَكَلَامُ الْمَشَائِخِ وَالْأَيَّامَةِ مِنْ أَهْلِ السُّنَّةِ وَالْفِقْهِ وَالْمَعْرِفَةِ فِي هَذَا الْبَابِ أَعْظَمُ مِنْ أَنْ نُطِيلَ بِهِ الْخُطَابَ.

The point is that the knowledge, certainty (yaqīn), tranquility (ṭuma'nīnah), true conviction (jazm al-haqq), firm statement (al-qawl ath-thābit), and decisiveness in what they adhere to, which are found among the common believers and their scholars—the People of the Sunnah and the Community (Ahl as-Sunnah wa al-Jamā'ah)—is a matter disputed by none except one whom Allah has deprived of intellect and religion. Even if we grant that the opponent does not concede this, there is no doubt that they (Ahl as-Sunnah) themselves report this about their own state and say that they experience it. Meanwhile, he (the opponent) and his faction report the opposite and find nothing within themselves but doubt (rayb). So, which of the two factions is more deserving of having its discourse described as baseless assertions (hashw)? Or which is more fittingly characterized by ignorance, misguidance, falsehood (ifk), and absurdity (miḥāl)? The statements of the Shaykhs and Imāms from the People of the Sunnah, Jurisprudence, and Spiritual Insight on this subject are too numerous to prolong this discussion with them.

الْوَجْهُ الثَّانِي: أَنَّكَ تَجِدُ أَهْلَ الْكَلَامِ أَكْثَرَ النَّاسِ انْتِقَالًا مِنْ قَوْلٍ إِلَى قَوْلٍ وَجَزْمًا بِالْقَوْلِ فِي مَوْضِعٍ وَجَزْمًا بِنَقِيضِهِ وَتَكْفِيرِ قَائِلِهِ فِي مَوْضِعٍ آخَرَ وَهَذَا دَلِيلٌ عَدَمِ الْيَقِينِ. فَإِنَّ الْإِيمَانَ كَمَا قَالَ فِيهِ قَيْصَرٌ لَمَّا سَأَلَ أَبَا سُبْيَانَ عَنْ أَسْلَمَ مَعَ النَّبِيِّ ﷺ هَلْ يَرْجِعُ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ سَخَطَةً لَهُ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قَالَ: لَا. قَالَ: وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَتْ بَشَاشَتُهُ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ وَلِهَذَا قَالَ بَعْضُ السَّلَفِ—عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَوْ غَيْرُهُ مَنْ جَعَلَ دِينَهُ غَرَضًا لِلْخُصُومَاتِ أَكْثَرَ التَّنَقُّلِ.

The Second Aspect: You find that the proponents of scholastic theology (Ahl al-Kalām) are the people most prone to shifting from one opinion to another, asserting one view decisively in one context, and then asserting its opposite, even declaring the proponent of the former view an unbeliever, in another context. This is evidence of their lack of certainty. For true faith (īmān), as Caesar (Heraclius) remarked when he questioned Abū Sufyān about those who had embraced Islam with the Prophet (peace be upon him), 'Does any one of them revert from his religion out of discontent with it after having entered it?' Abū Sufyān replied, 'No.' Caesar then said, 'And likewise is faith: when its delightfulness permeates the hearts, no one becomes discontented with it.' This is why one of the Salaf (Pious Predecessors)—'Umar ibn 'Abd al-'Azīz or another—said: 'Whoever makes his religion a target for disputes will frequently change his views.'

وَأَمَّا أَهْلُ السُّنَّةِ وَالْحَدِيثِ فَمَا يَعْلَمُ أَحَدٌ مِنْ عُلَمَائِهِمْ وَلَا صَالِحِ عَامَتِهِمْ رَجَعَ قَطُّ عَنْ قَوْلِهِ وَاعْتِقَادِهِ بَلْ هُمْ أَعْظَمُ النَّاسِ

صَبْرًا عَلَى ذَلِكَ وَإِنْ أُمْتُحِنُوا بِأَنْوَاعِ الْحَيْنِ وَفُتِنُوا بِأَنْوَاعِ الْفِتَنِ وَهَذِهِ حَالُ الْأَنْبِيَاءِ وَأَتَابِعِهِمْ مِنَ الْمُتَقَدِّمِينَ كَأَهْلِ الْأُخْدُودِ وَنَحْوِهِمْ وَكَسَلَفِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَغَيْرِهِمْ مِنَ الْأَيَّامَةِ حَتَّى كَانَ مَالِكٌ رَحِمَهُ اللَّهُ يَقُولُ: لَا تَغْطُوا أَحَدًا لَمْ يَصِبْهُ فِي هَذَا الْأَمْرِ بَلَاءٌ. يَقُولُ: إِنَّ اللَّهَ لَا يَدُّ أَنْ يَبْتَلِيَ الْمُؤْمِنَ فَإِنْ صَبَرَ رَفَعَ دَرَجَتَهُ كَمَا قَالَ تَعَالَى: (الْم) أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ) وَقَالَ تَعَالَى: (وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ) وَقَالَ تَعَالَى: (وَالْعَصْرِ) (إِنَّ الْإِنْسَانَ لِرَبِّهِ خُسْرٍ) (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ).

As for the People of the Sunnah and Hadith (Ahl as-Sunnah wa al-Hadīth), not one of their scholars, nor any of their righteous common folk, is known to have ever recanted his stated position or creed. Rather, they are the most steadfast of people in upholding it, even if they are tested with various trials (miḥan) and afflicted with diverse tribulations (fitan). This is the state of the Prophets and their followers from earlier times, such as the People of the Ditch (Ahl al-Ukhḍūd) and their like, and the Salaf of this Ummah, including the Companions (Ṣaḥābah), their Successors (Tābiʿīn), and other Imāms. Imām Mālik (may Allah have mercy on him) even used to say: 'Do not envy anyone who has not been afflicted with trials in this matter (i.e., faith).' He meant that Allah inevitably tests the believer; if he remains patient, Allah elevates his rank, as He Almighty says: {Alif, Lām, Mīm. Do people think that they will be left alone because they say, 'We believe,' and they will not be tested? And We indeed tested those who were before them. And Allah will surely make known those who are true, and He will surely make known the liars} [Al-'Ankabūt: 1-3]. And He Almighty says: {And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs} [As-Sajdah: 24]. And He Almighty says: {By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience} [Al-'Aṣr: 1-3].

وَمَنْ صَبَرَ مِنْ أَهْلِ الْأَهْوَاءِ عَلَى قَوْلِهِ فَذَلِكَ لِمَا فِيهِ مِنَ الْحَقِّ إِذْ لَا بُدَّ فِي كُلِّ بَدْعَةٍ—عَلَيْهَا طَائِفَةٌ كَبِيرَةٌ—مِنْ الْحَقِّ الَّذِي جَاءَ بِهِ الرَّسُولُ ﷺ وَيُؤَافِقُ عَلَيْهِ أَهْلُ السُّنَّةِ وَالْحَدِيثِ: مَا يُوجِبُ قَبُولَهَا إِذْ الْبَاطِلُ الْمُخَضُّ لَا يُقْبَلُ بِحَالٍ.

If some from among the people of desires (Ahl al-Ahwā'—innovators) exhibit patience in upholding their views, it is due to the element of truth their views contain. For there must be, in every religious innovation adopted by a large group, some measure of truth brought by the Messenger (peace be upon him) with which the People of the Sunnah and Hadith concur, and this element of truth is what makes it acceptable to some, as pure, unadulterated falsehood is never accepted.

وَبِالْجُمْلَةِ: فَالْتَّبَاتُ وَالِاسْتِقْرَارُ فِي أَهْلِ الْحَدِيثِ وَالسُّنَّةِ أَضْعَافٌ أَضْعَافٌ مَا هُوَ عِنْدَ أَهْلِ الْكَلَامِ وَالْفَلَسَفَةِ؛ بَلِ الْمُتَفَلْسِفُ أَعْظَمُ اضْطِرَابًا وَحِرَةً فِي أَمْرِهِ مِنَ الْمُتَكَلِّمِ. لِأَنَّ عِنْدَ الْمُتَكَلِّمِ مِنَ الْحَقِّ الَّذِي تَلَقَّاهُ عَنِ الْأَنْبِيَاءِ مَا لَيْسَ عِنْدَ الْمُتَفَلْسِفِ وَلِهَذَا تَجِدُ مِثْلَ أَبِي الْحُسَيْنِ الْبَصْرِيِّ وَأَمثالِهِ أَثْبَتَ مِنْ مِثْلِ ابْنِ سِينَا وَأَمثالِهِ.

In sum, the steadfastness and stability found among the People of Hadith and Sunnah are manifoldly greater than what is found among the proponents of scholastic theology and philosophy. Indeed, the one who engages in philosophy (al-mutafalsif) is in a state of greater turmoil and confusion in his affairs than the scholastic theologian (al-mutakallim). This is because the scholastic theologian possesses some truth received from the Prophets, which the philosopher lacks. For this reason, you find individuals like Abū al-Ḥusayn al-Baṣrī and his ilk to be more stable than figures like Ibn Sīnā and his counterparts.

وَأَيْضًا تَجِدُ أَهْلَ الْفَلَسَفَةِ وَالْكَلَامِ أَعْظَمَ النَّاسِ اقْتِرَافًا وَاخْتِلَافًا مَعَ دَعْوَى كُلِّ مِنْهُمْ أَنَّ الَّذِي يَقُولُهُ حَقٌّ مُقْطوعٌ بِهِ قَامَ عَلَيْهِ الْبُرْهَانُ. وَأَهْلُ السُّنَّةِ وَالْحَدِيثِ أَعْظَمَ النَّاسِ اتِّفَاقًا وَائْتِلَافًا وَكُلٌّ مِنْ كَانٍ مِنَ الطَّوَائِفِ إِلَيْهِمْ أَقْرَبَ كَانٍ إِلَى الْإِتِّفَاقِ

والإتلاف أَقْرَبَ فَاْلْمُعْتَزِلَةُ أَكْثَرُ اتِّفَاقًا وَائْتِلَافًا مِنَ الْمُتَفَلِّسَةِ إِذْ لِلْفَلَّاسِفَةِ فِي الْإِلَهِيَّاتِ وَالْمَعَادِ وَالنَّبَوَاتِ بَلْ وَفِي الطَّبِيعِيَّاتِ وَالرِّيَاضِيَّاتِ وَصِفَاتِ الْأَفْلاكِ: مِنَ الْأَقْوَالِ مَا لَا يُحْصِيهِ إِلَّا ذُو الْجَلَالِ.

Furthermore, you find that the people of philosophy and scholastic theology are the most divided and discordant of people, despite each of them claiming that what he asserts is definitive truth, established by demonstrative proof (*burhān*). In contrast, the People of the Sunnah and Hadith are the most united and harmonious of people. Any group that is closer to them is, correspondingly, closer to agreement and harmony. Thus, the Mu'tazilah exhibit more agreement and harmony among themselves than do the philosophers. This is because philosophers hold such a multitude of opinions concerning metaphysics (*al-ilāhiyyāt*), the afterlife (*al-ma'ād*), prophethoods (*an-nubuwwāt*), and even in physics (*aṭ-ṭabī'iyyāt*), mathematics (*ar-riyāḍiyyāt*), and the attributes of celestial spheres, that none can enumerate them except the Lord of Majesty (*Dhū al-Jalāl*).

وَقَدْ ذَكَرَ مَنْ جَمَعَ مَقَالَاتِ الْأَوَائِلِ مِثْلَ أَبِي الْحَسَنِ الْأَشْعَرِيِّ فِي كِتَابِ الْمَقَالَاتِ وَمِثْلَ الْقَاضِي أَبِي بَكْرٍ فِي كِتَابِ الدَّقَائِقِ مِنْ مَقَالَاتِهِمْ بِقَدَرِ مَا يَذْكُرُهُ الْفَارَابِيُّ وَابْنُ سِينَا؛ وَأَمَّا لِهَذَا أَضْعَافًا مَضَاعِفَةً. وَأَهْلُ الْإِثْبَاتِ مِنَ الْمُتَكَلِّمِينَ— مِثْلُ الْكَلَابِيَّةِ وَالْكَرَامِيَّةِ وَالْأَشْعَرِيَّةِ— أَكْثَرُ اتِّفَاقًا وَائْتِلَافًا مِنَ الْمُعْتَزِلَةِ فَإِنَّ فِي الْمُعْتَزِلَةِ مِنَ الْإِخْتِلَافَاتِ وَتَكْثِيرِ بَعْضِهِمْ بَعْضًا حَتَّى لِيَكْفُرَ التَّلْمِيذُ أَسَاتِذَهُ مِنْ جِنْسٍ مَا بَيْنَ الْخَوَارِجِ وَقَدْ ذَكَرَ مَنْ صَنَّفَ فِي فَصَائِحِ الْمُعْتَزِلَةِ مِنْ ذَلِكَ مَا يَطُولُ وَصْفُهُ

Those who compiled the doctrines of earlier groups, such as Abū al-Ḥasan al-Ash'arī in his Kitāb al-Maqālāt (Book of Doctrines) and al-Qāḍī Abū Bakr (al-Bāqillānī) in his Kitāb ad-Daqā'iq (Book of Subtleties), have recorded many times more of their divergent opinions than what al-Fārābī, Ibn Sīnā, and their like mention. The affirming scholastic theologians (*Ahl al-Ithbāt*)—such as the Kullābiyyah, the Karrāmiyyah, and the Ash'ariyyah—exhibit greater agreement and harmony than the Mu'tazilah. For among the Mu'tazilah, there are such disagreements and mutual declarations of disbelief (*takfīr*)—to the extent that a student may declare his own teacher an unbeliever—of the same kind found among the Khawārij. Those who have written about the scandals (*faḍā'iḥ*) of the Mu'tazilah have documented extensive accounts of this.

وَلَسْتُ تَجِدُ اتِّفَاقًا وَائْتِلَافًا إِلَّا بِسَبَبِ اتِّبَاعِ آثَارِ الْأَنْبِيَاءِ مِنَ الْقُرْآنِ وَالْحَدِيثِ وَمَا يَتَّبِعُ ذَلِكَ وَلَا تَجِدُ افْتِرَاقًا وَاجْتِلَافًا إِلَّا عِنْدَ مَنْ تَرَكَ ذَلِكَ وَقَدَّمَ غَيْرَهُ عَلَيْهِ قَالَ تَعَالَى: (وَلَا يَزَالُونَ مُخْتَلِفِينَ) (إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَفَهُمْ فَأَخْبَرَ أَنَّ أَهْلَ الرَّحْمَةِ لَا يَخْتَلِفُونَ وَأَهْلَ الرَّحْمَةِ هُمْ أَتْبَاعُ الْأَنْبِيَاءِ قَوْلًا وَفِعْلًا وَهُمْ أَهْلُ الْقُرْآنِ وَالْحَدِيثِ مِنْ هَذِهِ الْأُمَمِ فَمَنْ خَالَفَهُمْ فِي شَيْءٍ فَاتَهُ مِنَ الرَّحْمَةِ بِقَدَرِ ذَلِكَ.

You will not find agreement and harmony except as a result of following the teachings of the Prophets (*āthār al-anbiyā'*) derived from the Qur'an, the Hadith, and what ensues from them. Conversely, you will not find division and discord except among those who abandon these sources and give precedence to other things over them. Allah Almighty says: {And they will not cease to differ, except whom your Lord has given mercy, and for that He created them} [Hūd: 118-119]. Thus, He informed us that the people of mercy (*ahl ar-raḥmah*) do not differ. The people of mercy are the followers of the Prophets in word and deed, and they are the People of the Qur'an and Hadith from this Ummah. Whoever opposes them in any matter misses out on mercy to the extent of his opposition.

وَلِهَذَا لَمَّا كَانَتْ الْفَلَّاسِفَةُ أَعْبَدَ عَنْ اتِّبَاعِ الْأَنْبِيَاءِ كَانُوا أَعْظَمَ اجْتِلَافًا وَخَوَارِجَ وَالْمُعْتَزِلَةُ وَالرَّوَافِضُ لَمَّا كَانُوا أَيْضًا أَعْبَدَ عَنِ السُّنَّةِ وَالْحَدِيثِ كَانُوا أَعْظَمَ افْتِرَاقًا فِي هَذِهِ لَا سِيَّمَا الرَّافِضَةُ فَإِنَّهُ يُقَالُ: إِنَّهُمْ أَعْظَمُ الطَّوَائِفِ اجْتِلَافًا وَذَلِكَ لِأَنَّهُمْ أَبْعَدَ الطَّوَائِفِ عَنِ السُّنَّةِ وَالْجَمَاعَةِ بِخِلَافِ الْمُعْتَزِلَةِ فَإِنَّهُمْ أَقْرَبُ إِلَى ذَلِكَ مِنْهُمْ.

This is why, since the philosophers were furthest from following the Prophets, they

exhibited the greatest disagreement. Similarly, the Khawārij, the Mu'tazilah, and the Rāfiḍah (a term for certain Shī'ī groups), being also further removed from the Sunnah and Hadith, displayed greater disunity in these matters. This is particularly true for the Rāfiḍah, who are said to be the most internally divided of all factions, because they are the furthest of all factions from the Sunnah and the Jamā'ah (the mainstream Muslim community), unlike the Mu'tazilah, who are closer to it than them.

وَأَبُو مُحَمَّدٍ بْنُ قُتَيْبَةَ—فِي أَوَّلِ كِتَابِ مُخْتَلِفِ الْحَدِيثِ—لَمَّا ذَكَرَ أَهْلَ الْحَدِيثِ وَأَيْمَتَهُمْ وَأَهْلَ الْكَلَامِ وَأَيْمَتَهُمْ: كَفَى بِذِكْرِ أَيْمَتِهِ هَؤُلَاءِ وَوَصِفِ أَقْوَالِهِمْ وَأَعْمَالِهِمْ؛ وَوَصِفِ أَيْمَةَ هَؤُلَاءِ وَأَقْوَالِهِمْ وَأَعْمَالِهِمْ بِمَا يَبِينُ لِكُلِّ أَحَدٍ: أَنَّ أَهْلَ الْحَدِيثِ هُمْ أَهْلُ الْحَقِّ وَالْهُدَى وَأَنَّ غَيْرَهُمْ أَوْلَى بِالضَّلَالِ وَالْجَهْلِ وَالْحَشْوِ وَالْبَاطِلِ.

Abū Muḥammad ibn Qutaybah, at the beginning of his Kitāb Mukhtalif al-Ḥadīth (The Book of Seemingly Contradictory Hadith), when discussing the People of Hadith and their Imāms, and the proponents of scholastic theology and their Imāms, provided a sufficient account of the leaders of both groups, describing their statements and actions. This description clarifies for everyone that the People of Hadith are the adherents of truth and guidance, while others are more fittingly characterized by misguidance, ignorance, baseless assertions (hashw), and falsehood.

وَأَيْضًا الْمُخَالِفُونَ لِأَهْلِ الْحَدِيثِ هُمْ مَظَنَّةُ فَسَادِ الْأَعْمَالِ: إِمَّا عَنْ سَوْءِ عَقِيدَةٍ وَنِفَاقٍ وَإِمَّا عَنْ مَرَضٍ فِي الْقَلْبِ وَضَعْفٍ إِيْمَانٍ. فَفِيهِمْ مِنْ تَرَكَ الْوَاجِبَاتِ وَاعْتَدَاءِ الْحُدُودِ وَالِاسْتِخْفَافِ بِالْحَقُوقِ وَقَسْوَةِ الْقَلْبِ مَا هُوَ ظَاهِرٌ لِكُلِّ أَحَدٍ وَعَامَةٌ شُيُوخُهُمْ يُرْمَوْنَ بِالْعِظَايِمِ وَإِنْ كَانَ فِيهِمْ مَنْ هُوَ مَعْرُوفٌ بِزُهْدٍ وَعِبَادَةٍ فَفِي زُهْدِ بَعْضِ الْعَامَّةِ مِنْ أَهْلِ السُّنَّةِ وَعِبَادَتِهِ مَا هُوَ أَرْجَحُ مِمَّا هُوَ فِيهِ.

Furthermore, those who oppose the People of Hadith are likely sources of corrupt actions, stemming either from a corrupt creed ('aqidah) and hypocrisy (nifāq), or from a spiritual disease in the heart (maraḍ fi al-qalb) and weakness of faith (da'f imān). Thus, one finds among them the abandonment of obligatory duties, transgression of Divine limits, belittling of rights, and hard-heartedness, all of which are evident to everyone. The majority of their leading figures (shuyūkh) are accused of grave sins (al-'azā'im). Even if some among them are known for asceticism (zuhd) and worship ('ibadah), the asceticism and worship of some common folk among the People of the Sunnah are weightier and more preponderant than what these figures possess.

وَمِنْ الْمَعْلُومِ أَنَّ الْعِلْمَ أَصْلُ الْعَمَلِ وَصَحَّةُ الْأُصُولِ تُوجِبُ صَحَّةَ الْفُرُوعِ وَالرَّجُلُ لَا يَصْدُرُ عَنْهُ فَسَادُ الْعَمَلِ إِلَّا لِسَبَبَيْنِ: إِمَّا الْحَاجَةَ؛ وَإِمَّا الْجَهْلَ فَأَمَّا الْعَالِمُ يُفْبِحُ الشَّيْءَ الْغَنِيِّ عَنْهُ فَلَا يَفْعَلُهُ اللَّهُمَّ إِلَّا مَنْ غَلَبَ هَوَاهُ عَقْلَهُ وَاسْتَوْلَتْ عَلَيْهِ الْمَعَاصِي فَذَلِكَ لَوْ أَنَّ آخَرَ وَصَرُبَ ثَابٍ.

It is well-known that knowledge is the foundation of action, and the soundness of the foundations (uṣūl) necessitates the soundness of the branches (furū'). A person does not engage in corrupt actions except for two reasons: either need or ignorance. As for one who knows the reprehensibility of something and has no need for it, he would not do it—unless, of course, his desires overcome his intellect and sins gain mastery over him, which is a different category and another matter altogether.

وَأَيْضًا فَإِنَّهُ لَا يَعْرِفُ مِنْ أَهْلِ الْكَلَامِ أَحَدٌ إِلَّا وَلَهُ فِي الْإِسْلَامِ مَقَالَةٌ يَكْفُرُ قَائِلُهَا عُمُومَ الْمُسْلِمِينَ حَتَّى أَصْحَابَهُ وَفِي التَّعْيِيمِ مَا يُعْنِي عَنِ التَّعْيِينِ فَأَيُّ قَرِيبٍ أَحَقُّ بِالْحَشْوِ وَالضَّلَالِ مِنْ هَؤُلَاءِ؟ وَذَلِكَ يَقْتَضِي وَجُودَ الرَّدِّ فِيهِمْ كَمَا يَوْجَدُ النَّفَاقُ فِيهِمْ كَثِيرًا.

Furthermore, not a single proponent of scholastic theology is known but that he holds some opinion regarding Islam for which its proponent would declare the generality of Muslims, even his own associates, to be unbelievers. The general statement suffices

without needing to specify individuals. So, which group is more deserving of being labeled with baseless assertions and misguidance than these? This implies the occurrence of apostasy (riddah) among them, just as hypocrisy (nifāq) is frequently found among them.

وَهَذَا إِذَا كَانَ فِي الْمَقَالَاتِ الْخَفِيَّةِ فَقَدْ يَقَالُ: إِنَّهُ فِيهَا مُحْطٌ ضَالٌّ لَمْ تَقُمْ عَلَيْهِ الْحُجَّةُ الَّتِي يَكْفُرُ صَاحِبُهَا؛ لَكِنَّ ذَلِكَ يَقَعُ فِي طَوَائِفٍ مِنْهُمْ فِي الْأُمُورِ الظَّاهِرَةِ الَّتِي تَعْلَمُ الْعَامَّةُ وَالْخَاصَّةُ مِنَ الْمُسْلِمِينَ أَنَّهَا مِنْ دِينِ الْمُسْلِمِينَ؛ بَلِ الْيَهُودُ وَالنَّصَارَى يَعْلَمُونَ: أَنَّ مُحَمَّدًا ﷺ بُعِثَ بِهَا وَكَفَّرَ مَخَالِفُهَا؛ مِثْلُ أَمْرِهِ بِعِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَهْيِهِ عَنْ عِبَادَةِ أَحَدٍ سِوَى اللَّهِ مِنَ الْمَلَائِكَةِ وَالنَّبِيِّينَ وَالشَّمْسِ وَالْقَمَرِ وَالْكَوَاكِبِ وَالْأَصْنَامِ وَغَيْرِ ذَلِكَ؛ فَإِنَّ هَذَا أَظْهَرَ شَعَائِرِ الْإِسْلَامِ وَمِثْلُ أَمْرِهِ بِالصَّلَوَاتِ الْخَمْسِ وَإِجَابِهِ لَهَا وَتَعْظِيمِ شَأْنِهَا وَمِثْلُ مُعَادَاتِهِ لِلْيَهُودِ وَالنَّصَارَى وَالْمُشْرِكِينَ وَالصَّابِئِينَ وَالْمَجُوسِ وَمِثْلُ تَحْرِيمِ الْفَوَاحِشِ وَالرِّبَا وَالْخَمْرِ وَالْمَيْسِرِ وَنَحْوِ ذَلِكَ.

If this pertains to obscure theological propositions (al-maqālāt al-khafiyyah), it might be said that in such matters he is merely mistaken and misguided, and the definitive proof (hujjah), the rejection of which entails disbelief, has not been established against him. However, this (error) occurs among factions of them even in manifest and universally known matters (al-umūr az-zāhirah) of the religion of Muslims, which common folk and specialists alike know to be part of Islam. Indeed, even Jews and Christians know that Muḥammad (peace be upon him) was sent with these tenets and declared those who opposed them to be unbelievers. Examples include his command to worship Allah alone, without any partner, and his prohibition of worshipping anyone other than Allah, be it angels, prophets, the sun, the moon, celestial bodies, idols, or anything else—for this is the most manifest of Islamic observances (sha'a'ir al-Islām). Other examples include his command to perform the five daily prayers, his making them obligatory, and his emphasis on their great importance; his declared enmity towards Jews, Christians, polytheists, Sabians, and Magians; and his prohibition of immoralities (fawāḥish), usury (ribā), intoxicants (khamr), gambling (maysir), and the like.

ثُمَّ تَجِدُ كَثِيرًا مِنْ رُؤَسَائِهِمْ وَقَعُوا فِي هَذِهِ الْأُمُورِ فَكَانُوا مُرْتَدِّينَ وَإِنْ كَانُوا قَدْ يَتُوبُونَ مِنْ ذَلِكَ وَيَعُودُونَ إِلَى الْإِسْلَامِ فَقَدْ حَكِيَ عَنْ الْجَهْمِ بْنِ صَفْوَانَ: أَنَّهُ تَرَكَ الصَّلَاةَ أَرْبَعِينَ يَوْمًا لَا يَرَى وَجُوبَهَا؛ كَرُوسَاءِ الْعَسَائِرِ مِثْلُ الْأَفْرَعِ بْنِ حَابِيسَ وَعُيَيْنَةَ بْنِ جَضْنٍ وَنَحْوِهِمْ مِمَّنْ ارْتَدَّ عَنِ الْإِسْلَامِ وَدَخَلَ فِيهِمْ مَنْ كَانَ يَتَّبِعُ بِالْإِنْفَاقِ وَمَرَضَ الْقَلْبُ وَفِيهِمْ مَنْ لَمْ يَكُنْ كَذَلِكَ. أَوْ يَقَالُ: هُمْ لِمَا فِيهِمْ مِنَ الْعِلْمِ يَسْتَهْوُونَ بِعَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ الَّذِي كَانَ كَاتِبَ الْوَحْيِ فَارْتَدَّ وَلَحِقَ بِالْمُشْرِكِينَ فَأَهْدَرَ النَّبِيُّ ﷺ دَمَهُ عَامَ الْفَتْحِ ثُمَّ أَتَى بِهِ عُثْمَانُ إِلَيْهِ فَبَايَعَهُ عَلَى الْإِسْلَامِ. فَقَنَّ صَنَفٌ فِي مَذْهَبِ الْمُشْرِكِينَ وَنَحْوِهِمْ أَحْسَنُ أَحْوَالِهِ أَنْ يَكُونُ مُسْلِمًا.

Then you find that many of their leaders have fallen into these very matters, thereby becoming apostates, even if they sometimes repent from that and return to Islam. It has been narrated about Jahm ibn Ṣafwān that he abandoned prayer for forty days, not believing it to be obligatory, much like tribal chieftains such as Al-Aqra' ibn Hābis and 'Uyaynah ibn Ḥiṣn and their ilk, who apostatized from Islam and then re-entered it. Among them were those suspected of hypocrisy and spiritual sickness in the heart, and others who were not. Alternatively, it might be said that, due to the knowledge they possess, they resemble 'Abdullāh ibn Abī Sarḥ, who was a scribe of the revelation, then apostatized and joined the polytheists. The Prophet (peace be upon him) declared his blood forfeit in the year of the Conquest (of Makkah), but then 'Uthmān brought him to the Prophet (peace be upon him), and he pledged allegiance to Islam. Thus, for one who writes in support of the religion of the polytheists and their like, the best that can be said of his state is that he is (nominally) a Muslim.

فَكَثِيرٌ مِنْ رُؤُوسِ هَؤُلَاءِ هَكَذَا تَجِدُهُ تَارَةً يَرْتَدُّ عَنِ الْإِسْلَامِ رَدًّا صَرِيحًا وَتَارَةً يَعُودُ إِلَيْهِ مَعَ مَرَضٍ فِي قَلْبِهِ وَنِفَاقٍ وَقَدْ

يَكُونُ لَهُ حَالٌ ثَالِثَةٌ يَغْلِبُ الْإِيمَانُ فِيهَا النَّفَاقَ لَكِنْ قَلَّ أَنْ يَسْلُمُوا مِنْ نَوْعِ نِفَاقٍ وَالْحِكَايَاتُ عَنْهُمْ بِذَلِكَ سَهْوَةٌ. وَقَدْ ذَكَرَ ابْنُ قُتَيْبَةَ مِنْ ذَلِكَ طَرَفًا فِي أَوَّلِ مُخْتَلِفِ الْحَدِيثِ وَقَدْ حَكَى أَهْلُ الْمَقَالَاتِ لِبَعْضِهِمْ عَنْ بَعْضٍ مِنْ ذَلِكَ طَرَفًا كَمَا يَذْكُرُهُ أَبُو عِيْسَى الْوَرَّاقُ وَالنَّوْبَخْتِيُّ وَأَبُو الْحَسَنِ الْأَشْعَرِيُّ وَالْقَاضِي أَبُو بَكْرٍ بْنُ الْبَاقِلَانِي وَأَبُو عَبْدِ اللَّهِ الشَّهْرَسْتَانِي وَغَيْرُهُمْ مِمَّنْ يَذْكُرُ مَقَالَاتِ أَهْلِ الْكَلَامِ.

Many of the leaders of these groups are found in such a state: at times, he apostatizes from Islam with an explicit apostasy, and at other times, he returns to it while harboring disease in his heart and hypocrisy. He might even have a third state where faith overcomes hypocrisy, but they seldom remain free from some form of hypocrisy. Accounts of this concerning them are well-known. Ibn Qutaybah mentioned a portion of this at the beginning of his *Mukhtalif al-Hadith*. Compilers of doctrines have also related from one another some aspects of this, as mentioned by Abū 'Isā al-Warrāq, An-Nawbakhtī, Abū al-Hasan al-Ash'arī, Al-Qāḍī Abū Bakr ibn al-Bāqillānī, Abū 'Abdillāh ash-Shahrastānī, and others who record the doctrines of the proponents of scholastic theology.

وَأَبْلَغُ مِنْ ذَلِكَ: أَنَّ مِنْهُمْ مَنْ يَصِفُ فِي دِينِ الْمُشْرِكِينَ وَالرَّذَّةِ عَنِ الْإِسْلَامِ كَمَا صَفَّ الرَّازِي كِتَابَهُ فِي عِبَادَةِ الْكُذُوبِ وَالْأَصْنَامِ وَأَقَامَ الْأَدِلَّةَ عَلَى حُسْنِ ذَلِكَ وَمَنْعَتِهِ وَرَعَبَ فِيهِ وَهَذِهِ رِدَّةٌ عَنِ الْإِسْلَامِ بِاتِّفَاقِ الْمُسْلِمِينَ وَإِنْ كَانَ قَدْ يَكُونُ تَابَ مِنْهُ وَعَادَ إِلَى الْإِسْلَامِ.

Even more telling than this is that some among them author works on the religion of the polytheists and on apostasy from Islam, as Ar-Rāzī did when he authored his book on the worship of celestial bodies and idols, in which he presented arguments for its virtue and benefit, and encouraged it. This constitutes apostasy from Islam by the consensus of Muslims, even if he may have subsequently repented from it and returned to Islam.

وَمِنْ الْعَجَبِ: أَنَّ أَهْلَ الْكَلَامِ يُزْعِمُونَ أَنَّ أَهْلَ الْحَدِيثِ وَالسُّنَّةِ أَهْلُ تَقْلِيدٍ لَيْسُوا أَهْلُ نَظَرٍ وَاسْتِدْلَالٍ وَأَنَّهُمْ يُنْكِرُونَ حُجَّةَ الْعَقْلِ. وَرُبَّمَا حَكِيَ إِنْكَارُ النَّظَرِ عَنْ بَعْضِ أَيْمَةِ السُّنَّةِ وَهَذَا مِمَّا يُنْكِرُونَهُ عَلَيْهِمْ.

It is truly astonishing that the proponents of Kalām (speculative theology) allege that the Ahl al-Hadīth wa al-Sunnah (People of Hadith and Sunnah) are mere imitators (ahl taqlīd), not people of rational reflection (nazar) and inferential reasoning (istidlāl), and that they reject the authority of reason (hujjat al-aql). Indeed, the rejection of rational reflection is sometimes attributed to certain Imāms of the Sunnah, and this is one of the matters for which they [Ahl al-Kalām] censure them [Ahl al-Sunnah].

فَيَقَالُ لَهُمْ: لَيْسَ هَذَا بِحَقٍّ. فَإِنَّ أَهْلَ السُّنَّةِ وَالْحَدِيثِ لَا يُنْكِرُونَ مَا جَاءَ بِهِ الْقُرْآنُ هَذَا أَصْلٌ مُتَّفَقٌ عَلَيْهِ بَيْنَهُمْ. وَاللَّهُ قَدْ أَمَرَ بِالنَّظَرِ وَالْإِعْتِبَارِ وَالتَّفَكُّرِ وَالتَّدَبُّرِ فِي غَيْرِ آيَةٍ وَلَا يُعْرِفُ عَنْ أَحَدٍ مِنْ سَلَفِ الْأُمَّةِ وَلَا أَيْمَةِ السُّنَّةِ وَعُلَمَائِهَا أَنَّهُ أَنْكَرَ ذَلِكَ بَلْ كُلُّهُمْ مُتَّفِقُونَ عَلَى الْأَمْرِ بِمَا جَاءَتْ بِهِ الشَّرِيعَةُ مِنَ النَّظَرِ وَالتَّفَكُّرِ وَالْإِعْتِبَارِ وَالتَّدَبُّرِ وَغَيْرِ ذَلِكَ وَلَكِنْ وَقَعَ اشْتِرَاكٌ فِي لَفْظِ النَّظَرِ وَالْإِسْتِدْلَالِ وَلَفْظِ الْكَلَامِ فَإِنَّهُمْ أَنْكَرُوا مَا ابْتَدَعَهُ الْمُتَكَلِّمُونَ مِنْ بَاطِلِ نَظَرِهِمْ وَكَلَامِهِمْ وَاسْتِدْلَالِهِمْ فَأَعْتَقُوا أَنَّ إِنْكَارَ هَذَا مُسْتَلْزِمٌ لِإِنْكَارِ جَنْسِ النَّظَرِ وَالْإِسْتِدْلَالِ.

In response to them, it is said: This is not true. For the Ahl al-Sunnah wa al-Hadīth do not reject what the Qur'an has brought—this is a principle unanimously agreed upon among them. And Allah has commanded rational reflection (nazar), consideration (i'tibār), contemplation (tafakkur), and profound deliberation (tadabbur) in numerous verses. It is not known of anyone from the Salaf al-Ummah (Pious Predecessors of the Muslim community), nor from the Imāms of the Sunnah and its scholars, that he denied this. Rather, all of them are unanimous in affirming the command for what the Sharī'ah (Islamic Law) has brought concerning rational reflection, contemplation, consideration, profound deliberation, and so forth. However, an ambiguity has arisen concerning the

terms 'naẓar wa al-istidlāl' (rational reflection and inferential reasoning) and the term 'al-kalām' (speculative theology). For they [Ahl al-Sunnah] only condemned the innovations introduced by the Mutakallimūn (speculative theologians) in their fallacious reasoning, discourse, and inferences. Consequently, they [Ahl al-Kalām] believed that this condemnation necessitated a rejection of all forms of rational reflection and inferential reasoning.

وَهَذَا كَمَا أَنَّ طَائِفَةً مِنْ أَهْلِ الْكَلَامِ بَسَمَى مَا وَضَعَهُ أَصُولُ الدِّينِ وَهَذَا اسْمٌ عَظِيمٌ وَالْمُسَمَّى بِهِ فِيهِ مِنْ فَسَادِ الدِّينِ مَا اللَّهُ بِهِ عَلِيمٌ. فَإِذَا أَنْكَرَ أَهْلُ الْحَقِّ وَالسُّنَّةِ ذَلِكَ قَالَ الْمُبْطِلُ: قَدْ أَنْكَرُوا أَصُولَ الدِّينِ. وَهُمْ لَمْ يَنْكُرُوا مَا يَسْتَحِقُّ أَنْ يُسَمَّى أَصُولَ الدِّينِ وَلَكِنَّمَا أَنْكَرُوا مَا سَمَّاهُ هَذَا أَصُولَ الدِّينِ وَهِيَ أَسْمَاءٌ سَمَوْهَا هُمْ وَأَبَاؤُهُمْ بِأَسْمَاءٍ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَالَّذِينَ مَا شَرَعَهُ اللَّهُ وَرَسُولُهُ وَقَدْ بَيَّنَّ أَصُولَهُ وَفُرُوعَهُ وَمِنْ الْمُحَالِ أَنْ يَكُونَ الرَّسُولُ قَدْ بَيَّنَّ فُرُوعَ الدِّينِ دُونَ أَصُولِهِ كَمَا قَدْ بَيَّنَّا هَذَا فِي غَيْرِ هَذَا الْمَوْضِعِ فَهَكَذَا لَنْظَرِ النَّظَرِ وَالْإِغْتِبَارِ وَالْإِسْتِدْلَالَ.

This is analogous to how a faction among Ahl al-Kalām labels what it has formulated as 'Uṣūl al-Dīn' (Foundations of the Religion). This is a grand title, yet what is designated by it contains corruption of the religion, the extent of which Allah alone knows. So, when the Ahl al-Haqq wa al-Sunnah (People of Truth and Sunnah) reject this [formulation], the purveyor of falsehood claims: 'They have rejected the Foundations of the Religion!' In reality, they have not rejected what truly deserves to be called the Foundations of the Religion; rather, they have only rejected what this individual has labeled 'Foundations of the Religion'—these are merely names they and their forefathers have invented, names for which Allah has sent down no authority. For the true religion is that which Allah and His Messenger (peace be upon him) have legislated, and He has indeed clarified its foundations and its branches. It is inconceivable that the Messenger (peace be upon him) would have clarified the branches of the religion while leaving its foundations unexplained, as we have elucidated elsewhere. The same applies to the terms 'naẓar,' 'i'tibār,' and 'istidlāl.'

وَعَامَّةُ هَذِهِ الصَّلَالَاتِ إِنَّمَا تَطْرُقُ مَنْ لَمْ يَعْصِمَ بِالْكِتَابِ وَالسُّنَّةِ كَمَا كَانَ الزُّهْرِيُّ يَقُولُ: كَانَ عُلَمَاؤُنَا يَقُولُونَ: الْإِعْتِصَامُ بِالسُّنَّةِ هُوَ النِّجَاءُ وَقَالَ مَالِكُ السُّنَّةُ سَفِينَةُ نَوْجٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Most of these deviations only affect those who do not hold fast to the Kitāb (the Qur'ān) and the Sunnah. As Az-Zuhrī used to say: 'Our scholars would say: 'Adherence to the Sunnah (al-i'tiṣām bi al-Sunnah) is salvation.' And Mālik said: 'The Sunnah is the Ark of Nūh (Noah); whoever boards it is saved, and whoever stays behind is drowned.'

وَذَلِكَ أَنَّ السُّنَّةَ وَالشَّرِيعَةَ وَالْمِنْهَاجَ: هُوَ الصِّرَاطُ الْمُسْتَقِيمُ الَّذِي يُوَصِّلُ الْعِبَادَ إِلَى اللَّهِ. وَالرَّسُولُ: هُوَ الدَّلِيلُ الْهَادِي الْخَرِيطُ فِي هَذَا الصِّرَاطِ كَمَا قَالَ تَعَالَى: (إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا) (وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُبِيرًا). وَقَالَ تَعَالَى: (وَلَنْكَ تَنْهَدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ) (صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ) وَقَالَ تَعَالَى: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ) (وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ خَطَّ رَسُولُ اللَّهِ ﷺ خَطًّا وَخَطَّ خُطُوطًا عَنْ يَمِينِهِ وَشِمَالِهِ ثُمَّ قَالَ: هَذَا سَبِيلُ اللَّهِ وَهَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ. ثُمَّ قَرَأَ: (وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ)).

This is because the Sunnah, the Sharī'ah (Divine Law), and the Minhāj (Methodology) constitute the Ṣirāṭ al-Mustaqīm (the Straight Path) that leads the servants to Allah. And the Messenger (peace be upon him) is the guiding proof, the expert guide (al-kharrīṭ) upon this Path. As Allah Almighty has said: {Indeed, We have sent you as a witness, a bearer of glad tidings, and a warner, and as one inviting to Allah by His permission, and as an illuminating lamp.} [Al-Aḥzāb: 45-46]. And He Almighty has said: {And indeed, you guide to a straight path—the path of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do all matters return.} [Ash-Shūrā:

52-53]. And He Almighty has said: {And, [He revealed] that this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.} [Al-An'ām: 153]. And 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: 'The Messenger of Allah (peace be upon him) drew a line, then drew lines to its right and its left, and then said: 'This is the path of Allah, and these are other paths; upon every one of them is a devil calling to it.' Then he recited: {And, [He revealed] that this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.} [Al-An'ām: 153].'

وَإِذَا تَأَمَّلَ الْعَاقِلُ—الَّذِي يَرْجُو لِقَاءَ اللَّهِ—هَذَا الْمِثَالَ وَتَأَمَّلَ سَائِرَ الطَّوَائِفِ مِنَ الْخَوَارِجِ ثُمَّ الْمُعْتَزِلَةِ ثُمَّ الْجَهْمِيَّةِ وَالرَّافِضَةِ وَمَنْ أَقْرَبُ مِنْهُمْ إِلَى السُّنَّةِ مِنْ أَهْلِ الْكَلَامِ مِثْلَ الْكُرَامِيَّةِ وَالْثُّكَلَابِيَّةِ وَالْأَشْعَرِيَّةِ وَغَيْرِهِمْ وَأَنَّ كُلًّا مِنْهُمْ لَهُ سَبِيلٌ يَخْرُجُ بِهِ عَمَّا عَلَيْهِ الصَّحَابَةُ وَأَهْلُ الْحَدِيثِ وَيَدَّعِي أَنَّ سَبِيلَهُ هُوَ الصَّوَابُ—وَجَدْتُ أَنَّهُمْ أَلْمَزُوا بِهَذَا الْمِثَالِ الَّذِي ضَرَبَهُ الْمَعْصُومُ الَّذِي لَا يَتَكَلَّمُ عَنْ الْهَوَى. إِنَّ هُوَ لَا وَحْيَ يُوْحَى.

When the intelligent person—who hopes for the meeting with Allah—reflects upon this parable and considers all the other factions, such as the Khawārij, then the Mu'tazilah, then the Jahmiyyah and the Rāfiḍah, and those among Ahl al-Kalām who are closer to the Sunnah, like the Karrāmiyyah, the Kullābiyyah, and the Ash'ariyyah, and others; and [considers] that each of them has a path by which they deviate from what the Ṣaḥābah (Companions) and Ahl al-Ḥadīth were upon, while claiming that their path is the correct one—he will find that they are indeed the ones intended by this parable set forth by the Infallible One (peace be upon him), who does not speak from [his own] inclination: {It is not but a revelation revealed.} [An-Najm: 4].

وَالْعَجَبُ أَنَّ مِنْ هَؤُلَاءِ مَنْ يُصَرِّحُ بَاطِنَ عَقْلِهِ إِذَا غَارَضَهُ الْحَدِيثُ—لَا سِيَّما فِي أَخْبَارِ الصِّفَاتِ—حَمَلَ الْحَدِيثَ عَلَى عَقْلِهِ وَصَرَّحَ بِتَقْدِيرِهِ عَلَى الْحَدِيثِ وَجَعَلَ عَقْلَهُ مِيزَانًا لِلْحَدِيثِ فَلَيْتَ شِعْرِي هَلْ عَقْلُهُ هَذَا كَانَ مُصَرِّحًا بِتَقْدِيرِهِ فِي السَّرِيعَةِ الْمُحْمَدِيَّةِ فَيَكُونُ مِنَ السَّبِيلِ الْمَأْمُورِ بِاتِّبَاعِهِ أَمْ هُوَ عَقْلٌ مُبْتَدِعٌ جَاهِلٌ ضَالٌّ حَائِرٌ خَارِجٌ عَنْ السَّبِيلِ؟ فَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

And it is astonishing that among these [groups] are those who explicitly state that if a Hadith contradicts their intellect—especially concerning the reports about the Divine Attributes (akhbār al-ṣifāt)—they interpret the Hadith according to their intellect, openly declare its precedence over the Ḥadīth, and make their intellect the criterion for [judging] the Hadith. Would that I knew! Is this intellect of theirs one whose precedence is explicitly sanctioned in the Muḥammadan Sharī'ah, thereby making it part of the path commanded to be followed? Or is it the intellect of an innovator (mubtadi'), ignorant, misguided, bewildered, and deviating from the Path? So, Lā ḥawla wa lā quwwata illā billāh [There is no might nor power except with Allah].

وَهَؤُلَاءِ الْإِتِّحَادِيَّةُ وَأَمْتَالُهُمْ إِنَّمَا أَتُوا مِنْ قِلَّةِ الْعِلْمِ وَالْإِيمَانِ بِصِفَاتِ اللَّهِ الَّتِي يَتَمَيَّزُ بِهَا عَنْ الْمَخْلُوقَاتِ وَقِلَّةِ انْتِبَاحِ السُّنَّةِ وَطَرِيقَةِ السَّلَفِ فِي ذَلِكَ بَلْ قَدْ يَتَعَدَّوْنَ مِنَ النَّجْهِ مَا يُنَافِي السُّنَّةَ تَلَقُّيًا لِذَلِكَ عَنْ مُتَفَلْسِفٍ أَوْ مُتَكَلِّمٍ فَيَكُونُ ذَلِكَ الْإِغْتِيَاقُ صَادًّا لَهُمْ عَنْ سَبِيلِ اللَّهِ كُلَّمَا أَرَادَتْ قُلُوبُهُمْ أَنْ تَتَقَرَّبَ إِلَى رَبِّهَا وَتَسْلُكَ الصِّرَاطَ الْمُسْتَقِيمَ إِلَيْهِ وَتَعْبُدَهُ—كَمَا فُطِرُوا عَلَيْهِ وَكَمَا بَلَّغَتْهُمْ الرُّسُلُ مِنْ غُلُوِّهِ وَعَظَمَتِهِ—صَرَفَتْهُمْ تِلْكَ الْعَوَائِقُ الْمُضِلَّةُ عَنْ ذَلِكَ حَتَّى تَجِدَ خَلْقًا مِنْ مُقَلِّدِ الْجَهْمِيَّةِ يُوَافِقُهُمْ بِلِسَانِهِ وَأَمَّا قَلْبُهُ فَعَلَى الْفِطْرَةِ وَالسُّنَّةِ وَأَكْثَرُهُمْ لَا يَفْهَمُونَ مَا النُّفْيُ الَّذِي يَقُولُونَهُ بِالسُّنَنِ؟ بَلْ يَجْعَلُونَهُ نَذْرِيهَا مُطْلَقًا مُجْمَلًا.

These Ittiḥādiyyah (Panteists or Monists) and their ilk have been led astray primarily due to their paucity of knowledge and faith concerning Allah's Attributes by which He is distinguished from created beings, and their lack of adherence to the Sunnah and the way of the Salaf in this regard. Indeed, they may even adopt aspects of Jahmism (at-

tajahhum) that contradict the Sunnah, having received this from some pseudo-philosopher (mutafalsif) or speculative theologian (mutakallim). This belief then becomes an impediment, turning them away from the path of Allah. Whenever their hearts desire to draw near to their Lord, traverse the Straight Path to Him, and worship Him—as they were innately disposed (fuṭirū ‘alayhi) and as the Messengers conveyed to them concerning His Highness (‘uluww) and Majesty (‘azamah)—those misleading obstacles divert them from it. This continues to the point where you find many among the imitators of the Jahmiyyah who verbally concur with them, yet their hearts remain upon the fiṭrah (innate disposition) and the Sunnah. Most of them do not even comprehend the negation (an-nafy) they utter with their tongues; rather, they consider it an absolute, general declaration of transcendence (tanzih).

وَمِنْهُمْ مَنْ لَا يَفْهَمُ قَوْلَ الْجَهْمِيَّةِ. بَلْ يَفْهَمُ مِنَ النَّفْيِ مَعْنَى صَحِيحًا وَيَعْتَقِدُ أَنَّ التَّمْثِيلَ يَثْبُتُ نَقِيضَ ذَلِكَ وَيَسْمَعُ مِنْ بَعْضِ النَّاسِ ذِكْرَ ذَلِكَ. مِثْلُ أَنْ يَفْهَمُ مِنْ قَوْلِهِمْ: لَيْسَ فِي جَهَّةٍ وَلَا لَهُ مَكَانٌ وَلَا هُوَ فِي السَّمَاءِ: أَنَّهُ لَيْسَ فِي جَوْفِ السَّمَوَاتِ وَهَذَا مَعْنَى صَحِيحٌ؛ وَإِيمَانُهُ بِذَلِكَ حَقٌّ وَلَكِنْ يَظُنُّ أَنَّ الَّذِينَ قَالُوا هَذَا النَّفْيَ اقْتَصَرُوا عَلَى ذَلِكَ وَلَيْسَ كَذَلِكَ. بَلْ مُرَادُهُمْ: أَنَّهُ مَا فَوْقَ الْعَرْشِ شَيْءٌ أَصْلًا وَلَا فَوْقَ السَّمَوَاتِ إِلَّا عَدَمٌ مُحْضٌ؛ لَيْسَ هُنَاكَ إِلَهٌ يُعْبَدُ وَلَا رَبٌّ يُدْعَى وَيُسَالَى وَلَا خَالِقٌ خَلَقَ الْخَلَائِقَ وَلَا عَرِجٌ بِالنَّبِيِّ إِلَى رَبِّهِ أَصْلًا هَذَا مَقْصُودُهُمْ.

Some among them do not understand the actual statement of the Jahmiyyah. Instead, they understand from the negation a correct meaning, believing that one who affirms [Allah's Attributes or Highness] is affirming the opposite of that [correct negation], and they hear this mentioned by some people. For example, from their statement, 'He is not in a direction (jihah), nor does He have a place (makān), nor is He in the heaven (fi al-samā'); they might understand that He is not contained within the created heavens. This is a correct meaning, and their faith in that is true. However, they assume that those who uttered this negation confined themselves to that meaning, but this is not the case. Rather, their [the Jahmiyyah's] intended meaning is that there is absolutely nothing above the Throne (‘Arsh), and nothing above the heavens except pure nothingness; that there is no God to be worshipped there, no Lord to be invoked and supplicated, no Creator who created the creatures, and that the Prophet (peace be upon him) was not taken on ascension to his Lord at all. This is their actual objective.

وَهَذَا هُوَ الَّذِي أَوْفَقَ الْإِتِّحَادِيَّةَ فِي قَوْلِهِمْ: هُوَ نَفْسُ الْمَوْجُودَاتِ؛ إِذْ لَمْ تَجِدْ قُلُوبَهُمْ مُوجُودًا إِلَّا هَذِهِ الْمَوْجُودَاتِ؛ إِذَا لَمْ يَكُنْ قَوْفَهَا شَيْءٌ آخَرَ وَهَذَا مِنَ الْمَعَارِفِ الْفُطْرِيَّةِ الشَّهَوْدِيَّةِ الْوُجُودِيَّةِ: أَنَّهُ لَيْسَ إِلَّا هَذَا الْوُجُودُ الْمَخْلُوقُ؛ أَوْ وُجُودٌ آخَرٌ مُبَايِنٌ لَهُ مُتَمَيِّزٌ عَنْهُ لَا سِيَّمَا إِذَا عَلِمُوا أَنَّ الْأَفْلاكَ مُسْتَدِيرَةٌ وَأَنَّ الْأَعْلَى هُوَ الْمُحِيطُ. فَإِنَّهُمْ يَعْلَمُونَ أَنَّهُ لَيْسَ إِلَّا هَذَا الْوُجُودُ الْمَخْلُوقُ؛ أَوْ مُوجُودٌ قَوْفَهُ. فَإِذَا اعْتَقَدُوا مَعَ ذَلِكَ أَنَّهُ لَيْسَ هُنَاكَ وُجُودٌ آخَرَ وَلَا فَوْقَ الْعَالَمِ شَيْءٌ؛ لَزِمَ أَنْ يَقُولُوا: هُوَ هَذَا الْوُجُودُ الْمَخْلُوقُ؛ كَمَا قَالَ الْإِتِّحَادِيَّةُ. وَهَذِهِ بَعَيْنُهَا هِيَ حُجَّةُ الْإِتِّحَادِيَّةِ.

This is precisely what led the Ittihadīyyah to their assertion: 'He is the very essence of existent beings (huwa nafs al-mawjūdāt).' This is because their hearts found no existent being other than these created existents, given their premise that there is nothing else above them. And it is a matter of innate, experiential, and existential awareness that there is either only this created existence, or another existence distinct from it and separate from it—especially when they know that the celestial spheres (al-aflāk) are round and that 'the highest' (al-a'lā) is that which encompasses. For they know that there is either only this created existence, or an Existent Being above it. Therefore, if they believe, along with this, that there is no other existence and nothing above the universe, it necessarily follows that they must say, 'He is this created existence,' as the Ittihadīyyah assert. This, in essence, is the argument of the Ittihadīyyah.

وَهَذَا بَعَيْنُهُ هُوَ مُشْرَبٌ قُدَمَاءِ الْجَهْمِيَّةِ وَحَدَّثَانِهِمْ كَمَا يَقُولُونَ: هُوَ فِي كُلِّ مَكَانٍ وَلَيْسَ هُوَ فِي مَكَانٍ. وَلَا يَخْتَشُّ بَشْيَءٍ.

يَجْمَعُونَ دَائِمًا بَيْنَ الْقَوْلَيْنِ الْمُتَنَاقِضَيْنِ لِأَنَّهُمْ يُرِيدُونَ إِثْبَاتَ مَوْجُودٍ؛ وَلَيْسَ عِنْدَهُمْ شَيْءٌ فَوْقَ الْعَالَمِ. فَتَعَيَّنَ أَنَّ يَكُونَ هُوَ الْعَالَمُ أَوْ يَكُونَ فِيهِ. ثُمَّ يُرِيدُونَ إِثْبَاتَ شَيْءٍ غَيْرِ الْمَخْلُوقِ؛ فَيَقُولُونَ: لَيْسَ هُوَ فِي الْعَالَمِ كَمَا لَيْسَ خَارِجًا عَنْهُ؛ أَوْ يَقُولُونَ: هُوَ جُودَ الْمَخْلُوقَاتِ دُونَ أَغْيَانِهَا أَوْ يَقُولُونَ: هُوَ الْوُجُودُ الْمَطْلُوقُ فَيُثْبِتُونَهُ فِيمَا يُثْبِتُونَ إِذَا كَانَتْ قُلُوبُهُمْ مُتَسَابِهَةً فِي النَّفْيِ وَالتَّعْطِيلِ وَهُوَ إِنَّاكَرَ مَوْجُودٍ حَقِيقِيٍّ مُبَايِنٍ لِلْمَخْلُوقَاتِ عَالٍ عَلَيْهَا.

This very same [reasoning] is the wellspring (mashrab) of both the early and later Jahmiyyah, as exemplified by their statements: 'He is in every place,' and 'He is not in any place,' and 'He is not specified by anything.' They consistently combine two contradictory statements because they wish to affirm an existent being, yet they do not accept [the existence of] anything above the universe. Thus, it becomes necessary [for them to conclude] that He is the universe or is within it. Then, they wish to affirm something other than the created, so they say: 'He is not in the universe, just as He is not outside of it.' Or they say: 'He is the existence of created beings, but not their individual essences (a'yānuhā).' Or they say: 'He is Absolute Existence (al-wujūd al-mutlaq).' Thus, they affirm Him in what they affirm, while their hearts are alike in negation (an-nafy) and divesting [Allah of His Attributes] (at-ta'tīl), which is the denial of a real, existent Being, distinct from and high above created beings.

وَإِنَّمَا يَفْتَرِقُونَ فِيمَا يُثْبِتُونَهُ وَيَكْرِهُونَ فِطْرَهُمْ وَعَقُولَهُمْ عَلَى قَبُولِ الْمَحَالِ الْمُتَنَاقِضِ فَيَقُولُونَ: هُوَ فِي الْعَالَمِ وَلَيْسَ هُوَ فِيهِ أَوْ هُوَ الْعَالَمُ وَلَيْسَ إِنَاءً أَوْ يُعَلِّبُونَ الْإِثْبَاتَ فَيَقُولُونَ: بَلْ هُوَ نَفْسُ الْوُجُودِ أَوْ النَّفْيَ فَيَقُولُونَ: لَيْسَ فِي الْعَالَمِ وَلَا خَارِجًا عَنْهُ أَوْ يَدِينُونَ بِالْإِثْبَاتِ فِي حَالٍ وَبِالنَّفْيِ فِي حَالٍ إِذَا غَلَبَ عَلَى أَحَدِهِمْ عَقْلُهُ غَلَبَ النَّفْيُ وَهُوَ أَنَّهُ لَيْسَ فِي الْعَالَمِ وَإِذَا غَلَبَ عَلَيْهِ الْوُجُودُ وَالْعِبَادَةُ رَجَحَ الْإِثْبَاتَ وَهُوَ أَنَّهُ فِي هَذَا الْوُجُودِ أَوْ هُوَ لَا تَجِدُ جِهْمًا إِلَّا عَلَى أَحَدِ هَذِهِ الْوُجُودِ الْأَرْبَعَةِ وَإِنْ تَنَوَّعُوا فِيمَا يُثْبِتُونَهُ—كَمَا ذَكَرْتَهُ لَكَ—فَهُمْ مُشْتَرِكُونَ فِي التَّعْطِيلِ. وَقَدْ رَأَيْتُ مِنْهُمْ وَمِنْ كُتُبِهِمْ؛ وَسَمِعْتُ مِنْهُمْ وَمِمَّنْ يُخْبِرُ عَنْهُمْ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ. وَكُلُّهُمْ عَلَى هَذِهِ الْأَحْوَالِ ضَالُّونَ عَنْ مَعْبُودِهِمْ وَإِلَهِهِمْ وَخَالِقِهِمْ. ثُمَّ رَأَيْتُ كَلَامَ السَّلَفِ وَالْأَئِمَّةِ كُلِّهِمْ يَصِفُونَهُ بِمِثْلِ ذَلِكَ. فَمَنْ اللَّهُ عَلَيْنَا بِاتِّبَاعِ سَبِيلِ الْمُؤْمِنِينَ وَأَمَّا بِاللَّهِ وَرِسُولِهِ.

They only differ in what they [choose to] affirm, forcing their innate dispositions (fiṭar) and intellects to accept the impossible and contradictory. So they say: 'He is in the universe, yet He is not in it,' or 'He is the universe, yet He is not it.' Or they give precedence to affirmation, saying: 'Rather, He is existence itself.' Or [they give precedence to] negation, saying: 'He is neither in the universe nor outside of it.' Or they profess affirmation in one state and negation in another: when their intellect overpowers one of them, they give precedence to negation, i.e., that He is not in the universe; and when spiritual experience (wajd) and worship overpower them, they favor affirmation, i.e., that He is in this existence or He is this existence. You will not find a Jahmī except in one of these four states. Though they may vary in what they affirm—as I have mentioned to you—they are united in their ta'tīl (divesting Allah of His Attributes). I have seen from them and their books, and heard from them and from those who report about them, as much of this as Allah has willed. In all these states, they are astray from their Object of worship, their God, and their Creator. Then I saw the statements of all the Salaf and the Imāms describing them in a similar manner. So Allah blessed us with following the way of the believers, and we believed in Allah and His Messenger (peace be upon him).

وَكُلُّ هَؤُلَاءِ يَجِدُ نَفْسَهُ مُضْطَرَبَةً فِي هَذَا الْإِعْتِقَادِ لِتَنَاقُضِهِ فِي نَفْسِهِ. وَإِنَّمَا يَسْكُنُ بَعْضُ اضْطِرَابِهِ نَوْعَ تَقْلِيدٍ لِمُعَظَّمٍ عِنْدَهُ أَوْ خَوْفَهُ مِنْ مُخَالَفَةِ أَصْحَابِهِ أَوْ زَعْمُهُ أَنَّ هَذَا مِنْ حُكْمِ الْوَهْمِ وَالْخَيَالِ دُونَ الْعَقْلِ.

Every one of these individuals finds himself in a state of inner turmoil regarding this creed due to its inherent self-contradiction. What somewhat calms his agitation is a form of taqlīd (imitation) of someone he venerates, or his fear of opposing his companions, or his claim that this [contradiction] arises from the realm of mere conjecture (wahm) and

imagination (khayāl), not from reason.

وَهَذَا التَّنَاقُضُ فِي إِبْثَابِ هَذَا الْمَوْجُودِ الَّذِي لَيْسَ بِخَارِجٍ عَنِ الْعَالَمِ وَلَا هُوَ الْعَالَمُ الَّذِي تَرُدُّهُ فِطْرُهُمْ وَشُهُودُهُمْ وَعَقُولُهُمْ؛ غَيْرُ مَا فِي الْفِطْرَةِ مِنَ الْإِقْرَارِ بِصَانِعٍ فَوْقَ الْعَالَمِ فَإِنَّ هَذَا إِقْرَارُ الْفِطْرَةِ بِالْحَقِّ الْمَعْرُوفِ وَذَلِكَ إِنكَارُ الْفِطْرَةِ بِالْبَاطِلِ الْمُنْكَرِ.

This contradiction in affirming an existent being that is neither outside the universe nor is it the universe—a notion rejected by their innate dispositions (fiṭrah), direct experiences (shuhūd), and intellects—is different from the fiṭrah's affirmation of a Creator above the universe. For the latter is the fiṭrah's affirmation of the known truth, whereas the former is the fiṭrah's rejection of the reprehensible falsehood.

وَمِنْ هَذَا الْبَابِ: مَا ذَكَرَهُ مُحَمَّدُ بْنُ طَاهِرٍ الْمَدَنِيِّ فِي حِكَايَتِهِ الْمَعْرُوفَةِ: أَنَّ الشَّيْخَ أَبَا جَعْفَرٍ الْهَمْدَانِي حَضَرَ رَجُلًا وَأَسْتَاذًا أَبُو الْعَالِي يَذْكُرُ عَلَى الْمِنْبَرِ: كَانَ اللَّهُ وَلَا عَرْشٌ وَنَقَى الْإِسْتِوَاءَ—عَلَى مَا عَرِفَ مِنْ قَوْلِهِ وَإِنْ كَانَ فِي آخِرِ عُمُرِهِ رَجَعَ عَنْ هَذِهِ الْعَقِيدَةِ وَمَاتَ عَلَى دِينِ أُمِّهِ وَعَجَائِزِ نَيْسَابُورَ—قَالَ فَقَالَ الشَّيْخُ أَبُو جَعْفَرٍ يَا أَسْتَاذُ دَعْنَا مِنْ ذِكْرِ الْعَرْشِ—بَعْثِي لِأَنَّ ذَلِكَ إِنَّمَا جَاءَ فِي السَّمْعِ—أَخْبَرْنَا عَنْ هَذِهِ الضَّرُورَةِ الَّتِي نَجِدُهَا فِي قُلُوبِنَا: مَا قَالَ عَارَفٌ قَطُّ يَا اللَّهُ إِلَّا وَجَدَ مِنْ قَلْبِهِ مَعْنَى يَطْلُبُ الْعُلُوَّ لَا يَلْتَفِتُ يَمَنَةً وَلَا يَسْرَةً فَكَيْفَ نَدْفَعُ هَذِهِ الضَّرُورَةَ عَنْ قُلُوبِنَا؟ فَصَرَخَ أَبُو الْعَالِي وَوَضَعَ يَدَهُ عَلَى رَأْسِهِ وَقَالَ: حَبْرِي الْهَمْدَانِي. أَوْ كَمَا قَالَ وَنَزَلَ.

An example in this regard is what Muḥammad ibn Ṭāhir al-Maqdisī mentioned in his well-known account: Shaykh Abū Ja'far al-Hamadānī was once present while Al-Ustādh Abū al-Ma'ālī [al-Juwaynī] was speaking from the pulpit (minbar), saying, 'Allah existed, and there was no Throne ('Arsh),' and denying al-istiwā' (Allah's rising over the Throne)—in accordance with his known position, although towards the end of his life he retracted this creed and died upon the faith of his mother and the elderly women of Naysābūr. [Abū al-Ma'ālī] said this, whereupon Shaykh Abū Ja'far interjected, 'O Ustādh (esteemed teacher)! Leave aside the mention of the Throne—meaning, because that knowledge comes only through revelation (as-sam')—and tell us about this self-evident necessity we find in our hearts: no 'arīf (gnostic, one with deep spiritual knowledge) has ever said, 'Yā Allāh' [O Allah], except that he found in his heart a meaning that seeks loftiness ('uluww), turning neither right nor left. So how can we repel this necessity from our hearts?' At this, Abū al-Ma'ālī cried out, placed his hand on his head, and said, 'Al-Hamadānī has bewildered me!' or words to that effect, and then descended [from the pulpit].

فَهَذَا الشَّيْخُ تَكَلَّمَ بِلِسَانِ جَمِيعِ بَنِي آدَمَ فَأَخْبَرَ أَنَّ الْعَرْشَ وَالْعِلْمَ بِاسْتِوَاءِ اللَّهِ عَلَيْهِ إِنَّمَا أُخِذَ مِنْ جِهَةِ الشَّرْعِ وَخَبِرِ الْكِتَابِ وَالسُّنَّةِ بِخِلَافِ الْإِقْرَارِ بِعُلُوِّ اللَّهِ عَلَى الْخَلْقِ مِنْ غَيْرِ تَعْيِينِ عَرْشٍ وَلَا اسْتِوَاءٍ فَإِنَّ هَذَا أَمْرٌ فِطْرِيٌّ ضَرُورِيٌّ نَجِدُهُ فِي قُلُوبِنَا نَحْنُ وَجَمِيعٌ مَنْ يَدْعُو اللَّهَ تَعَالَى فَكَيْفَ نَدْفَعُ هَذِهِ الضَّرُورَةَ عَنْ قُلُوبِنَا.

This Shaykh [Abū Ja'far] spoke on behalf of all humankind. He indicated that [knowledge of] the Throne and the knowledge of Allah's istiwā' upon it are derived from the Shar' (Divine Law) and the reports of the Kitāb and Sunnah. This is unlike the affirmation of Allah's Highness ('uluww) over creation without specifying a Throne or an istiwā', for this latter is an innate (fiṭrī), self-evident matter that we, and everyone who calls upon Allah Almighty, find in our hearts. So how can we repel this necessity from our hearts?

(وَالْجَارِيَةُ الَّتِي قَالَ لَهَا النَّبِيُّ ﷺ: أَيْنَ اللَّهُ؟ قَالَتْ: فِي السَّمَاءِ قَالَ: أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ) جَارِيَةٌ أَعْجَبِيَّةٌ أَرَأَيْتَ مِنْ فَهْمِهَا وَأَخْبَرَهَا بِمَا ذَكَرْتَهُ؟ وَإِنَّمَا أَخْبَرَتْ عَنْ الْفِطْرَةِ الَّتِي فَطَرَهَا اللَّهُ تَعَالَى عَلَيْهَا وَأَقْرَأَهَا النَّبِيُّ ﷺ عَلَى ذَلِكَ وَشَهِدَ لَهَا بِالْإِيمَانِ. فَلْيَتَأَمَّلِ الْعَالِقُ ذَلِكَ يَجِدُهُ هَادِيًا لَهُ عَلَى مَعْرِفَةِ رَبِّهِ وَالْإِقْرَارِ بِهِ كَمَا يَنْبَغِي؛ لَا مَا أَخَذْتُهُ الْمُتَعَمِّقُونَ وَالْمُتَشَدِّقُونَ مِنْ سَوَّلَ لَهُمُ الشَّيْطَانُ وَأَمْلَى لَهُمْ.

The Prophet (peace be upon him) asked a slave girl, 'Where is Allah?' She replied, 'In the heaven (fi al-samā'). He then said, 'Free her, for she is a believer.' [Muslim]. She was a non-Arab (a'jamiyyah) slave girl. Do you see her understanding (fiqh) and who informed her of what she stated? She only spoke from the fiṭrah (innate disposition) upon which Allah Almighty created her, and the Prophet (peace be upon him) affirmed her response and testified to her faith. Let the intelligent person reflect on this; he will find it a guide for him to the true knowledge of his Lord and affirmation of Him as is befitting—not what has been innovated by the abstruse speculators (al-muta'ammiqūn) and the pretentious rhetoricians (al-mutashaddiqūn) from among those whom Satan has enticed and to whom he has given false hopes.

وَمِنْ أَمْثَلِهِ ذَلِكَ: أَنَّ الَّذِينَ لَبَسُوا الْكَلَامَ بِالْفَلَسَفَةِ مِنْ أَكْبَرِ الْمُتَكَلِّمِينَ تَحْدُثُهُمْ يَعْدُونَ مِنَ الْأَسْرَارِ الْمَصُونَةِ وَالْعُلُومِ الْمَخْرُوتَةِ: مَا إِذَا تَدَبَّرَهُ مَنْ لَهُ أَدْنَى عَقْلٍ وَدِينٍ وَجَدَ فِيهِ مِنَ الْجَهْلِ وَالضَّلَالِ مَا لَمْ يَكُنْ يَطُنُّ أَنَّهُ يَفْعُ فِيهِ هُؤُلَاءِ حَتَّى قَدْ يَكْذِبُ بِضُورٍ ذَلِكَ عَنْهُمْ مِثْلَ تَفْسِيرِ حَدِيثِ الْمُعْرَاجِ الَّذِي أَلْفَهُ أَبُو عَبْدِ اللَّهِ الرَّازِي الَّذِي اخْتَدَى فِيهِ خَدَوَائِبُ سَيِّئَاتِ وَعَيْنِ الْقَضَاءِ الْهَمْدَانِي فَإِنَّهُ رَوَى حَدِيثَ الْمُعْرَاجِ بِسِيَاقٍ طَوِيلٍ وَأَسْمَاءٍ عَجِيبَةٍ وَتَرْتِيبٍ لَا يُوجَدُ فِي شَيْءٍ مِنْ كُتُبِ الْمُسْلِمِينَ لَا فِي الْأَحَادِيثِ الصَّحِيحَةِ وَلَا الْحَسَنَةِ وَلَا الضَّعِيفَةِ الْمُرَوِّبَةِ عِنْدَ أَهْلِ الْعِلْمِ. وَإِنَّمَا وَضَعَهُ بَعْضُ السُّؤَالِ وَالطَّرِيقَةِ أَوْ بَعْضُ شَيْاطِينِ الْوَعَاظِ أَوْ بَعْضُ الزَّنَادِقَةِ.

Further examples of this include the fact that those leading Mutakallimūn (speculative theologians) who conflated Kalām with philosophy consider certain matters to be among the guarded secrets (al-asrār al-maṣūnah) and hidden sciences (al-'ulūm al-makhzūnah). Yet, if anyone with the slightest intellect and religious commitment were to ponder these matters, he would find in them such ignorance and deviation as he would never have imagined these individuals could fall into, to the extent that he might even deny that such things originated from them. An example is the interpretation of the Ḥadīth of al-Mi'rāj (the Prophet's Ascension) authored by Abū 'Abd Allāh ar-Rāzī, in which he followed the pattern of Ibn Sīnā (Avicenna) and 'Ayn al-Quḍāh al-Hamadānī. For he narrated the Ḥadīth of al-Mi'rāj with a lengthy narrative, strange names, and an arrangement not found in any of the books of the Muslims—neither in the authentic (ṣaḥīḥ), good (ḥasan), nor even the weak (ḍa'if) narrations known to scholars of Hadith. Rather, it was fabricated by some story-telling beggars (as-su'āl wa aṭ-turuqiyah), or some devilish preachers, or some heretics (zanādiqah).

ثُمَّ إِنَّهُ مَعَ الْجَهْلِ بِحَدِيثِ الْمُعْرَاجِ—الْمَوْجُودِ فِي كُتُبِ الْحَدِيثِ وَالتَّفْسِيرِ وَالسِّيَرَةِ وَعُدُولِهِ عَمَّا يُوجَدُ فِي هَذِهِ الْكُتُبِ إِلَى مَا لَمْ يُسَمَعْ مِنْ عَالِمٍ وَلَا يُوجَدُ فِي أَثَرَةٍ مِنْ عِلْمٍ—فَسَرَهُ بِتَفْسِيرِ الصَّابِئَةِ الصَّالَةِ الْمُنْجِبِينَ وَجَعَلَ مُعْرَاجَ الرَّسُولِ تَرْقِيَهُ بِفِكْرِهِ إِلَى الْأَفْلَاقِ وَأَنَّ الْأَنْبِيَاءَ الَّذِينَ رَأَاهُمْ هُمُ الْكَوَاكِبُ: فَادَمُ هُوَ الْقَمَرُ وَإِدْرِيسُ هُوَ الشَّمْسُ وَالْأَنْهَارُ الْأَرْبَعَةُ هِيَ الْعَنَاصِرُ الْأَرْبَعَةُ وَأَنَّهُ عَرَفَ الْوُجُودَ الْوَاجِبَ الْمَطْلُوقَ ثُمَّ إِنَّهُ يَعْظُمُ ذَلِكَ وَيَجْعَلُهُ مِنَ الْأَسْرَارِ وَالْمَعَارِفِ الَّتِي يَجِبُ صَوْنُهَا عَنْ أَهْلِهَا الْمُؤْمِنِينَ وَعُلَمَائِهِمْ حَتَّى إِنْ طَائِفَةٌ مِمَّنْ كَانُوا يُعْظَمُونَهُ لَمَّا رَأَوْا ذَلِكَ تَعَجَّبُوا مِنْهُ غَايَةَ التَّعَجُّبِ وَجَعَلَ بَعْضُ الْمُتَعَصِّبِينَ لَهُ يَدْفَعُ ذَلِكَ حَتَّى أَرَوَهُ النَّسَخَةَ بِحَظِّ بَعْضِ الْمَسَائِخِ الْمَعْرُوفِينَ الْخَبِيرِينَ بِحَالِهِ وَقَدْ كَتَبَهَا فِي ضَمْنِ كِتَابِهِ الَّذِي سَمَّاهُ: الْمَطَالِبُ الْعَالِيَّةُ وَجَمَعَ فِيهِ عَامَّةَ آرَاءِ الْفَلَاسِفَةِ وَالْمُتَكَلِّمِينَ؟

Then, despite his ignorance of the authentic Ḥadīth of al-Mi'rāj—which is found in the books of Hadith, Tafsīr (Qur'anic exegesis), and Sīrah (Prophetic biography)—and his deviation from what is found in these books towards something unheard of from any scholar and not found in any remnant of sound knowledge (athārah min 'ilm), he interpreted it according to the exegesis of the misguided, astrological Ṣābi'ah (Sabians). He portrayed the Messenger's Mi'rāj as an intellectual ascent to the celestial spheres, and claimed that the Prophets he saw were the planets: Ādam was the Moon, Idrīs was the Sun, and the four rivers were the four elements. He further claimed that the Prophet

(peace be upon him) came to know the Wājib al-Wujūd al-Muṭlaq (the Necessary Existent, Absolute Being). Then, he aggrandizes this interpretation, deeming it one of the secrets and insights that must be shielded from the understanding of the believers and their scholars. This reached a point where a group of those who used to venerate him, upon seeing this, were utterly astonished. Some of his staunch partisans even tried to deny it until they were shown a copy in the handwriting of a well-known Shaykh who was intimately familiar with his work, who had transcribed it within Ar-Rāzī's book which he named 'Al-Maṭālib al-'Āliyah,' wherein he compiled most of the opinions of the philosophers and the Mutakallimūn.

وَتَجِدُ أَبَا حَامِدٍ الْغَزَالِيَّ—مَعَ أَنَّ لَهُ مِنَ الْعِلْمِ بِالْفِقْهِ وَالتَّصَوُّفِ وَالْكَلَامِ وَالْأُصُولِ وَغَيْرِ ذَلِكَ مَعَ الزُّهْدِ وَالْعِبَادَةِ وَحُسْنِ الْقَصْدِ وَتَبَحُّرِهِ فِي الْعُلُومِ الْإِسْلَامِيَّةِ أَكْثَرَ مِنْ أَوْلَيْكَ—يَذْكُرُ فِي كِتَابِ الْأَرْبَعِينَ وَنَحْوِهِ كِتَابَهُ: الْمَضْنُونُ بِهِ عَلَى غَيْرِ أَهْلِهِ؛ فَإِذَا طَلَبْتَ ذَلِكَ الْكِتَابَ وَاعْتَقَدْتَ فِيهِ أَسْرَارَ الْحَقَائِقِ وَغَايَةَ الْمَطَالِبِ وَجَدْتَهُ قَوْلَ الصَّابِنَةِ الْمُتَفَلِّسِيَّةِ بِعَيْنِهِ قَدْ غُيِّرَتْ عِبَارَاتُهُمْ وَتَرْتِيبَاتُهُمْ وَمَنْ لَمْ يَعْلَمْ حَقَائِقَ مَقَالَاتِ الْعِبَادِ وَمَقَالَاتِ أَهْلِ الْمِلَلِ يَعْتَقِدُ أَنَّ ذَلِكَ هُوَ السِّرُّ الَّذِي كَانَ بَيْنَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَأَنَّهُ هُوَ الَّذِي يَطْلُعُ عَلَيْهِ الْمَكْشُفُونَ الَّذِينَ أَدْرَكُوا الْحَقَائِقَ بِنُورِ الْإِلَهِيِّ.

You will find that Abū Ḥāmid al-Ghazālī—despite possessing more knowledge in jurisprudence (fiqh), Sufism (taṣawwuf), speculative theology (kalām), legal principles (uṣūl), and other fields than those [philosophers and theologians previously discussed], coupled with his asceticism (zuhd), devotion in worship ('ibādah), sincerity of intention, and profound erudition in the Islamic sciences—mentions in his book Al-Arba'in (The Forty [Principles of Religion]) and similar works his book Al-Maḍnūn bihi 'alā Ghayri Ahlih (The [Knowledge] Withheld from Those Unfit for It). If you were to seek out that book, believing it to contain the secrets of ultimate realities and the highest aspirations, you would find it to be the very teachings of the philosophizing Sabians, merely with their expressions and arrangements altered. Whoever is ignorant of the true nature of people's assertions and the doctrines of the adherents of various creeds (ahl al-milal) would believe that this is the secret that existed between the Prophet (peace be upon him) and Abū Bakr, and that it is what is revealed to the mukāshifūn (those who receive spiritual disclosures) who have perceived ultimate realities through a divine light.

فَإِنَّ أَبَا حَامِدٍ كَثِيرًا مَا يُحِيلُ فِي كُتُبِهِ عَلَى ذَلِكَ النُّورِ الْإِلَهِيِّ وَعَلَى مَا يَعْتَقِدُ أَنَّهُ يُوجَدُ لِلْصُوفِيَّةِ وَالْعِبَادِ بِرِيَاضَتِهِمْ وَدِيَانَتِهِمْ مِنْ إِدْرَاكِ الْحَقَائِقِ وَكَشْفِهَا لَهُمْ حَتَّى يَزِنُوا بِذَلِكَ مَا وَرَدَ بِهِ الشَّرْعُ.

Indeed, Abū Ḥāmid frequently refers in his books to this 'divine light' (nūr ilāhī) and to what he believes is granted to the Sufis and devout worshippers through their spiritual disciplines (riyāḍah) and religious devotion—namely, the perception of ultimate realities and their unveiling to them—to the extent that they would weigh by this what has been conveyed through the Sacred Law (Shar').

وَسَبَبُ ذَلِكَ أَنَّهُ كَانَ قَدْ عَلِمَ بِذِكَائِهِ وَصَدَّقَ طَلِبُهُ مَا فِي طَرِيقِ الْمُتَكَلِّمِينَ وَالتَّفَلِّسَةِ مِنَ الْإِضْطِرَابِ. وَأَتَاهُ اللَّهُ إِمَانًا مُجْمَلًا—كَمَا أَخْبَرَ بِهِ عَنْ نَفْسِهِ—وَصَارَ يَتَشَوَّفُ إِلَى تَفْصِيلِ الْجُمْلَةِ فَيَجِدُ فِي كَلَامِ الْمَسَائِخِ وَالصُّوفِيَّةِ مَا هُوَ أَقْرَبُ إِلَى الْحَقِّ؛ وَأُولَى بِالتَّحْقِيقِ مِنْ كَلَامِ الْفَلَاسِفَةِ وَالْمُتَكَلِّمِينَ وَالْأَمْرُ كَمَا وَجَدَهُ لَكِنْ لَمْ يَبْلُغْهُ مِنَ الْمِيرَاثِ النَّبَوِيِّ الَّذِي عِنْدَ خَاصَّةِ الْأُمَّةِ مِنَ الْعُلُومِ وَالْأَحْوَالِ. وَمَا وَصَلَ إِلَيْهِ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْعِلْمِ وَالْعِبَادَةِ حَتَّى نَالُوا مِنَ الْمَكْشَفَاتِ الْعِلْمِيَّةِ وَالْمَعَامَلَاتِ الْعِبَادِيَّةِ مَا لَمْ يَنْلَهُ أَوْلَيْكَ.

The reason for this is that, due to his intelligence and sincerity in seeking truth, he had recognized the turmoil inherent in the path of the scholastic theologians (mutakallimūn) and the philosophers (mutafalsifah). Allah had granted him a general faith (īmān mujmal)—as he himself stated—and he began to yearn for a detailed understanding of this general faith. He found in the words of the Shaykhs and the Sufis that which was

closer to the truth and more worthy of verification than the words of the philosophers and scholastic theologians. And the matter was indeed as he found it. However, he did not attain the Prophetic inheritance (mīrāth al-Nabawī) possessed by the elite of this Ummah (khāṣṣat al-Ummah) in terms of knowledge and spiritual states, nor what the first and foremost (as-Sābiqūn al-Awwalūn) among the early Muslims achieved in knowledge and worship, through which they attained knowledge-based unveilings (mukāshafāt 'ilmiyyah) and devotional practices (mu'āmalāt 'ibādiyyah) that those others [like al-Ghazālī] did not attain.

فَصَارَ يَعْتَقِدُ أَنَّ تَفْصِيلَ تِلْكَ الْجُمْلَةِ يَحْصُلُ بِمُجَرَّدِ تِلْكَ الطَّرِيقِ حَيْثُ لَمْ يَكُنْ عَنْدهُ طَرِيقٌ غَيْرُهَا لِإِسْدَادِ الطَّرِيقَةِ الْخَاصَةِ السُّنِّيَةِ النَّبَوِيَّةِ عَنْهُ بِمَا كَانَ عَنْدهُ مِنْ قَلَّةِ الْعِلْمِ بِهَا وَمِنْ الشُّبُهَاتِ الَّتِي تَقْلَدُهَا عَنِ الْمُتَفَلِّسَةِ وَالْمُتَكَلِّمِينَ حَتَّى حَالُوا بِهَا بَيِّنَةً وَبَيَّنَ تِلْكَ الطَّرِيقَةَ.

Consequently, he came to believe that the detailed understanding of that general faith could be achieved merely by that [Sufi] path, as he had no other path available to him. This was due to the distinctive, Sunnah-based Prophetic way being obstructed for him by his lack of knowledge concerning it and by the specious arguments (shubuhāt) he had adopted from the philosophers and scholastic theologians, which they used to create a barrier between him and that true path.

وَلِهَذَا كَانَ كَثِيرَ الدَّمِّ لِهَذِهِ الْحَوَائِلِ وَلِطَرِيقَةِ الْعِلْمِ. وَإِنَّمَا ذَلِكَ لِوَعْلَمِهِ الَّذِي سَلَكَهَ وَالَّذِي حَجَبَ بِهِ عَنْ حَقِيقَةِ الْمَتَابَعَةِ لِلرَّسَالَةِ. وَلَيْسَ هُوَ يَعْلَمُ وَإِنَّمَا هُوَ عَقَائِدُ فَلَسَفِيَّةٌ وَكَلَامِيَّةٌ كَمَا قَالَ السَّلَفُ: الْعِلْمُ بِالْكَلَامِ هُوَ الْجَهْلُ؛ وَكَمَا قَالَ أَبُو يُوسُفَ: مَنْ طَلَبَ الْعِلْمَ بِالْكَلَامِ تَزَنَّدَقَ.

It is for this reason that he frequently condemned these barriers and the [philosophical/theological] way of knowledge he had encountered. This condemnation, however, stemmed from the very 'knowledge' he pursued, which veiled him from the reality of true adherence to the Prophetic Message (mutāba'ah lir-Risālah). This was not true knowledge; rather, it consisted of philosophical and scholastic theological beliefs. As the Salaf (pious predecessors) said: 'Knowledge of kalām is ignorance.' And as Abū Yūsuf said: 'Whoever seeks knowledge through kalām commits heresy (tazandaqa).'

وَلِهَذَا صَارَ طَائِفَةٌ مِمَّنْ يَرَى فَضِيلَتَهُ وَدَبَائِثَهُ يَدْفَعُونَ وَجُودَ هَذِهِ الْكُتُبِ عَنْهُ حَتَّى كَانَ الْفَقِيهَ أَبُو مُحَمَّدٍ بْنُ عَبْدِ السَّلَامِ—فِيمَا عَلَّقَهُ عَنْهُ—يُنْكِرُ أَنَّ يَكُونَ بِدَايَةِ الْهَدَايَةِ مِنْ تَصْنِيفِهِ؛ وَيَقُولُ: إِنَّمَا هُوَ يَقُولُ عَلَيْهِ مَعَ أَنَّ هَذِهِ الْكُتُبَ مَقْبُولُهَا أَضْعَافُ مَرْدُودِهَا وَالْمَرْدُودُ مِنْهَا أُمُورٌ مُجْمَلَةٌ وَلَيْسَ فِيهَا عَقَائِدٌ وَلَا أَصُولُ الدِّينِ.

For this reason, a group of those who recognized his virtue and religious devotion deny the attribution of these [problematic] books to him. For instance, the jurist Abū Muḥammad ibn 'Abd al-Salām—in what he related from him—used to deny that Bidāyat al-Hidāyah (The Beginning of Guidance) was authored by him, saying it was falsely attributed to him. This is despite the fact that in these books [like Bidāyat al-Hidāyah], the acceptable content is many times greater than what is rejected, and the rejected elements are general matters, not pertaining to core doctrines or principles of the religion.

وَأَمَّا الْمَضْثُونُ بِهِ عَلَى غَيْرِ أَهْلِهِ فَقَدْ كَانَ طَائِفَةٌ أُخْرَى مِنَ الْعُلَمَاءِ يُكَذِّبُونَ ثُبُوتَهُ عَنْهُ وَأَمَّا أَهْلُ الْخَبَرَةِ بِهِ وَبِحَالِهِ فَيَعْلَمُونَ أَنَّ هَذَا كُلَّهُ كَلَامُهُ لِعِلْمِهِمْ بِمَوَادِّ كَلَامِهِ وَمُسَابَهَةِ بَعْضِهِ بَعْضًا وَلَكِنْ كَانَ هُوَ وَأَمْثَالُهُ—كَمَا قَدَّمْتُ—مُضْطَرِبِينَ لَا يَثْبُتُونَ عَلَى قَوْلٍ ثَابِتٍ. لِأَنَّ عَنْدهُمْ مِنَ الذِّكَاةِ وَالطَّلَبِ مَا يَتَسَوَّفُونَ بِهِ إِلَى طَرِيقَةِ خَاصَةِ الْخَلْقِ وَلَمْ يَقْدَرْ لَهُمْ سُلُوكُ طَرِيقِ خَاصَةِ هَذِهِ الْأُمَّةِ الَّذِينَ وَرِثُوا عَنْ الرَّسُولِ ﷺ الْعِلْمَ وَالْإِيمَانَ وَهُمْ أَهْلُ حَقَائِقِ الْإِيمَانِ وَالْقُرْآنِ—كَمَا قَدَّمْنَا—وَأَهْلُ الْفَهْمِ لِكِتَابِ اللَّهِ وَالْعِلْمِ وَالْفَهْمِ لِحَدِيثِ رَسُولِ اللَّهِ ﷺ وَأَتْبَاعَ هَذَا الْعِلْمِ بِالْأَحْوَالِ وَالْأَعْمَالِ الْمُنَاسِبَةِ لِذَلِكَ كَمَا جَاءَتْ بِهِ الرِّسَالَةُ.

As for Al-Maḥnūn bihi 'alā Ghayri Ahlih, another group of scholars used to deny its authenticity from him. However, those with true expertise regarding him and his condition know that all of this is indeed his discourse, due to their knowledge of the sources of his speech and the resemblance of its various parts to one another. Yet, he and those like him—as I have mentioned before—were unsettled and did not adhere to a fixed position. This is because they possessed an intelligence and a yearning that made them aspire to the way of the elite of creation, but it was not decreed for them to follow the way of the elite of this Ummah—those who inherited knowledge and faith from the Messenger of Allah (peace be upon him). They are the people of the realities of faith and the Qur'an—as we have previously stated—and the people of understanding the Book of Allah, and of knowledge and understanding of the Hadith of the Messenger of Allah (peace be upon him), and followers of this knowledge through spiritual states and actions appropriate to it, as brought by the Prophetic Message.

وَلِهَذَا كَانَ السَّيِّحُ أَبُو عَمْرٍو بْنُ الصَّلَاحِ يَقُولُ—فِيمَا رَأَيْتُهُ بِحَظِّهِ أَبُو حَامِدٍ كَثُرَ الْقَوْلُ فِيهِ وَمِنْهُ. فَأَمَّا هَذِهِ الْكُتُبُ—يُعْنِي الْمُخَالَفَةَ لِلْحَقِّ—فَلَا يُلْتَفَتُ إِلَيْهَا. وَأَمَّا الرَّجُلُ فَيُسْكَتُ عَنْهُ وَيُفَوِّضُ أَمْرَهُ إِلَى اللَّهِ.

This is why Shaykh Abū 'Amr ibn al-Ṣalāḥ used to say—as I saw in his own handwriting: 'Regarding Abū Ḥamid, much has been said about him and by him. As for these books—meaning those that oppose the truth—no attention should be paid to them. As for the man himself, one should remain silent about him and entrust his affair to Allah.'

وَمَقْصُودُهُ: أَنَّهُ لَا يُذَكَّرُ بِسُوءٍ لِأَنَّ عَفْوَ اللَّهِ عَنِ النَّاسِي وَالْمُخْطِئِ وَتَوْبَةَ الْمُذْنِبِ تَأْتِي عَلَى كُلِّ ذَنْبٍ وَذَلِكَ مِنْ أَقْرَبِ الْأَشْيَاءِ إِلَى هَذَا وَأَمَثَالِهِ وَلَئِنْ مَغْفِرَةَ اللَّهِ بِالْحَسَنَاتِ مِنْهُ وَمِنْ غَيْرِهِ وَتَكْفِيرُهُ الذُّنُوبَ بِالْمَصَاتِبِ تَأْتِي عَلَى مُحَقِّقِ الذُّنُوبِ فَلَا يَقْدُمُ الْإِنْسَانُ عَلَى انْتِفَاءِ ذَلِكَ فِي حَقِّ مُعَيَّنٍ إِلَّا بِبَصِيرَةٍ لَا سِيَّمَا مَعَ كَثْرَةِ الْإِحْسَانِ وَالْعِلْمِ الصَّحِيحِ وَالْعَمَلِ الصَّالِحِ وَالْقَصْدِ الْحَسَنِ.

His intention was that Abū Ḥamid should not be spoken of badly, because Allah's pardon for the forgetful and the mistaken, and the repentance of the sinner, can encompass every sin, and this is among the closest possibilities for him and those like him. Furthermore, Allah's forgiveness through good deeds—whether his own or others'—and His expiation of sins through calamities can cover even confirmed sins. Therefore, a person should not venture to deny that [possibility of forgiveness] concerning a specific individual except with clear insight, especially when there is an abundance of good deeds, sound knowledge, righteous action, and good intention.

وَهُوَ يَمِيلُ إِلَى الْفُلْسَفَةِ لَكِنَّهُ أَظْهَرَهَا فِي قَالِبِ النَّصُوفِ وَالْعِبَارَاتِ الْإِسْلَامِيَّةِ. وَلِهَذَا قَدْ رَدَّ عَلَيْهِ عُلَمَاءُ الْمُسْلِمِينَ حَتَّى أَخَصَّ أَصْحَابِهِ أَبُو بَكْرٍ بْنُ الْعَرَبِيِّ فَإِنَّهُ قَالَ: شَيْخُنَا أَبُو حَامِدٍ دَخَلَ فِي بَطْنِ الْفَلَاسِفَةِ ثُمَّ أَرَادَ أَنْ يَخْرُجَ مِنْهُمْ فَمَا قَدَّرَ. وَقَدْ حَكَيْ عَنْهُ مِنْ الْقَوْلِ بِمَذَاهِبِ الْبَاطِنِيَّةِ مَا يُوجِدُ تَصْدِيقَ ذَلِكَ فِي كُتُبِهِ. وَرَدَّ عَلَيْهِ أَبُو عَبْدِ اللَّهِ الْمَازَرِيُّ فِي كِتَابِ أَفْرَدِهِ وَرَدَّ عَلَيْهِ أَبُو بَكْرٍ الطَّرُوشِيُّ وَرَدَّ عَلَيْهِ أَبُو الْحَسَنِ الْمَرْغِينَانِيُّ رَفِيقُهُ رَدَّ عَلَيْهِ كَلَامَهُ فِي مِشْكَاتِ الْأَنْوَارِ وَنَحْوِهِ وَرَدَّ عَلَيْهِ السَّيِّحُ أَبُو النَّبَانِ وَالسَّيِّحُ أَبُو عَمْرٍو بْنُ الصَّلَاحِ وَحَدَّرَ مِنْ كَلَامِهِ فِي ذَلِكَ هُوَ وَأَبُو زَكْرِيَّا النَّوَاوِيُّ وَغَيْرُهُمَا وَرَدَّ عَلَيْهِ ابْنُ عَقِيلٍ وَابْنُ الْجَوَازِيِّ وَأَبُو مُحَمَّدٍ الْمَقْدِسِيُّ وَغَيْرُهُمْ.

He (al-Ghazālī) inclined towards philosophy, but he presented it in the mold of Sufism and Islamic expressions. For this reason, Muslim scholars refuted him, even his closest companions like Abū Bakr ibn al-'Arabī, who said: 'Our Shaykh, Abū Ḥamid, delved deep into the belly of the philosophers, then tried to emerge from them, but was unable.' It has been narrated from him that he held views aligned with the Baṭīniyyah (Esotericists), the confirmation of which can be found in his books. Abū 'Abd Allāh al-Māzarī refuted him in a dedicated book; Abū Bakr al-Ṭurṭūshī refuted him; his colleague Abū al-Ḥasan al-Marghīnānī refuted his statements in Mishkāṭ al-Anwār (The Niche of Lights) and

similar works; Shaykh Abū al-Bayān and Shaykh Abū 'Amr ibn al-Ṣalāḥ refuted him. He (Ibn al-Ṣalāḥ) and Abū Zakariyyā al-Nawawī, among others, warned against his discourse in that regard. Ibn 'Aqīl, Ibn al-Jawzī, Abū Muḥammad al-Maqdisī, and others also refuted him.

وَهَذَا بَابٌ وَاسِعٌ فَإِنَّ الْخَارِجِينَ عَنْ طَرِيقَةِ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ لَهُمْ فِي كَلَامِ الرُّسُولِ ثَلَاثُ طُرُقٍ: طَرِيقَةُ التَّخْيِيلِ وَطَرِيقَةُ التَّأْوِيلِ وَطَرِيقَةُ التَّجْهِيلِ.

This is a vast topic. Indeed, those who deviate from the path of the first and foremost (as-Sābiqūn al-Awwalūn) among the Muhājirīn (Emigrants) and the Anṣār (Helpers), and those who followed them in excellence, have three approaches concerning the words of the Messenger (peace be upon him): the way of takhayyul (representation/imagination), the way of ta'wil (figurative interpretation), and the way of tajhīl (attributing ignorance).

فَأَهْلُ التَّخْيِيلِ هُمُ الْفَلَسَفَةُ وَالْبَاطِنِيَّةُ الَّذِينَ يَقُولُونَ: إِنَّهُ خَيَّلَ أَشْيَاءَ لَا حَقِيقَةَ لَهَا فِي الْبَاطِنِ وَخَاصَّةً النَّبَوَّةَ عِنْدَهُمُ التَّخْيِيلِ.

The proponents of takhayyul are the philosophers and the Bāṭiniyyah, who claim that he (the Prophet, peace be upon him) presented things through imagery (khayyala) that have no corresponding reality in their inner meaning, and that the distinctive characteristic of prophethood, in their view, is this ability of representation.

(وَطَرِيقَةُ التَّأْوِيلِ) طَرِيقَةُ الْمُتَكَلِّمِينَ مِنَ الْجَهْمِيَّةِ وَالْمُعْتَزِّلَةِ وَأَتْبَاعِهِمْ يَقُولُونَ: إِنَّ مَا قَالَهُ لَهُ تَأْوِيلَاتٌ تُخَالِفُ مَا دَلَّ عَلَيْهِ اللَّفْظُ وَمَا يُفْهَمُ مِنْهُ وَهُوَ—وَأِنْ كَانَ لَمْ يَبَيِّنْ مَرَادَهُ وَلَا بَيَّنَّ الْحَقَّ الَّذِي يَجِبُ اعْتِقَادُهُ—فَكَانَ مَقْصُودُهُ أَنَّ هَذَا يَكُونُ سَبَبًا لِلْبَحْثِ بِالْعَقْلِ حَتَّى يَعْلَمَ النَّاسُ الْحَقَّ بِعُقُولِهِمْ وَيَجْتَهِدُوا فِي تَأْوِيلِ الْأَفْظَانِ إِلَى مَا يُوَافِقُ قَوْلَهُمْ لِئَنَابُوا عَلَى ذَلِكَ فَلَمْ يَكُنْ قَصْدُهُ لَهُمُ الْبَيَانُ وَالْهَدَايَةُ وَالْإِرْشَادُ وَالتَّلْغِيمُ بَلْ قَصْدُهُ التَّعْيِيهِ وَالتَّلْبِيسَ وَلَمْ يَعْرِفْهُمْ الْحَقَّ حَتَّى يَنَالُوا الْحَقَّ بِعُقُولِهِمْ وَيَعْرِفُوا حِينَئِذٍ أَنَّ كَلَامَهُ لَمْ يَقْصِدْ بِهِ الْبَيَانُ فَيَجْعَلُوا خَالَهُمْ فِي الْعِلْمِ مَعَ عَدَمِهِ خَيْرًا مِنْ خَالِهِمْ مَعَ وُجُودِهِ. وَأُولَئِكَ الْمُتَقَدِّمُونَ كَانُوا سَبَبًا وَأَمْنَالَهُ يُنْكِرُونَ عَلَى هَؤُلَاءِ وَيَقُولُونَ: الْأَفْظَانُ كَثِيرَةٌ صَرِيحَةٌ لَا تُقْبَلُ التَّأْوِيلُ لَكِنْ كَانَ قَصْدُهُ التَّخْيِيلَ وَأَنْ يَعْتَقِدَ النَّاسُ الْأَمْرَ عَلَى خِلَافِ مَا هُوَ عَلَيْهِ.

(And the way of ta'wil): This is the way of the scholastic theologians (mutakallimūn) from the Jahmiyyah, the Mu'tazilah, and their followers. They assert that what he (the Prophet, peace be upon him) said has interpretations (ta'wilāt) that contradict what the literal wording indicates and what is understood from it. They claim that—even if he did not explicitly state his intended meaning nor clarify the truth that must be believed—his purpose was that this [ambiguity] would become a cause for rational inquiry, so that people would come to know the truth through their intellects and strive to interpret his words to conform to their own views, thereby being rewarded for it. Thus, his intention, according to them, was not clarification, guidance, direction, or teaching, but rather obfuscation and confusion. He did not inform them of the truth so that they might attain the truth through their intellects and then realize that his words were not intended for clarification, thereby making their state of knowledge in its absence better than their state in its presence. Those earlier figures, like Ibn Sīnā and his ilk, reject this approach of these [Mutakallimūn] and say: His words are numerous and explicit, not accepting such interpretation; rather, his intention was representation (takhayyul) and for people to believe the matter to be contrary to its reality.

وَأَمَّا الصَّنْفُ الثَّلَاثُ الَّذِينَ يَقُولُونَ: إِنَّهُمْ أَتْبَاعُ السَّلَفِ فَيَقُولُونَ: إِنَّهُ لَمْ يَكُنِ الرُّسُولُ يَعْرِفُ مَعْنَى مَا أُنْزِلَ عَلَيْهِ مِنْ هَذِهِ الْآيَاتِ وَلَا أَصْحَابُهُ يَعْلَمُونَ مَعْنَى ذَلِكَ بَلْ لَازِمٌ قَوْلُهُمْ: أَنَّهُ هُوَ نَفْسُهُ لَمْ يَكُنْ يَعْرِفُ مَعْنَى مَا تَكَلَّمَ بِهِ مِنْ أَحَادِيثِ الصِّفَاتِ بَلْ يَتَكَلَّمُ بِكَلَامٍ لَا يَعْرِفُ مَعْنَاهُ وَالَّذِينَ يَنْتَحِلُونَ مَذْهَبَ السَّلَفِ يَقُولُونَ: إِنَّهُمْ لَمْ يَكُونُوا يَعْرِفُونَ مَعَانِيَ النُّصُوصِ بَلْ يَقُولُونَ ذَلِكَ فِي الرُّسُولِ. وَهَذَا الْقَوْلُ مِنْ أَبْطَلِ الْأَقْوَالِ وَمِمَّا يَعْتَمِدُونَ عَلَيْهِ مِنْ ذَلِكَ مَا قَهَمُوا مِنْ قَوْلِهِ

تَعَالَى (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ) وَيُظَنُّونَ أَنَّ التَّأْوِيلَ هُوَ الْمَعْنَى الَّتِي يُسَمُّونَهُ هُمْ تَأْوِيلًا وَهُوَ مُخَالَفٌ لِلظَّاهِرِ. ثُمَّ هَؤُلَاءِ قَدْ يَقُولُونَ: نَجْرِي النُّصُوصَ عَلَى ظَاهِرِهَا وَتَأْوِيلِهَا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَيُرِيدُونَ بِالتَّأْوِيلِ: مَا يَخَالِفُ الظَّاهِرَ وَهَذَا تَنَاقُضٌ مِنْهُمْ. وَطَائِفَةٌ يُرِيدُونَ بِالظَّاهِرِ أَلْفَظَ النُّصُوصِ فَقَطُّ وَالتَّائِيْقَتَانِ غَالِطَتَانِ فِي فَهْمِ الْآيَةِ.

As for the third group, those who claim to be followers of the Salaf, they say that the Messenger (peace be upon him) did not know the meaning of these verses revealed to him, nor did his Companions know their meaning. Indeed, the logical consequence of their assertion is that he himself did not know the meaning of the Hadiths on Divine Attributes (Aḥādīth aṣ-Ṣifāt) that he spoke; rather, he spoke words whose meaning he did not comprehend. Those who affiliate themselves with the madhhab (school of thought) of the Salaf say that they (the Salaf) did not know the meanings of the texts, and they even attribute this to the Messenger (peace be upon him). This assertion is among the most baseless of claims. Among the things they rely on for this is their understanding of Allah Almighty's statement: {And no one knows its ta'wīl except Allah} [Āl 'Imrān: 7]. They assume that ta'wīl here refers to the meaning they themselves call ta'wīl, which is contrary to the apparent meaning (ẓāhir). Then, these individuals may say: 'The texts are to be taken according to their apparent meaning, but their ta'wīl is known only to Allah,' by which they mean by ta'wīl that which contradicts the apparent meaning—and this is a contradiction on their part. Another faction among them intends by 'apparent meaning' merely the wording of the texts. Both factions are mistaken in their understanding of the verse.

وَذَلِكَ أَنَّ لَفْظَ التَّأْوِيلِ قَدْ صَارَ بِسَبَبِ تَعَدُّدِ الْأَصْطِلَاحَاتِ لَهُ ثَلَاثَةُ مَعَانٍ:

This is because the term ta'wīl, due to the multiplicity of its technical usages, has come to have three meanings:

أَحَدُهَا: أَنْ يُرَادَ بِالتَّأْوِيلِ حَقِيقَةُ مَا يُنْوَلُ إِلَيْهِ الْكَلَامُ وَإِنْ وَافَقَ ظَاهِرَهُ. وَهَذَا هُوَ الْمَعْنَى الَّتِي يُرَادُ بِلَفْظِ التَّأْوِيلِ فِي الْكِتَابِ وَالسُّنَنِ كَقَوْلِهِ تَعَالَى: (هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ) وَمِنْهُ (قَوْلُ عَائِشَةَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْثُرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ اللَّهُمَّ اغْفِرْ لِي بَيِّنَاتٍ وَتَأْوِيلَ الْقُرْآنِ).

First: Ta'wīl can mean the ultimate reality to which speech refers, even if it conforms to its apparent meaning. This is the meaning intended by the term ta'wīl in the Book (the Qur'ān) and the Sunnah, such as His Almighty's statement: {Do they await anything but its ta'wīl (final fulfillment)? The Day its ta'wīl comes, those who had forgotten it before will say, 'Indeed, the messengers of our Lord came with the truth.'} [Al-A'rāf: 53]. And from this is the statement of 'Ā'ishah (may Allah be pleased with her): 'The Messenger of Allah (peace be upon him) used to frequently say in his bowing (rukū') and prostration (sujūd): Subḥānak Allāhumma Rabbānā wa biḥamdik, Allāhumma-ghfir lī (Glory be to You, O Allah, our Lord, and praise be to You. O Allah, forgive me), thereby making ta'wīl of the Qur'ān (i.e., practically applying its commands).'

وَالثَّانِي يُرَادُ بِلَفْظِ التَّأْوِيلِ: التَّفْسِيرُ وَهُوَ أَصْطِلَاحٌ كَثِيرٌ مِنَ الْمُفَسِّرِينَ وَلِهَذَا قَالَ مُجَاهِدٌ—إِمَامُ أَهْلِ التَّفْسِيرِ: إِنَّ الرَّاكِبِينَ فِي الْعِلْمِ يَعْلَمُونَ تَأْوِيلَ الْمُتَشَابِهِ فَإِنَّهُ أَرَادَ بِذَلِكَ تَفْسِيرَهُ وَبَيَانَ مَعَانِيهِ وَهَذَا مِمَّا يَعْلَمُهُ الرَّاكِبُونَ.

Second: The term ta'wīl can mean 'exegesis' (tafsīr), which is the technical usage of many exegetes. This is why Mujāhid—the imām of the people of exegesis—said that 'those firmly grounded in knowledge' (al-rāsikhūn fi al-'ilm) know the ta'wīl of the mutashābih (ambiguous verses), by which he meant its exegesis and the clarification of its meanings. This is something that those firmly grounded in knowledge do indeed know.

وَالثَّالِثُ أَنْ يُرَادَ بِلَفْظِ التَّأْوِيلِ: صَرْفُ اللَّفْظِ عَنْ ظَاهِرِهِ الَّذِي يَدُلُّ عَلَيْهِ ظَاهِرُهُ إِلَى مَا يَخَالِفُ ذَلِكَ لِذِلِيلٍ مُنْفَصِلٍ

يُوجِبُ ذَلِكَ. وَهَذَا التَّأْوِيلُ لَا يَكُونُ إِلَّا مُخَالِفًا لِمَا يَدُلُّ عَلَيْهِ اللَّفْظُ وَيُبَيِّنُهُ. وَتَسْمِيَةُ هَذَا تَأْوِيلًا لَمْ يَكُنْ فِي عُرْفِ السَّلَفِ وَإِنَّمَا سَمَى هَذَا وَحْدَهُ تَأْوِيلًا طَائِفَةً مِنَ الْمُتَأَخِّرِينَ الْخَائِضِينَ فِي الْفِقْهِ وَأُصُولِهِ وَالْكَلَامِ وَظَنَّ هَؤُلَاءِ أَنَّ قَوْلَهُ تَعَالَى (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ) يُرَادُ بِهِ هَذَا الْمَعْنَى ثُمَّ صَارُوا فِي هَذَا التَّأْوِيلِ عَلَى طَرِيقَيْنِ: قَوْمٌ يَقُولُونَ: إِنَّهُ لَا يَعْلَمُهُ إِلَّا اللَّهُ. وَقَوْمٌ يَقُولُونَ: إِنَّ الرَّاخِصِينَ فِي الْعِلْمِ يَعْلَمُونَهُ وَكَلَّمَا الطَّائِفَتَيْنِ مُخْطِئَةً.

Third: The term ta'wil can mean diverting a word from its apparent meaning (zāhir), which its outward expression indicates, to something that contradicts it, due to an external proof (dalīl munfaṣil) that necessitates such diversion. This type of ta'wil can only be contrary to what the word indicates and clarifies. Calling this ta'wil was not part of the convention of the Salaf. Rather, it was a faction of later scholars involved in jurisprudence (fiqh), its principles (uṣūl), and speculative theology (kalām) who exclusively termed this ta'wil. These individuals presumed that Allah Almighty's statement {And no one knows its ta'wil except Allah} [Āl 'Imrān: 7] referred to this meaning. Then, concerning this ta'wil, they split into two paths: one group says that only Allah knows it, and another group says that those firmly grounded in knowledge also know it. Both factions are mistaken.

فَإِنَّ هَذَا التَّأْوِيلَ فِي كَثِيرٍ مِنَ الْمَوَاضِعِ—أَوْ أَكْثَرِهَا وَعَامِّيَّتِهَا—مِنْ بَابِ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ مِنْ جِنْسِ تَأْوِيلَاتِ الْقَرَامِطَةِ وَالْبَاطِنِيَّةِ. وَهَذَا هُوَ التَّأْوِيلُ الَّذِي اتَّفَقَ سَلَفُ الْأُمَّةِ وَأَيَّمَتُهَا عَلَى دَنِّهِ وَصَاحُوا بِأَهْلِهِ مِنْ أَقْطَارِ الْأَرْضِ وَرُمُوا فِي آثَارِهِمْ بِالشُّبُه. وَقَدْ صَنَّفَ الْإِمَامُ أَحْمَدُ كِتَابًا فِي الرَّدِّ عَلَى هَؤُلَاءِ وَسَمَّاهُ: 'الرَّدُّ عَلَى الزَّنَادِقَةِ وَالْجَهْمِيَّةِ فِيمَا سَكَّتَ فِيهِ مِنْ مَتَسَابِيهِ الْقُرْآنِ وَتَأْوِيلِهِ فَقَابَ أَحْمَدُ عَلَيْهِمْ أَنَّهُمْ يَفْسِرُونَ الْقُرْآنَ بِغَيْرِ مَا هُوَ مَعْنَاهُ.

For this type of ta'wil, in many instances—or most, or all of them—is a form of distorting words from their [proper] contexts (taḥrīf al-kalim 'an mawāqī'ih), akin to the interpretations of the Qarāmiṭah and the Bāṭiniyyah. This is the ta'wil that the Salaf of the Ummah and its Imāms unanimously condemned, and they cried out against its proponents from all corners of the earth and pursued them with fiery projectiles [of refutation]. Imām Aḥmad authored a book refuting these people, titled Al-Radd 'alā al-Zanādiqah wa al-Jahmiyyah fimā Shakkat fihi min Mutashābih al-Qur'ān wa Ta'awwalathu 'alā Ghayri Ta'wilih (Refutation of the Heretics and the Jahmiyyah Regarding Their Doubts About the Ambiguous Verses of the Qur'an and Their Misinterpretation of It). Aḥmad thus censured them for interpreting the Qur'an contrary to its actual meaning.

وَلَمْ يَقُلْ أَحْمَدُ وَلَا أَحَدٌ مِنَ الْأُئِمَّةِ: إِنَّ الرِّسُولَ لَمْ يَكُنْ يَعْرِفُ مَعَانِيَ آيَاتِ الصِّفَاتِ وَأَحَادِيثِهَا وَلَا قَالُوا: إِنَّ الصَّحَابَةَ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ لَمْ يَعْرِفُوا تَفْسِيرَ الْقُرْآنِ وَمَعَانِيهِ. كَيْفَ؟ وَقَدْ أَمَرَ اللَّهُ بِتَدَبُّرِ كِتَابِهِ قَالَ تَعَالَى: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ) وَلَمْ يَقُلْ: بَعْضُ آيَاتِهِ وَقَالَ: (أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ) وَقَالَ: (أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ) وَأُمْتِثَالُ ذَلِكَ فِي التَّنْصُوصِ الَّتِي تُبَيِّنُ أَنَّ اللَّهَ يُحِبُّ أَنْ يَتَدَبَّرَ النَّاسُ الْقُرْآنَ كُلَّهُ وَأَنَّهُ جَعَلَهُ نُورًا وَهُدًى لِعِبَادِهِ وَمُحَالٌ أَنْ يَكُونَ ذَلِكَ مِمَّا لَا يُفْقَهُ مَعْنَاهُ وَقَدْ قَالَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ: حَدَّثَنَا الَّذِينَ كَانُوا يَقْرَأُونَا الْقُرْآنَ—غُثْمَانُ بْنُ عُفَانَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ—أَنَّهُمْ قَالُوا: كُنَّا إِذَا تَعَلَّمْنَا مِنَ النَّبِيِّ ﷺ عَشْرَ آيَاتٍ لَمْ نَجَاوِزْهَا حَتَّى نَتَعَلَّمَ مَا فِيهَا مِنَ الْعِلْمِ وَالْعَمَلِ قَالُوا: فَتَعَلَّمْنَا الْقُرْآنَ وَالْعِلْمَ وَالْعَمَلَ جَمِيعًا، وَهَذِهِ الْأُمُورُ مَبْسُوطَةٌ فِي غَيْرِ هَذَا الْمَوْضِعِ.

Neither Aḥmad nor any of the Imāms ever said that the Messenger (peace be upon him) did not know the meanings of the verses and hadiths concerning Divine Attributes (āyāt aṣ-Ṣifāt wa aḥādīthihā), nor did they say that the Companions and those who followed them in excellence (Ṭābi'īn) did not know the exegesis of the Qur'an and its meanings. How could they, when Allah has commanded us to ponder His Book? He Almighty said: {A Book We have sent down to you, blessed, that they might ponder its verses} [Ṣād: 29]—and He did not say 'some of its verses.' And He said: {Then do they not ponder the Qur'an?} [Muḥammad: 24 or An-Nisā': 82]. And He said: {Have they not then pondered

the Word?} [Al-Mu'minūn: 68]. Similar texts abound which clarify that Allah loves for people to ponder the entire Qur'ān, and that He made it a light and guidance for His servants. It is impossible that it should be something whose meaning cannot be understood. Indeed, Abū 'Abd al-Rahmān al-Sulamī said: 'Those who used to teach us the Qur'ān—'Uthmān ibn 'Affān and 'Abd Allāh ibn Mas'ūd—narrated to us that they said: 'When we learned ten verses from the Prophet (peace be upon him), we would not move beyond them until we had learned the knowledge and practice they contained.' They said: 'So we learned the Qur'ān, knowledge, and practice all together.' These matters are elaborated upon elsewhere.

وَالْمَقْصُودُ هُنَا: أَنَّ مَنْ يَقُولُ فِي الرَّسُولِ وَبَيَّانُهُ لِلنَّاسِ مِمَّا هُوَ مِنْ قَوْلِ الْمَلَايِدَةِ فَكَيْفَ يَكُونُ قَوْلُهُ فِي السَّلَفِ؟ حَتَّى يَدْعِيَ اتِّبَاعَهُ وَهُوَ مُخَالِفٌ لِلرَّسُولِ وَالسَّلَفِ عِنْدَ نَفْسِهِ وَعِنْدَ طَائِفَتِهِ فَإِنَّهُ قَدْ أَظْهَرَ مِنْ قَوْلِ الثَّقَاةِ مَا كَانَ الرَّسُولُ يَرَى عَدَمَ إِظْهَارِهِ لِمَا فِيهِ مِنْ فُسَادِ النَّاسِ. وَأَمَّا عِنْدَ أَهْلِ الْعِلْمِ وَالْإِيمَانِ فَلَا.

The point here is: if someone makes assertions about the Messenger (peace be upon him) and his clarification to the people that align with the statements of heretics (malāḥidah), then what can be expected of his assertions about the Salaf? How can he claim to follow them while he contradicts the Messenger (peace be upon him) and the Salaf, both in his own estimation and that of his faction? For he has manifested such statements of the Nufāh (those who negate Divine Attributes) that the Messenger (peace be upon him) would have deemed unfit for manifestation due to the corruption they would cause among the people. As for the people of knowledge and faith, however, this is not the case.

وَقَوْلُ الثَّقَاةِ بَاطِلٌ بَاطِنًا وَظَاهِرًا وَالرَّسُولُ ﷺ وَمَتَّبِعُوهُ مَنْزَهُونَ عَنْ ذَلِكَ بَلْ مَاتَ ﷺ وَتَرَكْنَا عَلَى الْمَحَجَّةِ الْبَيْضَاءِ لَنَيْلَهَا كُنْهَارَهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ. وَأَخْبَرَنَا أَنَّ: كُلَّ مَا حَدَّثَ بَعْدَهُ مِنْ مُحَدَّثَاتِ الْأُمُورِ فَهُوَ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ. وَرَبَّمَا أُنْشِدَ بَعْضُ أَهْلِ الْكَلَامِ بَيَّتَ مَجْنُونٍ بَنِي عَامِرٍ: وَكُلُّ بَدْعِي وَضَلًا لِلْيَلَى وَلِلْيَلَى لَا تُقَرُّ لَهُمْ بَذَاكَ فَمَنْ قَالَ مِنَ الشَّعْرِ مَا هُوَ حِكْمَةٌ أَوْ تَسْتَلُّ بِبَنِيَتٍ مِنَ الشَّعْرِ فِيمَا تَبَيَّنَ لَهُ أَنَّهُ حَقٌّ كَانَ قَرِيبًا. أَمَّا إِثْبَاتُ الدَّعْوَى بِمُجَرَّدِ كَلَامٍ مَنْظُومٍ مِنْ شِعْرِ أَوْ غَيْرِهِ فَيَقَالُ لِصَاحِبِهِ: يَتَّبِعِي أَنْ تُبَيِّنَ أَنَّ السَّلَفَ لَا يَقْرَءُونَ بِمَنْ انْتَحَلْتَهُمْ. وَهَذَا ظَاهِرٌ فِيمَا ذَكَرَهُ هُوَ وَغَيْرُهُ مِمَّنْ يَقُولُونَ عَنِ السَّلَفِ مَا لَمْ يَقُولُوهُ وَلَا يَنْفُلُهُ عَنْهُمْ أَحَدٌ لَهُ مَعْرِفَةٌ بِحَالِهِمْ وَعَدَلٌ فِيمَا نَقَلَ فَإِنَّ النَّاقِلَ لَا يَدَّ أَنْ يَكُونَ غَالِيًا عَدْلًا.

The assertions of the Nufāh are false, both inwardly and outwardly. The Messenger of Allah (peace be upon him) and his followers are free from such things. Indeed, he (peace be upon him) passed away and left us upon the clear white path (al-Maḥajjah al-Bayḍā'), its night as clear as its day; no one strays from it except one who is doomed. And he informed us that: 'Every matter innovated after me is a reprehensible innovation (bid'ah), and every bid'ah is misguidance (ḍalālāh).' Some proponents of kalām might recite the verse of Majnūn Banī 'Āmir: 'Everyone claims a connection to Laylā, but Laylā acknowledges no such claim from them.' So, whoever recites poetry that contains wisdom, or uses a line of poetry as an analogy for something that has become clear to him as truth, this is acceptable. However, as for proving a claim merely with composed speech, whether poetry or otherwise, it should be said to its proponent: 'You must demonstrate that the Salaf do not endorse those whom you have taken as your authorities.' This is evident concerning what he and others like him have mentioned, attributing to the Salaf what they did not say, and which no one with knowledge of their condition and fairness in transmission has ever narrated from them. For a narrator must be knowledgeable and upright.

فَإِنْ فُرِضَ أَنَّ أَحَدًا نَقَلَ مَذْهَبَ السَّلَفِ كَمَا يَذْكُرُهُ؛ فَإِمَّا أَنْ يَكُونَ قَلِيلَ الْمَعْرِفَةِ بِأَنَّا السَّلَفَ كَأَبِي الْمَعَالِي وَأَبِي حَامِيهِ الْغَزَالِيِّ وَأَبِي الْخَطِيبِ وَأَمْثَالِهِمْ مِمَّنْ لَمْ يَكُنْ لَهُمْ مِنَ الْمَعْرِفَةِ بِالْحَدِيثِ مَا يُعَدُّونَ بِهِ مِنْ عَوَامِّ أَهْلِ الصَّنَاعَةِ فَضْلًا عَنْ

خَوَاصِّهَا وَلَمْ يَكُنْ الْوَاحِدُ مِنْ هَؤُلَاءِ يَعْرِفُ الْبُخَارِيَّ وَمُسْلِمًا وَأَحَادِيثَهُمَا إِلَّا بِالسَّمَاعِ كَمَا يَذْكُرُ ذَلِكَ الْعَامَّةُ وَلَا يَمَيِّزُونَ بَيْنَ الْحَدِيثِ الصَّحِيحِ الْمُتَوَاتِرِ عِنْدَ أَهْلِ الْعِلْمِ بِالْحَدِيثِ وَبَيْنَ الْحَدِيثِ الْمُفْتَرَى الْمَكْذُوبِ وَكُتُبُهُمْ أَصْدَقُ شَاهِدٍ بِذَلِكَ فَفِيهَا عَجَائِبُ.

If we were to suppose that someone transmitted the madhhab of the Salaf as he presents it, then either he possesses little knowledge of the narrations of the Salaf—like Abū al-Ma‘ālī (al-Juwaynī), Abū Ḥamid al-Ghazālī, Ibn al-Khaṭīb (al-Rāzī), and their ilk, who did not possess enough knowledge of Hadith to be counted even among the common practitioners of the discipline (ahl al-ṣinā‘ah), let alone its elite. Not one of these individuals knew al-Bukhārī and Muslim and their hadiths except by hearsay, as the common folk might mention them, nor could they distinguish between a ṣaḥīḥ (authentic), mutawātir (mass-transmitted) hadith according to Hadith scholars and a fabricated, false hadith. Their books are the truest witness to this, for they contain astounding things.

وَتَجِدُ عَامَّةَ هَؤُلَاءِ الْخَارِجِينَ عَنْ مَنَاجِ السَّلَفِ مِنَ الْمُتَكَلِّمَةِ وَالْمُتَصَوِّفَةِ يَعْتَرِفُ بِذَلِكَ إِمَّا عِنْدَ الْمَوْتِ وَإِمَّا قَبْلَ الْمَوْتِ وَالْجَاكِيَّاتِ فِي هَذَا كَثِيرَةٌ مَعْرُوفَةٌ. هَذَا أَبُو الْحَسَنِ الْأَشْعَرِيُّ: نَسَأَ فِي الْإِعْتِرَافِ أَرْبَعِينَ عَامًا يُنَاطِرُ عَلَيْهِ ثُمَّ رَجَعَ عَنْ ذَلِكَ وَصَرَخَ بِتَضْلِيلِ الْمُعْتَزِلَةِ وَبَالَغَ فِي الرَّدِّ عَلَيْهِمْ. وَهَذَا أَبُو حَامِدٍ الْغَزَالِيُّ مَعَ قَرِيطِ دُكَائِهِ وَتَأَلُّهِهِ وَمَعْرِفَتِهِ بِالْكَلَامِ وَالْفَلَسَفَةِ وَسُلُوكِهِ طَرِيقَ الزُّهْدِ وَالرِّيَاضَةِ وَالتَّصَوُّفِ يَنْتَهِي فِي هَذِهِ الْمَسَائِلِ إِلَى الْوَقْفِ وَالْحَيْرَةِ وَجَحِلٌ فِي آخِرِ أَمْرِهِ عَلَى طَرِيقَةِ أَهْلِ الْكُشْفِ وَإِنْ كَانَ بَعْدَ ذَلِكَ رَجَعَ إِلَى طَرِيقَةِ أَهْلِ الْحَدِيثِ وَصَنَّفَ إِلْجَامَ الْعَوَامِّ عَنْ عِلْمِ الْكَلَامِ.

You will find that most of those who deviated from the methodology of the Salaf, from among the scholastic theologians (mutakallimah) and the Sufis (mutaṣawwifah), acknowledge this [deficiency or error] either at the time of death or before death; the accounts of this are numerous and well-known. Here is Abū Ḥasan al-Ash‘arī: he grew up in Mu‘tazilism for forty years, debating on its behalf, then he retracted from it, declared the Mu‘tazilah to be misguided, and went to great lengths in refuting them. And here is Abū Ḥamid al-Ghazālī: despite his immense intelligence, piety (ta‘alluh), knowledge of kalām and philosophy, and his pursuit of the path of asceticism (zuhd), spiritual discipline (riyāḍah), and Sufism, he ended up in these matters in a state of suspension of judgment (waqf) and bewilderment (ḥayrah). Towards the end of his life, he would refer to the way of the ahl al-kashf (people of mystical unveiling), although after that he did return to the way of the Ahl al-Ḥadīth (People of Hadith) and authored Iljām al-‘Awāmm ‘an ‘Ilm al-Kalām (Restraining the Laity from Speculative Theology).

وَكَذَلِكَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عُمَرَ الرَّازِي قَالَ فِي كِتَابِهِ الَّذِي صَنَفَهُ فِي أَقْسَامِ اللَّذَاتِ: ‘لَقَدْ تَأَمَّلْتُ الطَّرُقَ الْكَلَامِيَّةَ وَالْمَنَاجِيحَ الْفَلَسَفِيَّةَ فَمَا رَأَيْتُهَا تَشْفِي غَلِيلاً وَلَا تَرَوِي غَلِيلاً وَرَأَيْتُ أَقْرَبَ الطَّرُقِ طَرِيقَةَ الْقُرْآنِ: أَقْرَأُ فِي الْإِنْشَائَاتِ (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) (إِنِّي يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ) وَأَقْرَأُ فِي النَّفْيِ (لَيْسَ كَمِثْلِهِ شَيْءٌ) (وَلَا يُحِيطُونَ بِهِ عِلْمًا) (هَلْ تَعْلَمُ لَهُ سَمِيًّا) ثُمَّ قَالَ: وَمَنْ جَرَّبَ مِثْلَ تَجَرُّبَتِي عَرَفَ مِثْلَ مَعْرِفَتِي [وَكَانَ يَتَمَثَّلُ كَثِيرًا].

Similarly, Abū ‘Abd Allāh Muḥammad ibn ‘Umar al-Rāzī said in his book on the categories of pleasures: ‘I have contemplated the paths of kalām and the methodologies of philosophy, but I did not find them to cure any ailment or quench any thirst. I found the closest of paths to be the path of the Qur’ān. In affirmation, I read: {The Most Merciful [who is] above the Throne established} [Tā Hā: 5], and {To Him ascends good speech, and righteous work He elevates} [Fāṭir: 10]. In negation, I read: {There is nothing like unto Him} [Ash-Shūrā: 11], {And they encompass Him not in knowledge} [Tā Hā: 110], and {Do you know of any similarity to Him?} [Maryam: 65].’ Then he said: ‘Whoever has experienced what I have experienced knows what I know.’ He would also frequently recite:

نَهَائِهِ إِقْدَامُ الْمُعُولِ عَقَالٌ ... وَأَكْثَرُ سَعْيِ الْعَالَمِينَ ضَلَالٌ
وَأَرْوَاحُنَا فِي وَحْشَةٍ مِّنْ جُسُومِنَا ... وَحَاصِلُ دُنْيَانَا أَدَى وَوَبَالٌ
وَلَمْ نَسْتَفِدْ مِّنْ بَحْنِنَا طَوْلَ عُمرِنَا ... سِوَى أَنْ جَمَعْنَا فِيهِ قِيلَ وَقَالُوا

'The furthest reach of intellects is a tether,
And most strivings of the worlds are but error.
Our souls are estranged within our bodies,
And the sum of our worldly life is harm and woe.
We have gained nothing from our lifelong search,
Save that we gathered therein 'it was said' and 'they said.'

وَهَذَا إِمَامُ الْحَرَمَيْنِ تَرَكَ مَا كَانَ يَنْتَجِلُهُ وَيَعْرِدُهُ وَاخْتَارَ مَذْهَبَ السَّلَفِ. وَكَانَ يَقُولُ: يَا أَصْحَابِنَا لَا تَسْتَفِلُوا بِالْكَلامِ فَلَوْ
أَنْتِي عَرَفْتُ أَنَّ الْكَلامَ يَبْلُغُ بِي إِلَى مَا بَلَغَ مَا اسْتَعْلَيْتُ بِهِ وَقَالَ عِنْدَ مَوْتِهِ: لَقَدْ خُصْتُ الْبَحْرَ الْخِصْمَ وَخَلَيْتُ أَهْلَ
الْإِسْلَامِ وَغُلُومَهُمْ وَدَخَلْتُ فِيمَا نَهَوْنِي عَنْهُ. وَالْآنَ: إِنْ لَمْ يَتَذَكَّرْ كُنِي رَبِّي بِرَحْمَتِهِ فَأَلُوَيْلُ لِأَبْنِ الْجَوْنِيِّ وَهَذَا أَمُوتُ
عَلَى عَقِيدَةِ أُمِّي—أَوْ قَالَ عَقِيدَةَ عَجَائِزِ نَيْسَابُورَ.

And this is Imām al-Haramayn (al-Juwaynī); he abandoned what he used to adhere to and affirm, and chose the madhhab of the Salaf. He used to say: 'O our companions, do not occupy yourselves with kalām! If I had known that kalām would lead me to where it has led, I would not have occupied myself with it.' And he said at the time of his death: 'I have plunged into the vast ocean, leaving behind the people of Islām and their sciences, and delved into what they forbade me. And now, if my Lord does not overtake me with His mercy, then woe to Ibn al-Juwaynī! And here I am, dying upon the creed of my mother'—or he said—'the creed of the old women of Naysābūr.'

وَكَذَلِكَ قَالَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ الشَّهْرِسْتَانِي: أَخْبَرَنِي أَنَّهُ لَمْ يَجِدْ عِنْدَ الْفَلَاسِفَةِ وَالْمُتَكَلِّمِينَ إِلَّا الْحَيْرَةَ
وَالنَّدَمَ وَكَانَ يَنْشُدُ:

Likewise, Abū 'Abd Allāh Muḥammad ibn 'Abd al-Karīm al-Shahrīstānī stated that 'he found nothing with the philosophers and scholastic theologians except bewilderment and regret.' And he used to recite:

لَعُمْرِي لَقَدْ طُفْتُ الْمَعَاهِدَ كُلَّهَا ... وَسَيَّرْتُ طَرْفِي بَيْنَ تِلْكَ الْمَعَالِمِ
فَلَمْ أَرَ إِلَّا وَاضِعًا كَفَّ حَائِرٍ ... عَلَى دَقْنِي أَوْ قَارِعًا سِنَّ نَادِمٍ

'By my life, I have roamed all the institutes,
And cast my gaze among those learned circles.

I saw none but one placing a bewildered hand upon his chin,

Or another, striking the tooth of a remorseful man.'

وَأَبْنُ الْفَارِضِ—مِنْ مُتَأَخِّرِي الْإِتِّحَادِيَّةِ صَاحِبُ الْقَصِيدَةِ التَّائِيَّةِ الْمَعْرُوفَةِ بِنَظْمِ السُّلُوكِ وَقَدْ نَظَّمَ فِيهَا الْإِتِّحَادَ نَظْمًا
رَاقِيًّا اللَّفْظُ فَهُوَ أَحَبُّ مَن لَحِمَ خَزِيرٍ فِي صِينِيَّةٍ مِنْ ذَهَبٍ. وَمَا أَحْسَنَ تَسْمِيَّتَهَا بِنَظْمِ الشُّكُوكِ اللَّهُ أَعْلَمُ بِهَا وَبِمَا اسْتَمَلَّتْ
عَلَيْهِ وَقَدْ نَفَقَتْ كَثِيرًا وَبَالَغَ أَهْلُ الْعَصْرِ فِي تَحْسِينِهَا وَالْإِعْتَادَ بِمَا فِيهَا مِنَ الْإِتِّحَادِ—لَمَّا حَصَرَتْهُ الْوَفَاءُ أَنْشَدَ:

And Ibn al-Fāriḍ—one of the later Ittīhādiyyah (proponents of monism), author of the Tā'iyyah ode known as Naẓm al-Sulūk (The Ordering of the Way), in which he elegantly versified the concept of Ittīhād (oneness of being)—his work is more vile than pork on a golden platter. How excellent it would be to name it Naẓm al-Shukūk (The Ordering of

Doubts)! Allah knows best about it and what it contains. It gained much currency, and the people of his era exaggerated in praising it and valuing the Ittiḥād within it. When death approached him, he recited:

إِنْ كَانَ مَنْزِلَتِي فِي الْحُبِّ عِنْدَكُمْ ... مَا قَدْ لَقِيتُ فَقَدْ ضَيَّعْتُ أَيَّامِي
أُمْنِيَّةٌ ظَفِرْتُ نَفْسِي بِهَا زَمَنًا ... وَالْيَوْمَ أَحْسَبُهَا أَضْغَاثَ أَحْلَامٍ

'If my station in love with You

Is what I have encountered, then I have wasted my days.

A wish my soul cherished for a time,

And today I deem it but a jumble of dreams.'

وَلَقَدْ كَانَ مِنْ أُصُولِ الْإِيمَانِ: أَنْ يُثَبِّتَ اللَّهُ الْعَبْدَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ كَمَا قَالَ تَعَالَى: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ) (تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ) (وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ) (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ).

Indeed, it is among the fundamental principles of faith (īmān) that Allah makes the servant steadfast with the firm statement (al-qawl al-thābit) in the life of this world and in the Hereafter, as He, the Exalted, has said: {Have you not considered how Allah sets forth a parable? A goodly word (kalimah ṭayyibah) is like a goodly tree (shajarah ṭayyibah), whose root is firm and whose branches are in the sky.} {It brings forth its fruit at all times, by the permission of its Lord. And Allah sets forth parables for mankind that they may remember.} {And the parable of a malignant word (kalimah khabīthah) is like a malignant tree (shajarah khabīthah), uprooted from the surface of the earth, having no stability.} {Allah keeps firm those who believe with the firm statement in the worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.} [Ibrāhīm: 24-27].

وَالْكَلِمَةُ: أَصْلُ الْعَقِيدَةِ. فَإِنَّ الْإِعْتِقَادَ هُوَ الْكَلِمَةُ الَّتِي يَتَعَقَّدُهَا الْمَرْءُ وَأَطْيَبُ الْكَلَامِ وَالْعَقَائِدُ: كَلِمَةُ التَّوْحِيدِ وَاعْتِقَادٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَخْبَثُ الْكَلَامِ وَالْعَقَائِدُ: كَلِمَةُ الشِّرْكِ وَهُوَ اتِّخَاذُ إِلَهٍ مَعَ اللَّهِ. فَإِنَّ ذَلِكَ بَاطِلٌ لَا حَقِيقَةَ لَهُ وَلِهَذَا قَالَ سُبْحَانَهُ: (مَا لَهَا مِنْ قَرَارٍ) وَلِهَذَا كَانَ كُلَّمَا بَحَثَ الْبَاحِثُ وَعَمِلَ الْعَامِلُ عَلَى هَذِهِ الْكَلِمَاتِ وَالْعَقَائِدِ الْخَبِيثَةِ لَا يَزْدَادُ إِلَّا ضَلَالًا وَيُوعَدُ عَنِ الْحَقِّ وَعَلَمًا بِبُطْلَانِهَا كَمَا قَالَ تَعَالَى: (وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ سَيِّئًا وَوَجَدَ اللَّهُ عِنْدَهُ قُوفًا حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ) (أَوْ كُظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ).

The 'word' (al-kalimah) is the essence of creed ('aqidah), for belief (i'tiqād) is the word that a person holds as their creed. The purest of speech and creeds is the word of Tawḥīd (Divine Oneness) and the belief that Lā ilāha illā Allāh (There is no god worthy of worship except Allah). Conversely, the most malignant of speech and creeds is the word of Shirk (associating partners with Allah), which is to take a god alongside Allah. For that is falsehood, having no reality, which is why He, Glorified is He, said: {having no stability} [Ibrāhīm: 26]. Consequently, whenever a researcher investigates or a worker toils upon these malignant words and creeds, they only increase in misguidance, distance from the truth, and awareness of their futility, as Allah, the Exalted, has said: {As for those who disbelieve, their deeds are like a mirage in a lowland, which a thirsty person deems to be water, until, when he comes to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due in full. And Allah is swift in account.} {Or [they are] like

darknesses within an abyssal sea, which is covered by a wave, above which is a wave, above which are clouds—darknesses, one above another. When one puts out his hand, he can hardly see it. And he to whom Allah has not granted light—for him there is no light.} [An-Nūr: 39-40].

فَذَكَرَ سُبْحَانَهُ مَثَلَيْنِ:

Thus, He, Glorified is He, mentioned two parables:

(أَحَدُهُمَا: مَثَلُ الْكُفْرِ وَالْجَهْلِ الْمُرَكَّبِ الَّذِي يَحْسِبُهُ صَاحِبُهُ مُوجُودًا وَفِي الْوَاقِعِ يَكُونُ خَيَالًا مَعْدُومًا كَالسَّرَابِ وَأَنَّ الْقَلْبَ غَطْشَانُ إِلَى الْحَقِّ كَعَطَشِ الْجَسَدِ إِلَى الْمَاءِ. فَإِذَا طَلَبَ مَا ظَنَّهُ مَاءً وَجَدَهُ سَرَابًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ. وَهَكَذَا تَجِدُ عَامَّةَ هَؤُلَاءِ الْخَارِجِينَ عَنِ السُّنَّةِ وَالْجَمَاعَةِ.

The first is the parable of disbelief (kufr) and compounded ignorance (al-jahl al-murakkab)—where its possessor deems it to be something real, while in reality, it is a non-existent illusion, like the mirage. The heart thirsts for truth just as the body thirsts for water. So, when one seeks what they presumed to be water, they find it to be a mirage, and they find Allah with them, Who will pay them their due in full. And Allah is swift in account. Such you will find to be the case with the generality of those who deviate from the Sunnah and the Main Body of Muslims (al-Jamā'ah).

(وَالْمَثَلُ الثَّانِي: مَثَلُ الْكُفْرِ وَالْجَهْلِ الْبَسِيطِ الَّذِي لَا يَتَبَيَّنُ فِيهِ صَاحِبُهُ حَقًّا وَلَا يَرَى فِيهِ هُدًى وَالْكَفْرُ الْمُرَكَّبُ مُسْتَلَزِمٌ لِلْبَسِيطِ وَكُلُّ كُفْرٍ فَلَا بَدَّ فِيهِ مِنْ جَهْلٍ مُرَكَّبٍ.

The second parable is that of disbelief and simple ignorance (al-jahl al-basīṭ), wherein its possessor neither discerns any truth nor sees any guidance. Compounded disbelief necessitates simple ignorance, and every form of disbelief inevitably involves compounded ignorance.

فَضَرَبَ اللَّهُ سُبْحَانَهُ الْمَثَلَيْنِ بِذَلِكَ لِيُبَيِّنَ حَالَ الْإِغْتِقَادِ الْفَاسِدِ وَيُبَيِّنَ حَالَ عَدَمِ مَعْرِفَةِ الْحَقِّ—وَهُوَ يُشْبِهُ حَالَ الْمُغْضُوبِ عَلَيْهِمْ وَالضَّالِّينَ—حَالَ انْصِمَمٍ عَلَى الْبَاطِلِ حَتَّى يَجِلَّ بِهِ الْعَذَابُ وَحَالَ الضَّلَالِ الَّذِي لَا يَرَى طَرِيقَ الْهُدَى. فَتَسْأَلُ اللَّهُ الْعَظِيمَ أَنْ يَتَبَيَّنَّا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَأَنْ يَرْزُقَنَا الْإِعْتِصَامَ بِالْكِتَابِ وَالسُّنَّةِ.

Allah, Glorified is He, set forth these two parables to clarify the state of corrupt belief and to elucidate the condition of not knowing the truth—which resembles the state of those who have incurred [Allah's] wrath (al-maghḍūbi 'alayhim) and those who have gone astray (al-ḍāllīn)—the state of one who is resolute upon falsehood until punishment befalls him, and the state of the misguided one who does not see the path of guidance. So we ask Allah, the Mighty, to make us steadfast with the firm statement in the life of this world and in the Hereafter, and to grant us the ability to hold fast to the Book (the Qur'ān) and the Sunnah.

وَمِنْ أَمْثَلِهِ مَا يَنْسِبُهُ كَثِيرٌ مِنْ أَتْبَاعِ الْمَسَائِيخِ وَالصُّوفِيَّةِ إِلَى الْمَسَائِيخِ الصَّادِقِينَ: مِنَ الْكُذِبِ وَالْمَحَالِ أَوْ يَكُونُ مِنْ كَلَامِهِمُ الْمُتَشَابِهِ الَّذِي تَأَوَّلُوهُ عَلَى غَيْرِ تَأْوِيلِهِ أَوْ يَكُونُ مِنْ غَلَطَاتِ بَعْضِ الشُّيُوخِ وَذَلَالَتِهِمْ أَوْ مِنْ ذُنُوبٍ بَعْضُهُمْ وَخَطِيئَتُهُمْ مِثْلُ: كَثِيرٌ مِنَ الْبِدْعِ وَالْفُجُورِ الَّذِي يَفْعَلُهُ بَعْضُهُمْ بِتَأْوِيلِ سَائِغٍ أَوْ يُوَجِّهَ غَيْرَ سَائِغٍ فَيَعْمَى عَنْهُ أَوْ يَتَوَبَّ مِنْهُ أَوْ يَكُونُ لَهُ حَسَنَاتٌ يُغْفَرُ لَهُ بِهَا أَوْ مَصَائِبُ يَكْفُرُ عَنْهُ بِهَا أَوْ يَكُونُ مِنْ كَلَامِ الْمُتَشَبِّهِينَ بِأَوْلِيَاءِ اللَّهِ مِنْ ذَوِي الزَّهَادَاتِ وَالْعِبَادَاتِ وَالْمَقَامَاتِ وَلَيْسَ هُوَ مِنْ أَوْلِيَاءِ اللَّهِ الْمُتَّقِينَ بَلْ مِنَ الْجَاهِلِينَ الظَّالِمِينَ الْمُعْتَدِينَ أَوْ الْمُنَافِقِينَ أَوْ الْكَافِرِينَ.

Among the examples of what many followers of shaykhs and Sufis attribute to genuine shaykhs are falsehoods and absurdities. Or it may be from their ambiguous statements (mutashābih) which these followers have misinterpreted, or it may stem from the mistakes and slips of some shaykhs, or from the sins and errors of some of them. For instance, many of the religious innovations (bida') and acts of immorality (fujūr) that

some of them commit are based on a plausible interpretation or an implausible one, for which they may be excused, or from which they may repent, or they may have good deeds by which they are forgiven, or calamities through which their sins are expiated. Or, such claims may originate from the words of those who merely imitate the Awliyā' Allāh (Friends of Allah)—those who exhibit ascetic practices (zuhādāt), acts of worship ('ibādāt), and spiritual stations (maqāmāt)—yet they are not from the righteous, God-fearing Awliyā' Allāh. Rather, they are from the ignorant, the wrongdoers, the transgressors, or the hypocrites, or even the disbelievers.

وَهَذَا كَثِيرٌ مَلَأَ الْعَالَمَ تَجِدُ كُلَّ قَوْمٍ يَدْعُونَ مِنَ الْإِخْتِصَاصِ بِالْأَسْرَارِ وَالْحَقَائِقِ مَا لَا يَدْعِي الْمُرْسَلُونَ وَأَنَّ ذَلِكَ عِنْدَ خَوَاصِهِمْ وَأَنَّ ذَلِكَ لَا يَنْبَغِي أَنْ يَقَابَلَ إِلَّا بِالتَّسْلِيمِ وَيَحْتَجُونَ لِذَلِكَ بِأَحَادِيثَ مَوْضُوعَةٍ وَتَفْسِيرَاتٍ بَاطِلَةٍ. مِثْلَ قَوْلِهِمْ عَنْ عُمَرَ: إِنَّ النَّبِيَّ ﷺ كَانَ يَتَحَدَّثُ هُوَ وَأَبُو بَكْرٍ بِحَدِيثٍ وَكُنْتُ كَالرَّذِجِيِّ يَبْنِيهِمَا فَيَجْعَلُونَ عُمَرَ مَعَ النَّبِيِّ ﷺ وَصَدِيقِهِ كَالرَّذِجِيِّ وَهُوَ حَاضِرٌ يَسْمَعُ الْكَلَامَ. ثُمَّ يَدْعِي أَحَدُهُمْ أَنَّهُ عَلِمَ ذَلِكَ بِمَا قُدِّفَ فِي قَلْبِهِ وَيَدْعِي كُلُّ مِنْهُمْ: أَنَّ ذَلِكَ هُوَ مَا يَقُولُهُ مِنَ الزُّورِ وَالْبَاطِلِ وَلَوْ ذَكَرْتُ مَا فِي هَذَا الْبَابِ مِنْ أَصْنَافِ الدَّعَاوِي الْبَاطِلَةِ لَطَالَ. فَمِنْهُمْ مَنْ يَجْعَلُ لِلشَّيْخِ قَصَائِدَ يُسَمِّيهَا جَنِيبَ الْقُرْآنِ وَيَكُونُ وَجْدهَ بِهَا وَفَرَحَهُ بِمَضْمُونِهَا أَعْظَمَ مِنَ الْقُرْآنِ وَيَكُونُ فِيهَا مِنَ الْكُذِبِ وَالضَّلَالِ أُمُورٌ.

This phenomenon is widespread and has filled the world. You find every group claiming a special possession of secrets and realities that even the Messengers did not claim, asserting that this knowledge is exclusive to their elect, and that it should only be met with unquestioning submission. They support this with fabricated ḥadīth and baseless interpretations. An example is their narration attributed to 'Umar (may Allah be pleased with him): 'The Prophet (peace be upon him) and Abū Bakr were conversing, and I was like a Zanjī (a black, non-Arab person, implying incomprehension) between them.' Thus, they portray 'Umar, in the presence of the Prophet (peace be upon him) and his closest companion (Al-Ṣiddīq, i.e., Abū Bakr), as being like a Zanjī, even though he was present and hearing the conversation. Then, one of them claims to have known this through what was cast into his heart, and each of them claims that this (revelation) is what he utters of falsehood and vanity. If I were to enumerate the types of false claims in this domain, it would be a lengthy discourse. Among them are those who compose odes for their shaykh, which they call 'The Companion of the Qur'an,' and their ecstatic experience (wajd) and joy in its content are greater than that derived from the Qur'an, while these odes contain matters of falsehood and misguidance.

وَمِنْهُمْ مَنْ يَجْعَلُ لَهُ قَصَائِدَ فِي الْإِتِّحَادِ وَأَنَّهُ خَالِقُ جَمِيعِ الْخُلُقِ وَأَنَّهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنَّهُ يَسْجُدُ لَهُ وَيَعْبُدُ. وَمِنْهُمْ مَنْ يَصِفُ رَبَّهُ فِي قَصَائِدِهِ بِمَا نَقَلَ فِي الْمَوْضُوعَاتِ مِنْ أَصْنَافِ التَّمَثِيلِ وَالتَّكْيِيفِ وَالتَّجْسِيمِ الَّتِي هِيَ كُذْبٌ مُفْتَرَى وَكُفْرٌ صَرِيحٌ: مِثْلُ مَا كَلَّمْتَهُ وَمَسَارَبَتِهِ وَمَعَاشَاتِهِ وَمَعَانَقَتِهِ وَنَزُولِهِ إِلَى الْأَرْضِ وَقُعُودِهِ فِي بَعْضِ رِبَاضِ الْأَرْضِ وَنَحْوِ ذَلِكَ.

Among them are those who compose odes for their shaykh concerning pantheistic union (ittiḥād), claiming that he is the creator of all creation, that he created the heavens and the earth, and that creation prostrates to him and worships him. And among them are those who, in their odes, describe their Lord with attributes taken from fabricated reports, involving various forms of anthropomorphism (tamthīl), ascribing modality (takyīf), and corporealism (tajsīm), which are invented lies and manifest disbelief. Examples include His eating with them, drinking with them, walking with them, embracing them, His descending to the earth, and His sitting in some gardens of the earth, and so forth.

وَيَجْعَلُ كُلُّ مِنْهُمْ ذَلِكَ مِنَ الْأَسْرَارِ الْمُخْرُوتَةِ وَالْعُلُومِ الْمُضَوَّنَةِ الَّتِي تَكُونُ لِيَخَاصُ أَوْلِيََاءِ اللَّهِ الْمُتَّقِينَ. وَمِنْ أَمْثِلَةِ ذَلِكَ: أَنَّكَ تَجِدُ عِنْدَ الرَّافِضَةِ وَالْمُنَسَّبِيَّةِ وَمَنْ أَخَذَ عَنْهُمْ مِنْ دَعَاوِي غُلُومِ الْأَسْرَارِ وَالْحَقَائِقِ الَّتِي يَدْعُونَ أَخْذَهَا عَنْ أَهْلِ الْبَيْتِ

إِمَّا مِنَ الْعُلُومِ الدِّينِيَّةِ وَإِمَّا مِنْ عِلْمِ الْحَوَادِثِ الْكَائِبَةِ مَا هُوَ عَنْدهُمْ مِنْ أَجْلِ الْأُمُورِ الَّتِي يَجِبُ التَّوَاصِي بِكَيْفَانِهَا وَالْإِيمَانِ بِمَا لَا يَعْلَمُ حَقِيقَتَهُ مِنْ ذَلِكَ. وَجَمِيعُهَا كَذِبٌ مُخْتَلَقٌ وَإِفْكَ مُفْتَرَى. فَإِنَّ هَذِهِ الظَّالِمَةُ الرَّافِضَةُ مِنْ أَكْثَرِ الطَّوَائِفِ كَذِبًا وَادِّعَاءَ لِلْعِلْمِ الْمَكْنُونِ وَلِهَذَا اتَّسَبَتْ إِلَيْهِمُ الْبَاطِنِيَّةُ وَالْقَرَامِطَةُ.

Each of them considers this to be from the hidden secrets and guarded knowledge reserved for the elect among the righteous Awliyā' Allāh. Examples of this include what you find with the Rāfiḍah (a term for rejectionist Shī'ah sects) and the extremist Shī'ah, and those who have taken from them, concerning claims of esoteric knowledge and realities which they allege to have received from the Ahl al-Bayt (the Prophet's household). This may pertain either to religious sciences or to knowledge of future events, which they consider among the most sublime matters that must be kept secret, demanding faith in things whose reality they do not truly know. All of this is fabricated falsehood and invented slander. Indeed, this faction, the Rāfiḍah, is one of the sects most prone to lying and claiming hidden knowledge, which is why the Bāṭiniyyah (esotericists) and the Qarāmiṭah (a millenarian Ismā'īlī sect) became associated with them.

وَهَؤُلَاءِ خَرَجَ أَوَّلُهُمْ فِي زَمَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَصَارُوا يَدْعُونَ أَنَّهُ خَصَّ بِأَسْرَارٍ مِنَ الْعُلُومِ وَالْوَصِيَّةِ حَتَّى كَانَ يَسْأَلُهُ عَنْ ذَلِكَ خَوَاصُّ أَصْحَابِهِ فَيُخْبِرُهُمْ بِإِتِّقَاءِ ذَلِكَ. وَلَكِنَّا بَلَّغَهُ أَنَّ ذَلِكَ قَدْ قِيلَ كَانَ يَخْطُبُ النَّاسَ وَيَنْفِي ذَلِكَ عَنْ نَفْسِهِ.

The first of these (extremists) emerged during the time of the Amīr al-Mu'minīn (Commander of the Faithful), 'Alī ibn Abī Ṭālib (may Allah be pleased with him). They began to claim that he had been singled out with secret knowledge and a special bequest (waṣiyyah), to the extent that his closest companions would ask him about it, and he would inform them that no such thing existed. When it reached him that such things were being said, he would address the people in a sermon and deny these claims about himself.

وَقَدْ خَرَجَ أَصْحَابُ الصَّحِيحِ كَلَامَ عَلِيٍّ هَذَا مِنْ غَيْرِ وَجْهِ مِثْلُ مَا فِي الصَّحِيحِ عَنْ أَبِي جَحِيفَةَ قَالَ: سَأَلْتُ عَلِيًّا هَلْ عِنْدَكُمْ شَيْءٌ لَيْسَ فِي الْقُرْآنِ؟ فَقَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ إِلَّا فَهَمَّا يُعْطِيهِ اللَّهُ الرَّجُلُ فِي كِتَابِهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ وَفَكَالَ الْأَسِيرِ وَأَنَّ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ وَلَقَطَ الْبُخَارِيُّ هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ غَيْرَ مَا فِي كِتَابِ اللَّهِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا أَعْلَمُهُ إِلَّا فَهَمَّا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ. وَفِي الصَّحِيحَيْنِ عَنْ إِبْرَاهِيمَ النَّيْمِيِّ عَنْ أَبِيهِ—وَهَذَا مِنْ أَصَحِّ إِسْنَادٍ عَلَى وَجْهِ الْأَرْضِ—عَنْ عَلِيٍّ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ وَهَذِهِ الصَّحِيفَةُ عَنْ النَّبِيِّ ﷺ الْمَدِينَةُ حَرَامٌ مَا بَيْنَ غَيْرِ إِلَى نَوْرِ وَفِي رِوَايَةٍ لِمُسْلِمٍ خَطَبَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا كِتَابًا نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ—قَالَ: وَصَحِيفَتُهُ مَعْلُفَةٌ فِي قِرَابِ سَيْفِهِ—فَقَدْ كَذَبَ فِيهَا أَشْنَاءُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ وَفِيهَا قَالَ النَّبِيُّ ﷺ (الْمَدِينَةُ حَرَامٌ) الْحَدِيثُ.

The compilers of the Ṣaḥīḥ collections (authentic ḥadīth compilations) have recorded this statement of 'Alī through various chains. For example, it is reported in the Ṣaḥīḥ from Abū Juhayfah who said: 'I asked 'Alī, 'Do you have anything [of revelation] that is not in the Qur'ān?' He replied, 'No, by Him Who split the seed-grain and created the soul! We have nothing except what is in the Qur'ān, besides an understanding that Allah grants to a man regarding His Book, and what is in this scroll (ṣaḥīfah).' I asked, 'And what is in the scroll?' He said, 'The rulings on blood-money (al-'aql), the freeing of captives (fikāk al-asir), and that a Muslim is not to be killed in retaliation for a disbeliever.' [Al-Bukhārī and Muslim]. The wording in al-Bukhārī is: 'Do you have anything of revelation other than what is in the Book of Allah?' He said, 'No, by Him Who split the seed-grain and created the soul! I do not know of it, except for an understanding that Allah grants to a man

regarding the Qur'an.' [Al-Bukhārī]. And in the two Ṣaḥīḥs (al-Bukhārī and Muslim), from Ibrāhīm al-Taymī, from his father—and this is one of the most authentic chains of narration on the face of the earth—from 'Alī, who said: 'We have nothing except the Book of Allah and this scroll from the Prophet (peace be upon him): 'Madīnah is a sanctuary (ḥarām) between 'Ayr and Thawr (two mountains in Madīnah).'' [Al-Bukhārī]. In a narration by Muslim: "Alī ibn Abī Tālib delivered a sermon to us and said: 'Whoever claims that we have a book that we read besides the Book of Allah and what is in this scroll'—and he said his scroll was hanging from the sheath of his sword—'has lied. In it are [rulings concerning] the ages of camels [for Zakāh] and matters related to injuries, and in it the Prophet (peace be upon him) said: {Madīnah is a sanctuary},' and he continued the ḥadīth.' [Muslim].

وَأَمَّا الْكُذِبُ وَالْأَسْرَارُ الَّتِي يَدْعُونَهَا عَنْ جَعْفَرٍ الصَّادِقِ: فَمِنْ أَكْبَرِ الْأَشْيَاءِ كَذِبًا حَتَّى يُقَالَ: مَا كُذِبَ عَلَى أَحَدٍ مَا كُذِبَ عَلَى جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ. وَمِنْ هَذِهِ الْأُمُورِ الْمُضَافَةِ كِتَابُ الْجَعْفَرِ، الَّذِي يَدْعُونَ أَنَّهُ كُتِبَ فِيهِ الْحَوَادِثُ وَالْجَعْفَرُ: وَلَهُ الْمَاعِزِ. يَزْعُمُونَ أَنَّهُ كُتِبَ ذَلِكَ فِي جِلْدِهِ وَكَذَلِكَ كِتَابُ الْبِطَافَةِ الَّذِي يَدَّعِيهِ ابْنُ الْحَلِيِّ وَنَحْوُهُ مِنَ الْمَغَارِبَةِ وَمِثْلُ كِتَابِ الْجَدُولِ فِي الْهَلَالِ وَالْهَيْتِ عَنْ جَعْفَرٍ وَكَثِيرٍ مِنْ تَفْسِيرِ الْقُرْآنِ وَغَيْرِهِ.

As for the lies and secrets they claim from Ja'far al-Ṣādiq (may Allah be pleased with him), these are among the greatest of falsehoods, to the extent that it is said: 'No one has had as many lies attributed to him as have been attributed to Ja'far.' Among these attributed matters is the book Al-Jafr, in which they claim he wrote down future events. Al-Jafr refers to a young goat; they allege that he wrote this on its skin. Similarly, there is the book Al-Biṭāqah, claimed by Ibn al-Hillī and others like him from the Maghrib (North Africa), and books such as Al-Jadwal fī al-Hilāl (The Table of the Crescent) and Al-Haft, all attributed to Ja'far, as well as much of the exegesis (tafsīr) of the Qur'an and other matters.

وَمِثْلُ كِتَابِ رَسَائِلِ إِخْوَانِ الصِّفَا الَّذِي صَنَعَهُ جَمَاعَةٌ فِي دَوْلَةِ بَنِي بُوَيْهٍ بِبَغْدَادَ وَكَانُوا مِنَ الصَّابِيَةِ الْمُتَنَفِّلِسَةِ الْمُتَحَنِّنَةِ جَمَعُوا بِزَعْمِهِمْ بَيْنَ دِينِ الصَّابِيَةِ الْمُبْدَلِيِّ وَبَيْنَ الْحَنِيفِيَّةِ وَأَتَوْا بِكَلَامِ الْمُتَنَفِّلِسَةِ وَبِأَشْيَاءَ مِنَ الشَّرِيعَةِ وَفِيهِ مِنَ الْكُفْرِ وَالْجَهْلِ شَيْءٌ كَثِيرٌ وَمَعَ هَذَا فَإِنَّ طَائِفَةً مِنَ النَّاسِ—مِنْ بَعْضِ أَكْبَرِ قُضَاةِ النَّوَاجِي—يَزْعُمُ أَنَّهُ مِنْ كَلَامِ جَعْفَرٍ الصَّادِقِ. وَهَذَا قَوْلُ زَنْدِيقٍ وَتَسْنِيعُ جَاهِلٍ.

Another example is the book Rasā'il Ikhwān al-Ṣafā (Epistles of the Brethren of Purity), which was authored by a group during the Buyid dynasty in Baghdad. They were philosophizing, self-styled Ḥanīf Sabians who, according to their claim, combined the religion of the altered Sabians with Ḥanīfiyyah (primordial monotheism), incorporating philosophical discourse and some elements from Islamic law (Sharī'ah). It contains a great deal of disbelief and ignorance. Despite this, a faction of people—including some prominent regional judges—claims that it is from the words of Ja'far al-Ṣādiq. This is the assertion of a heretic (zindīq) and the vilification by an ignorant person.

وَمِثْلُ مَا يَذْكُرُهُ بَعْضُ الْعَامَّةِ مِنْ مَلَاحِمِ ابْنِ غَضَبٍ؛ وَيَزْعُمُونَ أَنَّهُ كَانَ مُعَلِّمًا لِلْحَسَنِ وَالْحُسَيْنِ. وَهَذَا شَيْءٌ لَمْ يَكُنْ فِي الْوُجُودِ بِاتِّفَاقِ أَهْلِ الْعِلْمِ وَمَلَاحِمِ ابْنِ غَضَبٍ؛ إِنَّمَا صَنَعَهَا بَعْضُ الْجُهَالِ فِي دَوْلَةِ نُورِ الدِّينِ وَنَحْوَهَا وَهُوَ شَعْرٌ فَاسِدٌ يَدُلُّ عَلَى أَنَّ نَازِمَهُ جَاهِلٌ. وَكَذَلِكَ عَامَّةُ هَذِهِ الْمَلَاحِمِ الْمَرْوِيَّةِ بِالنِّظَمِ وَنَحْوِهِ غَامَتْهَا مِنَ الْأَكَاذِبِ وَقَدْ أُخْبِرْتُ فِي زَمَانِنَا مِنَ الْقُضَاةِ وَالْمَشَايِخِ غَيْرَ وَاجِدَةٍ مِنْهَا وَقَدْ قَرَّرْتُ بَعْضَ هَؤُلَاءِ عَلَى ذَلِكَ بَعْدَ أَنْ ادَّعَى قَدَمَهَا وَقُلْتُ لَهُ: بَلْ أَنْتَ صَنَعْتَهَا وَلَبَّسْتَهَا عَلَى بَعْضِ مُلُوكِ الْمُسْلِمِينَ لَمَّا كَانَ الْمُسْلِمُونَ مُحَاصِرِي عَكَّةَ وَكَذَلِكَ غَيْرُهُ مِنَ الْقُضَاةِ وَغَيْرِهِمْ لَبَّسُوا عَلَى غَيْرِ هَذَا الْمَلِكِ.

Similarly, there are the epics/prophecies (malāḥim) of Ibn Ghunḍub¹, which some

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd states (p. 29): 'And (Ibn Ghunḍub) is a scribal error; the correct form is (Ibn

common folk mention, claiming he was a teacher of al-Ḥasan and al-Ḥusayn. This is something that never existed, by the consensus of scholars. The epics of Ibn Ghunḍub were, in fact, composed by some ignorant individuals during the rule of Nūr al-Dīn or around that time, and it is corrupt poetry indicating that its composer was ignorant. Likewise, most of these epics narrated in verse and similar forms are generally fabrications. Indeed, in our own time, more than one such work has been produced by judges and shaykhs. I confronted some of them about this after they claimed its antiquity, saying to one, 'Rather, you authored it and presented it deceptively to one of the Muslim kings when the Muslims were besieging Acre ('Akkah).' Similarly, other judges and individuals have deceived rulers other than this king.

وَبَابُ الْكَذِبِ فِي الْحَوَادِثِ الْكُوفِيَّةِ أَكْثَرُ مِنْهُ فِي الْأُمُورِ الدِّيْنِيَّةِ لِأَنَّ تَشَوُّفَ الدِّيْنِ يَغْلُبُونَ الدُّنْيَا عَلَى الدِّيْنِ إِلَى ذَلِكَ أَكْثَرُ وَإِنْ كَانَ لِأَهْلِ الدِّيْنِ إِلَى ذَلِكَ تَشَوُّفٌ لَكِنْ تَشَوُّفُهُمْ إِلَى الدِّيْنِ أَقْوَى وَأُولَئِكَ لَيْسَ لَهُمْ مِنَ الْفُرْقَانِ بَيْنَ الْحَقِّ وَالْبَاطِلِ مِنَ النُّورِ مَا لِأَهْلِ الدِّيْنِ. فَلِهَذَا كَثُرَ الْكَذَابُونَ فِي ذَلِكَ وَنَفَقَ مِنْهُ شَيْءٌ كَثِيرٌ وَأَكَلَتْ بِهِ أَمْوَالٌ عَظِيمَةٌ بِالْبَاطِلِ وَقِيلَتْ بِهِ نَفُوسٌ كَثِيرَةٌ مِنَ الْمُتَشَوِّفَةِ إِلَى الْمُلْكِ وَتَحَوُّهَا. وَلِهَذَا يُنَوِّعُونَ طُرُقَ الْكَذِبِ فِي ذَلِكَ وَيَتَعَمَّدُونَ الْكَذِبَ فِيهِ: تَارَةً بِالْإِخْلَالِ عَلَى الْحَرَكَاتِ وَالْأَشْكَالِ الْجَسَامِيَّةِ الْإِلَهِيَّةِ مِنْ حَرَكَاتِ الْأَفْلَاقِ وَالْكَوَاكِبِ. وَالشَّهْبِ وَالرُّعُودِ وَالْبُرُوقِ وَالرِّيَاحِ وَغَيْرِ ذَلِكَ وَتَارَةً بِمَا يُخْدِثُونَهُ مِنْ الْحَرَكَاتِ وَالْأَشْكَالِ كَالضَّرْبِ بِالرَّمْلِ وَالْحَصَا وَالسَّيْبِ وَالْقُرْعَةِ بِالْيَدِ وَنَحْوِ ذَلِكَ مِمَّا هُوَ مِنْ جَنْبِ الْإِسْتِقْسَامِ بِالْأَزْلَامِ؛ فَإِنَّهُمْ يَطْلُبُونَ عِلْمَ الْحَوَادِثِ بِمَا يَفْعَلُونَهُ مِنْ هَذَا الْإِسْتِقْسَامِ بِهَا سَوَاءَ كَانَتْ قِدَا حَاشَى أَوْ غَيْرَ ذَلِكَ مِمَّا ذَكَرَهُ أَهْلُ الْعِلْمِ بِالتَّنْفِيسِ. فَكُلُّ مَا يُخْدِثُهُ الْإِنْسَانُ بِحَرَكَةٍ مِنْ تَغْيِيرِ شَيْءٍ مِنَ الْأَجْسَامِ لِيُسْتَخْرَجَ بِهِ عِلْمٌ مَا يَسْتَقْبِلُهُ فَهُوَ مِنْ هَذَا الْجَنْبِ؛ بِخِلَافِ الْقَالَ السَّرْعِيِّ وَهُوَ الَّذِي كَانَ يُعْجِبُ النَّبِيَّ ﷺ وَهُوَ أَنْ يَخْرُجَ مُتَوَكِّلًا عَلَى اللَّهِ فَيَسْمَعُ الْكَلِمَةَ الطَّيِّبَةَ (وَكَانَ يُعْجِبُهُ الْقَالَ وَيَكْرَهُ الطَّيْرَةَ) لِأَنَّ الْقَالَ تَقْوِيَةٌ لِمَا فَعَلَهُ بِإِذْنِ اللَّهِ وَالتَّوَكُّلِ عَلَيْهِ وَالطَّيْرَةُ مُعَارِضَةٌ لِذَلِكَ فَيَكْرَهُ لِلْإِنْسَانِ أَنْ يَتَطَيَّرَ وَإِنَّمَا تَضُرُّ الطَّيْرَةُ مَنْ تَطَيَّرَ لِأَنَّهُ أَضَرَّ نَفْسَهُ. فَأَمَّا الْمُتَوَكِّلُ عَلَى اللَّهِ فَلَا.

The domain of falsehood concerning cosmic events (predictions of worldly occurrences) is more extensive than that concerning religious matters. This is because the yearning for such knowledge is greater among those who prioritize worldly affairs over religion, even if religious people also have some yearning for it; however, their yearning for religious knowledge is stronger. Moreover, the former group lacks the light of discernment (*furqān*) between truth and falsehood that religious people possess. For this reason, liars abound in this field, much of their falsehood gains currency, vast sums of wealth are unlawfully consumed through it, and many lives of those aspiring to kingship and the like are lost because of it. Consequently, they diversify their methods of deception in this regard and deliberately lie. Sometimes they do so by attributing predictions to celestial movements and configurations—the motions of spheres and stars, meteors, thunder, lightning, winds, and so on. At other times, they do so through movements and patterns they themselves create, such as geomancy (*ḍarb bi al-raml*, striking with sand), casting pebbles (*ḥaṣā*) or barley, or drawing lots by hand (*qur'ah*), and similar practices which are akin to seeking division by divining arrows (*al-istiṣām bi al-azlām*). They seek knowledge of future events through these methods of divination, whether using arrows, pebbles, or other means mentioned by scholars of exegesis. Thus, any method by which a person initiates a movement to alter something physical in order to derive knowledge of the future falls into this category. This is unlike the legislated good omen (*al-fa'l al-shar'i*), which pleased the Prophet (peace be upon him). This occurs when a person sets

'Uqab), as it also appears in Al-Minhāj 7/182, 183, and as Khalīfah mentioned in Kashf al-Zunūn 2/1818, where he said: ('Malḥamat Ibn 'Uqab: He is Yahyā ibn 'Uqab, [alleged] teacher of al-Ḥasan and al-Ḥusayn, may Allah be pleased with them (!), a poetic ode in the Lām rhyme, the beginning of which is: I have seen among matters a wondrous state... for reasons that my discourse shall delineate.)'

out, trusting in Allah, and then hears a good word. {He (peace be upon him) used to like good omens (al-fa'l) and dislike superstitious pessimism (al-ṭiyarah).} [Al-Bukhārī]. This is because a good omen reinforces what one has undertaken with Allah's permission and reliance upon Him, whereas superstitious pessimism opposes that. Therefore, it is disliked for a person to be pessimistic due to omens; indeed, such pessimism only harms the one who entertains it, for he harms himself. As for the one who trusts in Allah, it does not harm him.

وَلَيْسَ الْمَقْصُودُ ذِكْرُ هَذِهِ الْأُمُورِ وَسَبَبِ إِصَابَتِهَا تَارَةً وَخَطِئُهَا تَارَاتٍ. وَإِنَّمَا الْعَرَضُ: أَنَّهُمْ يَتَعَمَّدُونَ فِيهَا كَذِبًا كَثِيرًا مِنْ غَيْرِ أَنْ تَكُونَ قَدْ دَلَّتْ عَلَى ذَلِكَ دَلَالَةٌ كَمَا يَتَعَمَّدُ خَلْقٌ كَثِيرٌ الْكَذِبَ فِي الرُّؤْيَا الَّتِي مِنْهَا الرُّؤْيَا الصَّالِحَةُ وَهِيَ جُزْءٌ مِنْ سِتْرٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ وَكَمَا كَانَتْ الْحَقُّ تَخْلُطُ بِالْكَلِمَةِ تَسْمَعُهَا مِنَ السَّمَاءِ مِائَةً كَذِبَةً ثُمَّ تُثْقِلُهَا إِلَى الْكُفَّانِ. وَلِهَذَا ثَبَتَ فِي صَحِيحِ مُسْلِمٍ (عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي حَدِيثٌ عَنْهُمْ بِجَاهِلِيَةٍ وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ وَإِنِّي مِمَّنْ رَجُلًا يَأْتُونَ الْكُفَّانَ. قَالَ: فَلَا تَأْتِهِمْ. قَالَ: قُلْتُ: وَمِمَّنْ رَجُلٌ يَتَطَيَّرُونَ. قَالَ: ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ. قَالَ: قُلْتُ: وَمِمَّنْ رَجُلٌ يَخْطُونَ. قَالَ: كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ فَذَلِكَ).

The purpose here is not to detail these matters nor the reasons why such predictions sometimes prove correct and at other times incorrect. Rather, the objective is to highlight that they deliberately engage in extensive lying concerning these things, without these methods actually providing any true indication. This is similar to how many people deliberately lie about dreams, among which are true dreams (al-ru'yā al-ṣāliḥah), which constitute one of the forty-six parts of prophethood. It is also like how the jinn used to mix one hundred lies with a single word they overheard from the heavens, and then convey it to the soothsayers (kuhān). This is why it is established in Ṣaḥīḥ Muslim from Mu'āwiyah ibn al-Ḥakam al-Sulamī, who said: 'I said: 'O Messenger of Allah, I have recently left the period of ignorance (Jāhiliyyah), and Allah has brought Islam. Among us are men who visit soothsayers.' He (peace be upon him) said: 'Do not visit them.' I said: 'And among us are men who practice augury (yataṭayyarūn, draw evil omens).' He said: 'That is something they find in their hearts, so let it not deter them (from their purpose).' I said: 'And among us are men who draw lines (yakhuṭūn, a form of divination).' He said: 'There was a prophet among the prophets who used to draw lines; so, whoever's drawing coincides with his, then that is (permissible).' [Muslim].

فَإِذَا كَانَ مَا هُوَ مِنْ أَجْزَاءِ النَّبُوءَةِ وَمِنْ أَخْبَارِ الْمَلَائِكَةِ مَا قَدْ يَتَعَمَّدُ فِيهِ الْكَذِبُ الْكَثِيرُ فَكَيْفَ بِمَا هُوَ فِي نَفْسِهِ مُضْطَرِبٌ لَا يَسْتَقِرُّ عَلَى أَصْلٍ؟ فَلِهَذَا تَجِدُ عَامَّةً مَنْ فِي دِينِهِ فُسَادٌ يَدْخُلُ فِي الْأَكَاذِيبِ الْكُونِيَّةِ مِثْلُ أَهْلِ الْإِتِّحَادِ. فَإِنَّ ابْنَ عَرَبٍ— فِي كِتَابِ عُنُقَاءِ مَغْرِبٍ وَغَيْرِهِ— أَخْبَرَ بِمُسْتَقْبَلَاتٍ كَثِيرَةٍ عَامَّتُهَا كَذِبٌ وَكَذَلِكَ ابْنُ سَبْعِينَ وَكَذَلِكَ الَّذِينَ اسْتَخْرَجُوا مَدَّةَ بَقَاءِ هَذِهِ الْأُمَّةِ مِنْ حِسَابِ الْجَبَلِ مِنْ حُرُوفِ الْمُعْجَمِ الَّذِي وَرَثُوهُ مِنَ الْيَهُودِ وَمِنْ حَرَكَاتِ الْكَوَاكِبِ الَّذِي وَرَثُوهُ مِنَ الصَّابِيَةِ؛ كَمَا فَعَلَ أَبُو نَصْرِ الْكِنْدِيُّ وَغَيْرُهُ مِنَ الْفَلَّاسِقَةِ؛ وَكَمَا فَعَلَ بَعْضُ مَنْ تَكَلَّمَ فِي تَفْسِيرِ الْقُرْآنِ مِنْ أَصْحَابِ الرَّازِيِّ؛ وَمَنْ تَكَلَّمَ فِي تَأْوِيلِ وَقَائِعِ النَّسَائِيِّ مِنَ الْمَائِلِينَ إِلَى الشَّيْخِ.

If, then, even concerning matters that are parts of prophethood (like true dreams) and reports from angels (like what the jinn overhear), extensive deliberate falsehood can occur, what then of matters that are inherently unstable and not founded upon any sound principle? This is why you find that most of those whose religion is corrupt delve into cosmic fabrications (predictions of worldly events), such as the adherents of pantheism (ahl al-ittiḥād). For instance, Ibn 'Arabī—in his book 'Anqā' Mughrib and elsewhere—foretold many future events, the vast majority of which were false. The same applies to Ibn Sab'īn, and likewise to those who attempted to deduce the lifespan of this Ummah (Muslim community) through ḥisāb al-jummal (gematria, assigning numerical

values to letters of the alphabet), a practice inherited from the Jews, and from the movements of celestial bodies, inherited from the Sabians. This was done by Abū Naṣr al-Kindī and other philosophers, as well as by some who engaged in Qur'ānic exegesis from the school of al-Rāzī, and by those inclined towards Shī'ism who interpreted the experiences of ascetics.

وَقَدْ رَأَيْتَ مِنْ أَتْبَاعِ هَؤُلَاءِ طَوَائِفَ يَدَّعُونَ أَنَّ هَذِهِ الْأُمُورَ مِنَ الْأَسْرَارِ الْمَخْرُوجَةِ وَالْعُلُومِ الْمُصَوَّنَةِ وَخَاطَبْتَ فِي ذَلِكَ طَوَائِفَ مِنْهُمْ وَكُنْتَ أَحْلِفُ لَهُمْ أَنَّ هَذَا كَذِبٌ مُفْتَرَى وَأَنَّهُ لَا يَجْرِي مِنْ هَذِهِ الْأُمُورِ شَيْءٌ وَطَلَبْتَ مُبَاهَلَةً بَعْضُهُمْ—لِأَنَّ ذَلِكَ كَانَ مُتَعَلِّقًا بِأَصُولِ الدِّينِ—وَكَانُوا مِنَ الْإِتِّحَادِيَّةِ الَّذِينَ يَطُولُ وَصْفُ دَعَاوِيهِمْ. فَإِنَّ شَيْخَهُمُ الَّذِي هُوَ عَارِفٌ وَقْتِهِ وَزَاهِدُهُ عِنْدَهُمْ: كَانُوا يَزْعُمُونَ أَنَّهُ هُوَ الْمَسِيحُ الَّذِي يَنْزِلُ وَأَنَّ مَعْنَى ذَلِكَ نُزُولُ رُوحَانِيَّةِ عِيسَى عَلَيْهِ السَّلَامُ وَأَنَّ أُمَّهُ اسْمُهَا مَرْيَمُ وَأَنَّهُ يَتَوَمَّعُ بِاللَّيْلِ الثَّلَاثِ: وَأَنَّهُ يَظْهَرُ مَظْهَرًا أَكْمَلَ مِنْ مَظْهَرِ مُحَمَّدٍ وَغَيْرِهِ مِنَ الْمُرْسَلِينَ. وَلَهُمْ مَقَالَاتٌ مِنْ أَكْظَمِ الْمُتَكْرَرَاتِ يَطُولُ ذِكْرُهَا وَوُصِفُهَا.

I have seen groups among the followers of these individuals claiming that these matters are hidden secrets and guarded knowledge. I have addressed groups among them concerning this, swearing to them that it is fabricated falsehood and that none of these predicted events would come to pass. I even challenged some of them to a mubāhalah (mutual imprecation to invoke Allah's curse upon the liar), because the matter pertained to the fundamentals of religion. They were from the pantheists (al-ittiḥādiyyah), whose claims are too extensive to describe. Indeed, their shaykh—whom they considered the gnostic ('ārif) and ascetic (zāhid) of his time—they claimed was the Messiah who would descend, and that this meant the descent of the spirituality of 'Īsā (Jesus, peace be upon him). They claimed his mother's name was Maryam (Mary), that he would unite the three religions, and that he would manifest in a form more perfect than the manifestation of Muḥammad (peace be upon him) and other Messengers. They hold tenets that are among the gravest of abominations, the mention and description of which would be lengthy.

ثُمَّ إِنَّ مِنْ عَجِيبِ الْأُمُورِ: أَنَّ هَؤُلَاءِ الْمُتَكَلِّمِينَ الْمُدَّعِينَ لِحَقَائِقِ الْأُمُورِ الْعِلْمِيَّةِ وَالِدِينِيَّةِ الْمُخَالِفِينَ لِلْسُنَّةِ وَالْجَمَاعَةِ يَحْتَجُّ كُلُّ مِنْهُمْ بِمَا يَقَعُ لَهُ مِنْ حَدِيثٍ مُوَضَّوعٍ أَوْ مُجَلَّلٍ لَا يُفْهَمُ مَعْنَاهُ وَكُلَّمَا وَجَدَ أَتْرَافَهُ فِيهِ إِجْمَالَ نَزَّلَهُ عَلَى رَأْيِهِ فَيَحْتَجُّ بِبَعْضِهِمُ بِالْمَكْدُوبِ بِمِثْلِ الْمَكْدُوبِ الْمُنْسُوبِ إِلَى عَمَرَ كُنْتُ كَالزَّنَجِيِّ وَمِثْلَ مَا يَزُورُونَهُ مِنْ سِرِّ الْمِرْجَاجِ وَمَا يَزُورُونَهُ مِنْ أَنَّ أَهْلَ الصُّفَّةِ سَمِعُوا الْمُنَاجَاةَ مِنْ حَيْثُ لَا يَشْعُرُ الرَّسُولُ. فَلَمَّا نَزَلَ الرَّسُولُ أَخْبَرُوهُ فَقَالَ: مِنْ أَينَ سَمِعْتُمْ؟ فَقَالُوا: كُنَّا نَسْمَعُ الْخُطَابَ. حَتَّى أَتَى لَمَّا بَيَّنَّتْ لِبَاطِنَةٍ—تَمَشَّخُوا وَصَارُوا قُدُورَةً لِلنَّاسِ أَنَّ هَذَا كَذِبٌ مَا خَلَقَهُ اللَّهُ قَطُّ. قُلْتُ: وَبَيَّنُّ لَكَ ذَلِكَ أَنَّ الْمِرْجَاجَ كَانَ بِمَكَّةَ بِنَصِّ الْقُرْآنِ وَبِإِجْمَاعِ الْمُسْلِمِينَ وَالصُّفَّةِ إِنَّمَا كَانَتْ بِالْمَدِينَةِ فَمِنْ أَينَ كَانَ بِمَكَّةَ أَهْلُ صُفَّةٍ؟ وَكَذَلِكَ احْتِجَاجُهُمْ بِأَنَّ أَهْلَ الصُّفَّةِ قَاتَلُوا النَّبِيَّ ﷺ وَأَصْحَابَهُ مَعَ الْمُسْرِكِينَ لَمَّا انْتَصَرُوا وَزَعَمُوا أَنَّهُمْ مَعَ اللَّهِ لِيَحْتَجُّوا بِذَلِكَ عَلَى مُتَابَعَةِ الْوَاقِعِ سِوَاءَ كَانَ طَاعَةً لِلَّهِ أَوْ مَعْصِيَةً وَلِيَجْعَلُوا حُكْمَ دِينِهِ هُوَ مَا كَانَ كَمَا قَالَ الَّذِينَ أَشْرَكُوا: (لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا) وَأَمْثَالُ هَذِهِ الْمَوْضُوعَاتِ كَثِيرَةٌ.

Furthermore, it is a curious matter that these speculative theologians (mutakallimīn), who claim knowledge of scientific and religious realities while opposing the Sunnah and the Main Body of Muslims (al-Jamā'ah), each argue using fabricated (mawḍū') ḥadīth that come their way, or ambiguous statements (mujmal) whose meaning is not understood. Whenever they find a report containing ambiguity, they interpret it according to their own opinion. Some of them argue using fabrications, such as the lie attributed to 'Umar, 'I was like a Zanji,' or what they narrate about the 'secret of the Mi'rāj (Ascension),' or their narration that 'the People of the Bench (Ahl al-Suffah) heard the intimate discourse [between Allah and the Prophet] without the Messenger being aware. When the Messenger descended, they informed him, and he asked, 'From where did you hear it?' They replied, 'We used to hear the address.' So much so that when I explained

to a group—who had taken on the airs of shaykhs and become exemplars for the people—that this was a lie Allah never created, I said: 'What makes this clear to you is that the Mi'rāj took place in Makkah, by the explicit text of the Qur'ān and the consensus of Muslims, whereas the Şuffah was only in Madīnah. So, from where would there be People of the Bench in Makkah?' Similarly, they argue that the People of the Şuffah fought against the Prophet (peace be upon him) and his companions alongside the polytheists when the latter were victorious, claiming that they (the People of the Şuffah) were 'with Allah.' They use this to justify conforming to prevailing circumstances, whether it involves obedience to Allah or disobedience, and to make His religious decree equivalent to whatever happens to be, just as the polytheists said: {If Allah had willed, we would not have associated partners [with Him], nor would our fathers.} [Al-An'ām: 148]. Such fabricated reports are numerous.

وَأَمَّا الْمُجْمَلَاتُ: فَمِثْلُ احْتِجَاجِهِمْ بِنَهْيِ بَعْضِ الصَّحَابَةِ عَنْ ذِكْرِ بَعْضِ خَفِيِّ الْعِلْمِ كَقَوْلِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ حَدَّثُوا النَّاسَ بِمَا يَعْرِفُونَ وَدَعُوا مَا يُكْرَهُونَ أَتَجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟ وَقَوْلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَا مِنْ رَجُلٍ يُحَدِّثُ قَوْمًا بِحَدِيثٍ لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ فِتْنَةً لِبَعْضِهِمْ وَقَوْلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي تَفْسِيرِ الْآيَاتِ: مَا يُؤْمِنُكَ أَنِّي لَوْ أَخْبَرْتُكَ بِتَفْسِيرِهَا كَفَرْتَ وَكُفْرُكَ بِهَا تَكْذِيبُكَ بِهَا.

As for ambiguous statements (mujmalāt), an example is their argumentation based on the prohibition by some Companions against mentioning certain subtle aspects of knowledge. This includes the saying of 'Alī (may Allah be pleased with him): 'Speak to people with what they can understand, and leave what they would deny. Do you wish for Allah and His Messenger to be disbelieved?' [Al-Bukhārī, 'Ilm, 127]. And the saying of 'Abdullāh ibn Mas'ūd (may Allah be pleased with him): 'No man narrates to a people a ḥadīth that their minds cannot grasp, except that it becomes a source of trial (fitnah) for some of them.' [Muslim, Introduction to his Ṣaḥīḥ]. And the saying of 'Abdullāh ibn 'Abbās (may Allah be pleased with him) regarding the interpretation of certain verses: 'What would secure you if I were to inform you of its interpretation, that you would not disbelieve? And your disbelief in it would be your rejection of it.'

وَهَذِهِ الْأَثَارُ حَقٌّ لَكِنْ يُنْزَلُ كُلُّ مِنْهُمُ ذَلِكَ الَّذِي لَمْ يُحَدِّثْ بِهِ عَلَى مَا يَدَّعِيهِ هُوَ مِنَ الْأَسْرَارِ وَالْحَقَائِقِ الَّتِي إِذَا كُشِفَتْ وَجِدَتْ مِنَ الْبَاطِلِ وَالْكَفْرِ وَالنَّفَاقِ حَتَّى إِنَّ أَبَا حَامِدٍ الْغَزَالِيَّ فِي مِنْهَاجِ الْقَاصِدِينَ وَغَيْرِهِ هُوَ وَأَمْثَالُهُ تَمَثَّلُ بِمَا يَرَوْنَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ أَنَّهُ قَالَ:

These narrations are true, but each of these individuals applies that which was not spoken of to what he himself claims of secrets and realities, which, if unveiled, would be found to be falsehood, disbelief, and hypocrisy. Even Abū Ḥamid al-Ghazālī, in Minhāj al-Qāṣidīn and elsewhere, he and his likes used as an example what is narrated from 'Alī ibn al-Husayn (Zayn al-'Ābidīn) that he said:

يَا رَبِّ جَوْهَرِ عِلْمٍ لَوْ أُبَوِّحُ بِهِ ... لَقِيلَ لِي: أَنْتَ مِمَّنْ يَعْبُدُ الْوَلُونَ

وَلَا سَتَحِلَّ لِرَجَالٍ مُسْلِمُونَ دَمِي ... يَرَوْنَ أَفْبَحَ مَا يَأْتُونَهُ حَسَنًا

'O Lord, many a jewel of knowledge, if I were to reveal it,

It would be said to me: 'You are one who worships an idol.'

And Muslim men would deem my blood lawful,

Seeing the ugliest of their deeds as good.'

فَإِذَا كَانَتْ هَذِهِ طُرُقُ هَوْلَاءِ الَّذِينَ يَدْعُونَ مِنَ التَّحْقِيقِ وَعُلُومِ الْأَسْرَارِ مَا خَرَجُوا بِهِ عَنْ السُّنَّةِ وَالْجَمَاعَةِ وَزَعَمُوا أَنَّ تِلْكَ الْعُلُومَ الدِّيبِيَّةَ أَوْ الْكُونِيَّةَ مُحْتَصَّةٌ بِهِمْ فَأَمَنُوا بِمُجْمَلِهَا وَتَسَابُيْهَا وَأَنَّهُمْ مُنْجُوا مِنْ حَقَائِقِ الْعِبَادَاتِ وَخَالِصِ

الدِّيَانَاتِ مَا لَمْ يُمْنَحِ الصَّدْرُ الْأَوَّلُ حِفْظَ الْإِسْلَامِ وَبُدُورُ الْمِلَّةِ وَلَمْ يَتَجَرَّءُوا عَلَيْهَا بِرَدِّ وَتَكْذِيبٍ مَعَ ظُهُورِ الْبَاطِلِ فِيهَا تَارَةً. وَخَفَائِهِ أُخْرَى. فَمِنْ الْمَعْلُومِ أَنَّ الْعَقْلَ وَالَّذِينَ يَفْتَضِيَانِ أَنَّ جَانِبَ النُّبُوَّةِ وَالرَّسَالَةِ أَحَقُّ بِكُلِّ تَحْقِيقٍ وَعِلْمٍ وَمَعْرِفَةٍ وَإِحَاطَةٍ بِأَسْرَارِ الْأُمُورِ وَبَوَاطِنِهَا. هَذَا لَا يَنْزِعُ فِيهِ مُؤْمِنٌ. وَنَحْنُ الْأَنْفِ فِي مَحَاطَبَةٍ مَنْ فِي قَلْبِهِ إِيمَانٌ.

If these are the ways of those who claim such profound realization (taḥqīq) and esoteric knowledge by which they have deviated from the Sunnah and the Main Body of Muslims, and they allege that such religious or cosmic knowledge is exclusive to them, leading them to believe in its generalities and ambiguities, and claiming they have been granted realities of worship and pure aspects of religion not granted to the first generation—the guardians of Islam and the luminaries of the faith—and yet they did not dare to refute or deny these claims, despite their falsehood being apparent at times and hidden at others; then it is well-known that reason and religion dictate that the station of Prophethood and Messengership is more entitled to all realization, knowledge, gnosis, and comprehensive understanding of the secrets and inner dimensions of matters. No believer disputes this, and we are currently addressing those who have faith in their hearts.

وَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَأَعْلَمُ النَّاسَ بِذَلِكَ أَخَصَّهُمُ بِالرُّسُولِ وَأَعْلَمَهُمْ بِأَقْوَالِهِ وَأَفْعَالِهِ وَحَرَكَاتِهِ وَسَكَاتِهِ وَمَذْخَلِهِ وَمَخْرَجِهِ وَبَاطِنِهِ وَظَاهِرِهِ وَأَعْلَمَهُمْ بِأَصْحَابِهِ وَسِيرَتِهِ وَأَيَّامِهِ وَأَعْظَمَهُمْ بَحْثًا عَنْ ذَلِكَ وَعَنْ نَفَلَتِهِ وَأَعْظَمَهُمْ تَدَبُّرًا بِهِ وَاتِّبَاعًا لَهُ وَاقْتِدَاءً بِهِ. وَهَؤُلَاءِ هُمْ أَهْلُ السُّنَّةِ وَالْحَدِيثِ حِفْظًا لَهُ وَمَعْرِفَةً بِصَحِيحِهِ وَسَقِيهِ وَفَقْهًا فِيهِ وَفَهْمًا يُؤْتِيهِ اللَّهُ إِيَّاهُ فِي مَعَانِيهِ وَإِيمَانًا وَتَضَدُّيقًا. وَطَاعَةً وَانْقِيَادًا وَاقْتِدَاءً مَعَ مَا يَفْتَرُونَ بِذَلِكَ مِنْ قُوَّةِ عَقْلِهِمْ وَقِيَاسِهِمْ وَتَمْيِيزِهِمْ وَعَظِيمٍ مُكَاشَفَاتِهِمْ وَمَحَاطَبَاتِهِمْ.

If this is the case, then the most knowledgeable of people regarding these matters are those most closely connected to the Messenger (peace be upon him), most learned about his sayings, actions, movements, stillness, his entrances and exits, his inner and outer life. They are the most knowledgeable about his Companions, his biography (sīrah), and his historical days (ayyām). They are the most diligent in researching these matters and their narrators, and the most profound in their religious devotion to it, their adherence to it, and their emulation of him. These are the People of the Sunnah and Ḥadīth (Ahl al-Sunnah wa al-Ḥadīth), by their preservation of it, their knowledge of its authentic and weak narrations, their jurisprudential understanding (fiqh) of it, the comprehension Allah grants them of its meanings, and their faith and affirmation, obedience and submission, emulation and adherence. This is coupled with the strength of their intellect, their analogical reasoning (qiyās), their discernment, and the greatness of their spiritual unveilings (mukāshafāt) and inspired communications (mukhāṭabāt).

فَإِنَّهُمْ أَسَدُ النَّاسِ نَظَرًا وَقِيَاسًا وَرَأْيًا وَأَصْدَقُ النَّاسِ رُؤْيَا وَكَشْفًا. أَفَلَا يَعْلَمُ مَنْ لَهُ أَدْنَى عَقْلٍ وَدِينٍ أَنَّ هَؤُلَاءِ أَحَقُّ بِالصِّدْقِ وَالْعِلْمِ وَالْإِيمَانِ وَالتَّحْقِيقِ مِمَّنْ يَخَالِفُهُمْ وَأَنَّ عَنْدهُمْ مِنَ الْعُلُومِ مَا يُكْرِهُهَا الْجَاهِلُ وَالْمُبْتَدِعُ وَأَنَّ الَّذِي عَنْدهُمْ هُوَ الْحَقُّ الْمُبِينُ وَأَنَّ الْجَاهِلَ بِأَمْرِهِمُ وَالْمُخَالِفَ لَهُمْ هُوَ الَّذِي مَعَهُ مِنَ الْحُشْوِ مَا مَعَهُ مِنَ الضَّلَالِ كَذَلِكَ. وَهَذَا بَابٌ يَطُولُ شَرْحُهُ.

For they are the soundest of people in reasoning, analogy, and opinion, and the truest of people in visions (ru'yā) and spiritual insight (kashf). Does not anyone with the slightest intellect and religion know that these individuals are more entitled to truthfulness, knowledge, faith, and realization than those who oppose them? And that they possess knowledge which the ignorant and the innovator (mubtadi') deny? And that what they possess is the manifest truth, while the one ignorant of their way and opposed to them is the one who carries with him whatever superfluous talk (hashw) and misguidance he carries? This is a chapter whose explanation would be lengthy.

فَإِنَّ النَّفْسَ لَهَا مِنَ الْأَقْوَالِ وَالْأَفْعَالِ مَا لَا يَحْصُرُهُ إِلَّا ذُو الْجَلَالِ. وَالْأَقْوَالُ إِخْبَارَاتٌ وَإِنشَاءَاتٌ كَالْأَمْرِ وَالنَهْيِ. فَأَحْسَنُ الْحَدِيثِ وَأَصْدَقُهُ كِتَابُ اللَّهِ. خَبَرَهُ أَصْدَقُ الْخَبَرِ وَبَيَّنَّاهُ أَوْضَحَ الْبَيَانِ وَأَمَرَهُ أَحْكَمُ الْأَمْرِ (قِيَّاسِي حَدِيثِ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ)، وَكُلٌّ مِّنْ أَتْبَعَ كَلَامًا أَوْ حَدِيثًا—مِمَّا يُقَالُ: إِنَّهُ يُلْهِمُهُ صَاحِبُهُ وَيُوحِي إِلَيْهِ أَوْ أَنَّهُ يُنْشِئُهُ وَيُحْدِثُهُ مِمَّا يُعَارِضُ بِهِ الْقُرْآنَ—فَهُوَ مِنْ أَعْظَمِ الظَّالِمِينَ ظُلْمًا.

Indeed, human souls engage in a multitude of sayings and actions so vast that none can fully encompass them except the Possessor of Majesty (Dhū al-Jalāl). Sayings comprise both informative statements (ikhbārāt) and performative or constructive utterances (inshā'āt), such as commands and prohibitions. The finest and most truthful of all speech is the Book of Allah. Its accounts are the most truthful of accounts, its elucidation is the clearest of elucidations, and its commands are the wisest of commands. {Then in what discourse, after Allah and His verses, will they believe?} [Al-Jāthiyah: 6]. Consequently, anyone who follows any speech or discourse—whether it is claimed to be inspired in its proponent, revealed to him, or originated and produced by him—with which he seeks to oppose the Qur'an, is among the greatest of wrongdoers in their injustice.

وَلِهَذَا لَمَّا ذَكَرَ اللَّهُ سُبْحَانَهُ قَوْلَ الَّذِينَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ حَيْثُ أَنْكَرُوا الْإِنْزَالَ عَلَى النَّبِيِّ ذَكَرَ الْمُتَسَبِّهِينَ بِهِ الْمُدْعِينَ لِمِمَّا تَلَوْنَهُ مِنَ الْقُرْآنِ الْثَلَاثَةَ. فَإِنَّ الْمَسَائِلَ ثَلَاثٌ: إِمَّا أَنْ يَقُولَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَوْ يَقُولَ: أُوحِيَ إِلَيَّ وَالْقِيَّاسُ إِلَيَّ وَقِيلَ لِي وَلَا يُسَمَّى الْقَائِلَ. أَوْ يُضَيِّفُ ذَلِكَ إِلَى نَفْسِهِ وَيَذْكُرُ أَنَّهُ هُوَ الْمُنْشِئُ لَهُ. وَوَجْهَ الْحَصْرِ: أَنَّهُ إِمَّا أَنْ يَحْذِفَ الْفَاعِلَ أَوْ يَذْكُرَهُ وَإِذَا ذَكَرَهُ فَإِمَّا أَنْ يُجْعَلَ مِنَ قَوْلِ اللَّهِ أَوْ مِنْ قَوْلِ نَفْسِهِ. فَإِنَّهُ إِذَا جَعَلَهُ مِنْ كَلَامِ الشَّيَاطِينِ لَمْ يَقْبَلْ مِنْهُ وَمَا جَعَلَهُ مِنْ كَلَامِ الْمَلَائِكَةِ فَهُوَ دَاخِلٌ فِيْمَا يُضَيِّفُهُ إِلَى اللَّهِ وَفِيْمَا حُذِفَ فَاعِلُهُ فَقَالَ تَعَالَى: (وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوْحِ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلَ مِثْلَ مَا أَنْزَلَ اللَّهُ).

Hence, when Allah, Glorified is He, mentioned the statement of those who {did not esteem Allah with the esteem due to Him} [Al-An'ām: 91] by denying that He sent down revelation to any human being, He also mentioned the three categories of those who imitate Him (i.e., His act of revealing) and claim to produce something similar. Such a claimant might either say, 'Allah has revealed to me,' or say, 'Revelation has come to me,' 'It was conveyed to me,' or 'It was said to me,' without naming the one who supposedly spoke. Alternatively, he might attribute it to himself, stating that he is its originator. The rationale for this categorization is that the claimant either omits the agent (of revelation) or mentions one. If he mentions an agent, he either attributes the speech to Allah or to himself. For if he were to attribute it to the devils (shayāṭīn), it would not be accepted from him; and if he attributed it to the angels, this would fall under what he attributes to Allah or what has its agent omitted. Thus, Allah, the Exalted, says: {And who is more unjust than one who invents a lie about Allah or says, 'It has been revealed to me,' when nothing has been revealed to him, and one who says, 'I will reveal the like of what Allah has revealed'?} [Al-An'ām: 93].

وَتَدَبَّرْ كَيْفَ جَعَلَ الْأَوَّلِينَ فِي حَيْزِ الَّذِي جَعَلَهُ وَحْيًا مِنَ اللَّهِ وَلَمْ يَسَمِّ الْمَوْحِي؟ فَإِنَّهُمَا مِنْ جَنَسٍ وَاحِدٍ فِي ادِّعَاءِ جَنَسِ الْأَنْبَاءِ وَجَعَلَ الْآخَرِ فِي حَيْزِ الَّذِي ادَّعَى أَنْ يَأْتِيَ بِمِثْلِهِ وَلِهَذَا قَالَ: (مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا) ثُمَّ قَالَ: (وَمَنْ قَالَ سَأُنْزِلَ مِثْلَ مَا أَنْزَلَ اللَّهُ) فَالْمُفْتَرِي لِلْكَذِبِ وَالْقَائِلُ: أُوحِيَ إِلَيَّ وَلَمْ يُوْحِ إِلَيْهِ شَيْءٌ. مِنْ جَمَلِهِ الْأَسْمُ الْأَوَّلُ وَقَدْ قَرِنَ بِهِ الْأَسْمُ الْآخَرُ فَهُوَ لِالثَّلَاثَةِ الْمُدَّعُونَ لِشَيْءِ النَّبُوَّةِ. وَقَدْ تَقَدَّمَ قَبْلَهُمُ الْمُكَذِّبُ لِلنَّبُوَّةِ.

Reflect on how He placed the first two types—the one who fabricates a lie against Allah and the one who claims revelation without specifying the revealer—in the same category. This is because both share the commonality of claiming some form of divine communication. He then placed the third type—the one who claims he can bring forth the like of Allah's revelation—in a distinct category. This is why He says, {than one who invents a lie about Allah} [Al-An'ām: 93], and then mentions the other two. The one who

invents a lie and the one who says, 'Revelation has come to me,' when nothing has been revealed to him, both fall under the first description, to which the second description (claiming to reveal something similar) is conjoined. These, then, are the three types who claim something resembling prophethood. Preceding them in mention were those who outright deny prophethood.

فَهَذَا يَعْمُ جَمِيعُ أَصُولِ الْكُفْرِ الَّتِي هِيَ تَكْذِيبُ الرُّسُلِ أَوْ مَضَاهَاثُهُمْ كَمَسِيلَةِ الْكَذَّابِ وَأَمْثَالِهِ. وَهَذِهِ هِيَ أَصُولُ الْبِدْعِ الَّتِي تَرُدُّهَا نَحْنُ فِي هَذَا الْمَقَامِ لِأَنَّ الْمَخَالِفَ لِلْسُّنَّةِ يَرُدُّ بَعْضُ مَا جَاءَ بِهِ الرَّسُولُ ﷺ أَوْ يُعَارِضُ قَوْلَ الرَّسُولِ بِمَا يَجْعَلُهُ نَظِيرًا لَهُ: مِنْ رَأَى أَوْ كَشَفَ أَوْ نَحْوِ ذَلِكَ.

This encompasses all the fundamental principles of disbelief (uṣūl al-kufr), which are either the denial of the Messengers or the false imitation of them, like Musaylimah al-Kadhdhāb (Musaylimah the Liar) and his ilk. These also constitute the 'foundations of innovations' (uṣūl al-bida') that we are refuting in this context. This is because one who opposes the Sunnah (Prophetic Way) either rejects parts of what the Messenger (peace be upon him) brought, or he opposes the Messenger's (peace be upon him) statement with something he deems equivalent, be it personal opinion (ra'y), mystical unveiling (kashf), or the like.

فَقَدْ تَبَيَّنَ أَنَّ الَّذِينَ يُسَمُّونَ هَؤُلَاءِ وَأَيْمَتَهُمْ حَسَوِيَّةً هُمْ أَحَقُّ بِكُلِّ وَصْفٍ مَذْمُومٍ بِذِكْرُونَهُ وَأَيْمَتَهُ هَؤُلَاءِ أَحَقُّ بِكُلِّ عِلْمٍ نَافِعٍ وَتَحْقِيقٍ وَكَشْفٍ حَقَائِقَ وَاخْتِصَاصٍ بِمَعْلُومٍ لَمْ يَقِفْ عَلَيْهَا هَؤُلَاءِ الْجَهْلَاءُ الْمُتَكَبِّرُونَ عَلَيْهِمُ الْمُكَذِّبُونَ لِلَّهِ وَرَسُولِهِ. فَإِنَّ تَبَرُّهُمْ بِالْحَسَوِيَّةِ: إِنْ كَانَ لَا تَنَهُيَ يَرُودُونَ الْأَحَادِيثَ بِلا تَمْيِيزٍ؛ فَالْمَخَالِفُونَ لَهُمْ أَغْظَمُ النَّاسِ قَوْلًا يَحْشَوْنَ الْأَرْءَاءَ وَالْكَلَامَ الَّذِي لَا تُعَرَفُ صِحَّتُهُ بَلْ يُعْلَمُ بُطْلَانُهُ وَإِنْ كَانَ: لِأَنَّ فِيهِمْ عَامَةً لَا يُمَيِّزُونَ؛ فَمَا مِنْ فَرْقَةٍ مِنْ تِلْكَ الْفِرَقِ إِلَّا وَمِنْ أَتْبَاعِهَا مَنْ أَجْهَلَ الْخَلْقِ وَأَكْفَرَهُمْ وَعَوَامٌ هَؤُلَاءِ هُمْ عَمَّارُ الْمَسَاجِدِ بِالصَّلَوَاتِ وَأَهْلُ الذِّكْرِ وَاللَّعَوَاتِ وَحُجَّاجُ الْبَنَاتِ الْعَتِيقِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَأَهْلُ الصَّدَقِ وَالْأَمَانَةِ وَكُلُّ خَيْرٍ فِي الْعَالَمِ. فَقَدْ تَبَيَّنَ لَكَ أَنَّهُمْ أَحَقُّ بِوُجُوهِ الدِّمِّ وَأَنَّ هَؤُلَاءِ أَبْعَدُ عَنْهَا وَأَنَّ الْوَاجِبَ عَلَى الْخَلْقِ أَنْ يَرْجِعُوا إِلَيْهِمْ؛ فِيمَا اخْتَصَّهُمُ اللَّهُ بِهِ مِنَ الْوَرَاثَةِ النَّبَوِيَّةِ الَّتِي لَا تَوْجَدُ إِلَّا عِنْدَهُمْ.

Thus, it has become clear that those who label these individuals (i.e., the adherents to the Sunnah) and their leading scholars as 'Ḥashwiyyah' (a derogatory term implying either indiscriminate narration or crude literalism) are themselves more deserving of every reprehensible description they utter. Conversely, the leading scholars of these (adherents to the Sunnah) are more entitled to all beneficial knowledge, verification, uncovering of realities, and specialization in sciences unknown to these ignorant objectors who deny Allah and His Messenger. If their disparagement with the term 'Ḥashwiyyah' is because (they claim) these individuals narrate Ḥadīth without discernment, then their opponents are far more prone to uttering a 'stuffing' (ḥashw) of opinions and speech whose authenticity is unknown, and indeed, whose falsehood is often evident. And if it is because (they claim) there are common folk among them who lack discernment, then there is no sect among those opposing groups except that among its followers are some of the most ignorant and disbelieving of creation. In contrast, the common folk of these (adherents to the Sunnah) are those who frequent the mosques for prayers, engage in the remembrance of Allah (dhikr) and supplications, perform pilgrimage to the Ancient House (the Ka'bah), strive in the path of Allah (jihād), and are people of truthfulness, trustworthiness, and every good in the world. Therefore, it is evident to you that the critics are more deserving of censure, while these (adherents to the Sunnah) are furthest from it. It is incumbent upon creation to refer to them in matters wherein Allah has distinguished them with the Prophetic inheritance, which is found only with them.

وَأَيْضًا فَيَنْبَغِي النَّظَرُ فِي الْمُسَوِّمِينَ بِهَذَا الْإِسْمِ وَفِي الْوَاسِيِينَ لَهُمْ بِهِ: أَيُّهُمَا أَحَقُّ؟ وَقَدْ عَلِمَ أَنَّ هَذَا الْإِسْمَ مِمَّا أُشْتُهِرَ عَنِ الثُّنَافَةِ مِمَّنْ هُمْ مِطْنَتُهُ الرَّذْفَةُ كَمَا ذَكَرَ الْعُلَمَاءُ—كَأَبِي حَاتِمٍ وَغَيْرِهِ—أَنَّ عَلَامَةَ الرَّذَافَةِ تَسْمِيَتُهُمْ لِأَهْلِ الْحَدِيثِ حَشَوِيَّةً. وَنَحْنُ نَتَكَلَّمُ بِالْأَسْمَاءِ الَّتِي لَا نِزَاعَ فِيهَا مِثْلُ: لَفْظِ الْإِثْبَاتِ؛ وَالْقَوِيُّ فَنَقُولُ: مِنَ الْمَعْلُومِ أَنَّ هَذَا مِنْ تَلْقِيبِ بَعْضِ النَّاسِ لِأَهْلِ الْحَدِيثِ الَّذِينَ يُعْرِوْنَهُ عَلَى ظَاهِرِهِ. فَكُلُّ مَنْ كَانَ عَنْهُ أَتَعَدَّ كَانَ أَعْظَمَ دَمًا بِذَلِكَ: كَالْقَرَامِطَةِ ثُمَّ الْفَلَاسِفَةِ ثُمَّ الْمُعْتَزِلَةِ وَهُمْ يَدْمُونَ بِذَلِكَ الْمُتَكَلِّمَةَ الصَّفَاتِيَّةِ مِنَ الْكَلَامِيَّةِ وَالْكَرَامِيَّةِ وَالْأَشْعَرِيَّةِ وَالْفُقَهَاءِ وَالصُّوفِيَّةِ وَغَيْرِهِمْ. فَكُلُّ مَنْ اتَّبَعَ النَّصُوصَ وَأَقْرَبَهَا سَمَوَهُ بِذَلِكَ وَمَنْ قَالَ بِالصَّفَاتِ الْعُقْلِيَّةِ مِثْلِي: الْعِلْمُ وَالْقُدْرَةُ؛ دُونَ الْخَبَرِيَّةِ وَنَحْوِ ذَلِكَ سَمَى مُثَبِّتَ الصَّفَاتِ الْخَبَرِيَّةِ حَشَوِيَّةً كَمَا يُفْعَلُ أَبُو الْمَعَالِي الْجَوْنِيُّ وَأَبُو حَامِدٍ الْغَزَالِيُّ وَتَحَوُّهُمَا. وَلِطَرِيقَةِ أَبِي الْمَعَالِي كَانَ أَبُو مُحَمَّدٍ يُتَّبَعُ فِي فِقْهِهِ وَكَلَامِهِ لَكِنْ أَبُو مُحَمَّدٍ كَانَ أَعْلَمَ بِالْحَدِيثِ وَاتَّبَعَهُ لَعَنْهُ مِنْ أَبِي الْمَعَالِي وَبِمَذَاهِبِ الْفُقَهَاءِ وَأَبُو الْمَعَالِي أَكْثَرُ اتِّبَاعًا لِلْكَلامِ وَهَمَّا فِي الْعَرَبِيَّةِ مُتَقَارِبَانِ.

Furthermore, one should consider those who are branded with this name (Hashwiyah) and those who brand them with it: which of them is more deserving of it? It is well-known that this label is famously used by the 'Nufāh' (those who negate Divine Attributes), who are often suspected of heresy (zandaqah). As scholars like Abū Hātim and others have mentioned, a sign of the heretics (Zanādiqah) is their labeling of the Ahl al-Ḥadīth (People of Ḥadīth) as Hashwiyah. We shall speak using terms that are not disputed, such as 'affirmation' (al-ithbāt) and 'negation' (an-nafy). We say: it is known that this labeling originates from certain people targeting the Ahl al-Ḥadīth, who affirm the texts according to their apparent meaning (ẓāhir). Thus, the further one is from this approach, the more vehemently they use this term in condemnation. This includes groups like the Qarāmiṭah (Qarmatians), then the Falāsifah (Philosophers), then the Mu'tazilah. These groups also use this term to disparage the speculative theologians who affirm Divine Attributes (al-Mutakallimah aṣ-Ṣifātiyyah), such as the Kullābiyyah, Karrāmiyyah, Ash'ariyyah, as well as jurists (Fuqahā'), Sūfīs, and others. Essentially, anyone who follows the sacred texts and affirms them is labeled as such by these critics. Those who affirm only rationally-derived attributes (aṣ-ṣifāt al-'aqliyyah) like Knowledge and Power, while not affirming attributes known through revelation (al-khabariyyah), label those who affirm these scriptural attributes as Hashwiyah. This is done by figures like Abū al-Ma'ālī al-Juwaynī, Abū Hāmid al-Ghazālī, and their likes. Abū Muḥammad (likely referring to Ibn Qudāmah) followed the methodology of Abū al-Ma'ālī in his jurisprudence (fiqh) and speculative theology (kalām), yet Abū Muḥammad was more knowledgeable of Ḥadīth, more adherent to it, and better versed in the schools of the jurists than Abū al-Ma'ālī. Abū al-Ma'ālī, on the other hand, was more inclined towards speculative theology. In Arabic language proficiency, they were comparable.

وَهَؤُلَاءِ يَعْيَبُونَ مَنَازِعَهُمْ إِمَّا لِجَمْعِهِ حَشَوَ الْحَدِيثِ مِنْ غَيْرِ تَمْيِيزٍ بَيْنَ صَاحِبِهِ وَضَعِيْفِهِ. أَوْ لِيَكُونَ اتِّبَاعَ الْحَدِيثِ فِي مَسَائِلِ الْأُصُولِ مِنْ مَذْهَبِ الْحَشَوِ: لِأَنَّهَا مَسَائِلٌ عِلْمِيَّةٌ وَالْحَدِيثُ لَا يُفِيدُ ذَلِكَ؛ لِأَنَّ اتِّبَاعَ النَّصُوصِ مُطْلَقًا فِي الْمَبَاحِثِ الْأُصُولِيَّةِ الْكَلَامِيَّةِ حَشَوٌ؛ لِأَنَّ النَّصُوصَ لَا تَبْقَى بِذَلِكَ؛ فَالْأَمْرُ رَاجِعٌ إِلَى أَحَدِ أَمْرَيْنِ: إِمَّا رَبِّبَ فِي الْإِسْنَادِ أَوْ فِي الْمَنْثَنِ: إِمَّا لِأَنَّهُمْ يُضَيِّفُونَ إِلَى الرَّسُولِ مَا لَمْ يَعْلَمْ أَنَّهُ قَالَهُ كَأَخْبَارِ الْأَحَادِ وَيَجْعَلُونَ مُتَقَضَّاهَا الْعِلْمَ وَإِمَّا لِأَنَّهُمْ يَجْعَلُونَ مَا فَهَوُهُ مِنَ اللَّفْظِ مَعْلُومًا وَلَيْسَ هُوَ بِمَعْلُومٍ لِمَا فِي الْأَدَلَّةِ اللَّفْظِيَّةِ مِنَ الْإِحْتِمَالِ.

These critics find fault with their opponents (the Ahl al-Ḥadīth) either for allegedly amassing a 'stuffing' of Ḥadīth (hashw al-ḥadīth) without distinguishing between authentic (ṣaḥīḥ) and weak (ḍa'if) narrations, or because they consider the reliance on Ḥadīth in foundational theological matters (masā'il al-uṣūl) to be a characteristic of the 'Hashw' methodology. They argue this because these are matters requiring definitive knowledge, which, in their view, Ḥadīth cannot provide. They claim that unqualified adherence to textual sources (nuṣūṣ) in foundational theological discussions (al-

mabāhith al-uṣūliyyah al-kalāmiyyah) is mere 'stuffing' because, according to them, the texts are insufficient for this purpose. This objection ultimately boils down to one of two things: either doubt concerning the chain of narration (isnād) or doubt concerning the content (matn). This is either because (they claim) the Ahl al-Ḥadīth attribute to the Messenger (peace be upon him) what is not definitively known to have been said by him, such as solitary narrations (akhbār al-āhād), and yet treat their implications as certain knowledge; or because they consider their own understanding derived from the wording of the text as definitive knowledge, when it is not necessarily so, due to the potential for multiple interpretations (iḥtimāl) inherent in textual evidences (al-adillah al-lafziyyah).

وَلَا رَيْبَ أَنَّ هَذَا عُمْدَةُ كُلِّ زُنْدِيقٍ وَمُنَافِقٍ يَبْغِي الْعِلْمَ بِمَا بَعَثَ اللَّهُ بِهِ رَسُولَهُ. ثَارَةً يَقُولُ: لَا نَعْلَمُ أَنَّهُمْ قَالُوا ذَلِكَ وَثَارَةً يَقُولُ: لَا نَعْلَمُ مَا أَرَادُوا بِهِذَا الْقَوْلَ. وَمَتَى انْتَفَى الْعِلْمُ يَقُولُهُمْ أَوْ بَعْنَاهُ: لَمْ يُسَقِّدْ مِنْ جِهَتِهِمْ عِلْمٌ فَيَتِمَّكَنَ بَعْدَ ذَلِكَ أَنَّ يَقُولُ مَا يَقُولُ مِنَ الْمَقَالَاتِ وَقَدْ آمَنَ عَلَى نَفْسِهِ أَنَّ يِعَارِضَ بِأَثَارِ الْأَنْبِيَاءِ؛ لِأَنَّهُ قَدْ وَكَّلَ ثَغَرَهَا بِذُنُوكِ الدَّامِحِينَ الدَّافِعِينَ لِحُجُودِ الرَّسُولِ عَنْهُ الطَّاعَتِينَ لِمَنْ احْتَجَّ بِهَا. وَهَذَا الْقَدَرُ بِعَيْنِهِ هُوَ عَيْنُ الطَّعْنِ فِي نَفْسِ النَّبِيِّ؛ وَإِنْ كَانَ يَكْفُرُ بِتَعْظِيمِهِمْ وَكَمَالِهِمْ: إِفْرَارَ مَنْ لَا يَتَلَقَّى مِنْ جِهَتِهِمْ عِلْمًا فَيَكُونُ الرَّسُولُ عَنْدهُ بِمَنْزِلَةِ خَلِيفَةٍ: يُعْطِي السَّكَّةَ وَالْخُطْبَةَ رِسْمًا وَلِنَظْمِ كِتَابَتِهِ وَقَوْلًا مِنْ غَيْرِ أَنْ يَكُونَ لَهُ أَمْرٌ أَوْ نَهْيٌ مَطَاعٌ. فَلَهُ صُورَةُ الْإِمَامَةِ بِمَا جُعِلَ لَهُ مِنَ السَّكَّةِ وَالْخُطْبَةِ وَلَيْسَ لَهُ حَقِيقَتُهَا.

Undoubtedly, this line of reasoning is the mainstay of every heretic (zindīq) and hypocrite (munāfiq) who seeks to nullify the knowledge with which Allah sent His Messenger (peace be upon him). At times, such a person says, 'We do not know that they (the Prophets or Companions) said that,' and at other times, 'We do not know what they intended by this statement.' Once knowledge of their statements or their meanings is negated, no knowledge can be derived from them. Thereafter, he is free to propound whatever doctrines he wishes, feeling secure from being contradicted by the traditions of the Prophets, because he has, in effect, 'guarded' the access to these traditions with these two refuting and repelling arguments, which turn away the soldiers of the Messenger (peace be upon him) from him and discredit anyone who uses these traditions as proof. This very approach is, in essence, an attack on prophethood itself, even if one outwardly professes reverence for the Prophets and their perfection. It is the acknowledgment of one who does not actually receive knowledge from them. Consequently, the Messenger (peace be upon him) becomes, in his view, like a caliph who is granted the right to mint coins (as-sikkah) and have the sermon (al-khuṭbah) delivered in his name—formally and verbally, in writing and speech—without possessing any actual, obeyed command or prohibition. He has the outward form of leadership, represented by the mint and the sermon, but not its reality.

وَهَذَا الْقَدَرُ—وَإِنْ اسْتَجَارَهُ كَثِيرٌ مِنَ الْمُلُوكِ—لِعَجْزِ بَعْضِ الْخُلَفَاءِ عَنِ الْقِيَامِ بِوَجَابَاتِ الْإِمَامَةِ مِنَ الْجِهَادِ وَالسِّيَاسَةِ كَمَا يَفْعَلُ ذَلِكَ كَثِيرٌ مِنْ نَوَابِ الْوَلَاةِ لِيَصْغُبَ مُسْتَنَبِيهِ وَعَجْزِهِ؛ فَيَتَرَكَّبُ مِنْ تَقَدُّمِ ذِي الْمَنْصَبِ وَالْبَيْتِ وَقُوَّةِ نَائِبِهِ صَلَاحِ الْأَمْرِ أَوْ فِعْلِ ذَلِكَ لِهَوَى وَرَغْبَةٍ فِي الرَّئَاسَةِ وَلِطَائِفَتِهِ دُونَ مَنْ هُوَ أَحَقُّ بِذَلِكَ مِنْهُ وَسَلَكِ مَسْلَكِ الْمُتَتَلِّبِينَ بِالْعُدْوَانِ—فَمِنْ الْمَعْلُومِ أَنَّ الْمُؤْمِنَ بِاللَّهِ وَرَسُولِهِ لَا يَسْتَجِيزُ أَنْ يَقُولَ فِي الرَّسَالَةِ: إِنَّهَا عَاجِزَةٌ عَنْ تَحْقِيقِ الْعِلْمِ وَبَيَانِهِ حَتَّى يَكُونَ الْأَقْرَارُ بِهَا مَعَ تَحْقِيقِ الْعِلْمِ الْإِلَهِيِّ مِنْ غَيْرِهَا مُوجِبًا لِصَلَاحِ الدِّينِ وَلَا يَسْتَجِيزُ أَنْ يَتَعَدَّى عَلَيْهَا بِالتَّقَدُّمِ بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَيَقْدِّمَ عِلْمَهُ وَقَوْلَهُ عَلَى عِلْمِ الرَّسُولِ وَقَوْلِهِ وَلَا يَسْتَجِيزُ أَنْ يُسَلِّطَ عَلَيْهَا التَّأْوِيلَاتِ الْعَقْلِيَّةَ وَبَدْعِيَّ أَنَّ ذَلِكَ مِنْ كَمَالِ الدِّينِ وَأَنَّ الدِّينَ لَا يَكُونُ كَامِلًا إِلَّا بِذَلِكَ.

This situation—even if many kings have permitted it due to the incapacity of some caliphs to fulfill the duties of leadership, such as Jihād and governance (as-siyāsah), or as many deputies of governors do due to the weakness and incompetence of the one who appointed them, whereby the rectitude of affairs results from the precedence of the

officeholder and his lineage combined with the strength of his deputy; or doing so out of personal desire, ambition for leadership, and for the benefit of one's own faction over someone more deserving, thereby treading the path of usurpers through aggression—it is well-known that a believer in Allah and His Messenger (peace be upon him) would not permit himself to say regarding the Prophetic Message that it is incapable of establishing and clarifying knowledge, such that acknowledging it while establishing divine knowledge from other sources would lead to the rectification of religion. Nor would he permit himself to transgress against it by putting himself before Allah and His Messenger (peace be upon him), prioritizing his own knowledge and statements over the knowledge and statements of the Messenger (peace be upon him). Nor would he permit himself to impose rationalistic interpretations (at-ta'wīlāt al-'aqliyyah) upon it, claiming that this is part of the perfection of religion and that religion cannot be complete without it.

وَأَحْسَنُ أَحْوَالِهِ: أَنْ يَدَّعِيَ أَنَّ الرَّسُولَ كَانَ عَالِمًا بِأَنَّ مَا أَخْبَرَ بِهِ لَهُ تَأْوِيلَاتٌ وَتَبَيَّاتٌ غَيْرُ مَا يَدُلُّ عَلَيْهِ ظَاهِرُ قَوْلِهِ وَمَقْهُومُهُ وَأَنَّهُ مَا تَرَكَ ذَلِكَ إِلَّا لِأَنَّهُ مَا كَانَ يُمَكِّنُهُ التَّبَيُّاتُ بَيْنَ أَوْلِيكَ الْأَعْرَابِ وَتَحْوِيهِمْ وَأَنَّهُ وَكَلَّ ذَلِكَ إِلَى غُفُولِ الْمُتَأَخَّرِينَ وَهَذَا هُوَ الْوَاقِعُ مِنْهُمْ. فَإِنَّ الْمُتَفَلِّسَةَ تَقُولُ: إِنَّ الرُّسُلَ لَمْ يَتَمَكَّنُوا مِنْ بَيَانِ الْحَقَائِقِ لِأَنَّ إِظْهَارَهَا يُفْسِدُ النَّاسَ وَلَا تَحْتَمِلُ غُفُولُهُمْ ذَلِكَ ثُمَّ قَدْ يَقُولُونَ: إِنَّهُمْ عَرَفُوهَا. وَقَدْ يَقُولُ بَعْضُهُمْ: لَمْ يَعْرِفُوهَا. أَوْ أَنَا أَعْرِفُ بِهَا مِنْهُمْ ثُمَّ يُبَيِّنُونَهَا هُمْ بِالطَّرِيقِ الْقِيَاسِيَّةِ الْمَوْجُودَةِ عِنْدَهُمْ. وَلَمْ يَعْلَمُوا أَنَّهُ إِنْ كَانَ الْعِلْمُ بِهَا مُمَكِّنًا فَهُوَ مُمَكِّنٌ لَهُمْ كَمَا يَدَّعُونَ أَنَّهُ مُمَكِّنٌ لَهُمْ وَإِلَّا فَلَا سَبِيلَ لَهُمْ إِلَى مَعْرِفَتِهَا بِإِقْرَارِهِمْ.

The best-case scenario for such a person is that he claims the Messenger (peace be upon him) knew that what he conveyed had interpretations and explanations other than what its apparent wording (zāhir) and readily understood meaning (mafḥūm) indicated, and that he only refrained from clarifying this because it was not possible for him to explain it to those Bedouins and their like, and that he entrusted this task to the intellects of later generations. This is indeed what occurs with them. The philosophically-inclined (al-mutafalsifah) say that the Messengers were unable to explain the ultimate realities because disclosing them would corrupt the people, whose intellects could not bear such truths. Then they might say that the Messengers knew these realities. Some of them might even say the Messengers did not know them, or 'I know them better than they did.' Then, these individuals proceed to explain these realities using their own analogical or syllogistic methods (aṭ-turuq al-qiyāsiyyah). They fail to comprehend that if knowledge of these realities is possible, it was certainly possible for the Messengers, just as they claim it is possible for themselves. Otherwise, by their own admission, they would have no way of knowing these realities.

وَكَذَلِكَ التَّعْبِيرُ وَتَبَيُّانُ الْعِلْمِ بِالْخُطَابِ وَالْكِتَابِ إِنْ لَمْ يَكُنْ مُمَكِّنًا فَلَا يُمَكِّنُكُمْ ذَلِكَ وَأَنْتُمْ تَتَكَلَّمُونَ وَتَكْتُبُونَ عَلِمَكُمْ فِي الْكُتُبِ. وَإِنْ كَانَ ذَلِكَ مُمَكِّنًا فَلَا يَصِحُّ قَوْلُكُمْ: لَمْ يُمْكِنِ الرُّسُلُ ذَلِكَ. وَإِنْ قُلْتُمْ: يُمَكِّنُ الْخُطَابُ بِهَا مَعَ خَاصَّةِ النَّاسِ دُونَ عَامِّيهِمْ—هَذَا قَوْلُهُمْ—فَمِنَ الْمَعْلُومِ: أَنَّ عِلْمَ الرُّسُلِ يَكُونُ عِنْدَ خَاصَّتِهِمْ كَمَا يَكُونُ عَلِمُكُمْ عِنْدَ خَاصَّتِكُمْ. وَمِنَ الْمَعْلُومِ: أَنَّ كُلَّ مَنْ كَانَ بِكَلَامِ الْمُتَّبُوعِ وَأَحْوَالِهِ وَبَوَاطِنِ أُمُورِهِ وَظَوَاهِرِهَا أَعْلَمَ وَهُوَ بِذَلِكَ أَقْوَمُ: كَانَ أَحَقَّ بِالِاخْتِصَاصِ بِهِ.

Similarly, regarding the expression and clarification of knowledge through speech and writing: if it were not possible, then it would not be possible for you either, yet you speak and write your knowledge in books. If it is possible, then your claim that 'it was not possible for the Messengers' is invalid. If you say, 'It is possible to communicate these matters to the elite among people, but not to the common folk'—and this is indeed their assertion—then it is well-known that the knowledge of the Messengers would be preserved with their elite, just as your knowledge is preserved with your elite. And it is

well-known that whoever is more knowledgeable of the speech, conditions, and inner and outer affairs of the one being followed, and is more steadfast in upholding them, is more deserving of being specially connected to him.

وَلَا رَيْبَ أَنَّ أَهْلَ الْحَدِيثِ أَعْلَمُ الْأُمَّةِ وَأَخْصَهَا يَعْلَمُ الرَّسُولَ وَعِلْمَ خَاصَّتِهِ: مِثْلُ الْخُلَفَاءِ الرَّاشِدِينَ وَسَائِرِ الْعَشْرَةِ. وَمِثْلُ: أَبِي بَنِي كَعْبٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمُعَاذِ بْنِ جَبَلٍ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَسَلْمَانَ الْفَارِسِيِّ وَأَبِي الدَّرْدَاءِ وَعَبَادَةَ بْنِ الصَّامِتِ وَأَبِي ذَرٍّ الْغِفَارِيِّ وَعَمَّارِ بْنِ يَاسِرٍ؛ وَحَدِيثَهُ بَنِي الْيَمَانِ وَمِثْلُ سَعْدِ بْنِ مُعَاذٍ؛ وَأُسَيْدِ بْنِ حَضِيرٍ وَسَعْدِ بْنِ عَبَادَةَ بْنِ بَشْرِ وَسَلَامِ بْنِ مَوْلَى أَبِي حَذِيفَةَ وَغَيْرَ هَؤُلَاءِ: مِمَّنْ كَانَ أَخَصَّ النَّاسِ بِالرَّسُولِ وَأَعْلَمَهُمْ بِبَاطِنِ أُمُورِهِ وَأَتَّبَعَهُمْ لِذَلِكَ. فَعَلَمَاءُ الْحَدِيثِ أَعْلَمُ النَّاسِ بِهَؤُلَاءِ وَبِبَوَاطِنِ أُمُورِهِمْ وَأَتَّبَعَهُمْ لِذَلِكَ. فَيَكُونُ عِنْدَهُمُ الْعِلْمُ: عِلْمَ خَاصَّةِ الرَّسُولِ وَبَاطِنَتِهِ كَمَا أَنَّ خَوَاصَّ الْفَلَاسِيفَةِ يَعْلَمُونَ عِلْمَ أَتْمَتِهِمْ وَخَوَاصَّ الْمُتَكَلِّمِينَ يَعْلَمُونَ عِلْمَ أَتْمَتِهِمْ وَخَوَاصَّ الْقَرَامِطَةِ وَالْبَاطِنِيَّةِ يَعْلَمُونَ عِلْمَ أَتْمَتِهِمْ وَكَذَلِكَ أَيْمَةُ الْإِسْلَامِ مِثْلُ أَئِمَّةِ الْعُلَمَاءِ فَإِنَّ خَاصَّةَ كُلِّ إِمَامٍ أَعْلَمُ بِبَاطِنِ أُمُورِهِ مِثْلُ مَالِكِ بْنِ أَنَسٍ: فَإِنَّ ابْنَ الْقَاسِمِ لَمَّا كَانَ أَخَصَّ النَّاسِ بِهِ وَأَعْلَمَهُمْ بِبَاطِنِ أُمُورِهِ اعْتَمَدَ أَتْبَاعُهُ عَلَى رِوَايَتِهِ حَتَّى إِنَّهُ تُؤْخَذُ عَنْهُ مَسَائِلُ السِّرِّ الَّتِي رَوَاهَا ابْنُ أَبِي الْعَمْرِ وَإِنْ طَعَنَ بَعْضُ النَّاسِ فِيهَا وَكَذَلِكَ أَبُو حَنِيفَةَ: فَأَبُو يُوسُفَ وَمُحَمَّدٌ وَزُفَرٌ أَعْلَمُ النَّاسِ بِهِ وَكَذَلِكَ غَيْرُهُمَا.

There is no doubt that the Ahl al-Hadīth are the most knowledgeable of the Ummah (Muslim community) and the most specially connected to the knowledge of the Messenger (peace be upon him) and the knowledge of his elite companions. These include the Khulafā' ar-Rāshidīn (Rightly-Guided Caliphs) and the rest of the Ten promised Paradise, as well as figures like Ubayy ibn Ka'b, 'Abd Allāh ibn Mas'ūd, Mu'adh ibn Jabal, 'Abd Allāh ibn Salām, Salmān al-Fārisī, Abū ad-Dardā, 'Ubādah ibn as-Ṣāmit, Abū Dharr al-Ghifārī, 'Ammār ibn Yāsir, Ḥudhayfah ibn al-Yamān; and others such as Sa'd ibn Mu'adh, Usayd ibn Ḥuḍayr, Sa'd ibn 'Ubādah, 'Abbād ibn Bishr, Sālim al-mawlā (freedman) of Abū Ḥudhayfah, and others from among those who were closest to the Messenger (peace be upon him), most knowledgeable of his inner affairs, and most adherent to them. The scholars of Ḥadīth are the most knowledgeable of people regarding these eminent figures and their inner affairs, and they are the most diligent in following them. Thus, they possess the knowledge of the Messenger's (peace be upon him) elite and inner circle, just as the elite among the philosophers know the knowledge of their leading figures, the elite among the speculative theologians (Mutakallimīn) know the knowledge of their leading figures, and the elite among the Qarāmiṭah and Bāṭiniyyah (esoteric sects) know the knowledge of their leading figures. Likewise, this applies to the Imāms of Islam, such as the leading scholars; for the elite followers of every Imām are most knowledgeable of his inner affairs. For example, concerning Mālik ibn Anas: because Ibn al-Qāsim was one of the closest people to him and most knowledgeable of his inner matters, Mālik's followers relied on his narration, to the extent that even confidential matters (masā'il as-sirr) narrated by Ibn Abī al-Ghamr through him are accepted, even if some people cast doubt on them. Similarly, with Abū Ḥanīfah: Abū Yūsuf, Muḥammad (ash-Shaybānī), and Zufar were the most knowledgeable people about him. The same applies to other Imāms.

وَقَدْ يَكْتُبُ الْعَالِمُ كِتَابًا أَوْ يَقُولُ قَوْلًا فَيَكُونُ بَعْضٌ مِّنْ لَّمْ يُسَافِهُهُ بِهِ أَعْلَمَ بِمَقْصُودِهِ مِنْ بَعْضٍ مَّنْ سَافَهُهُ بِهِ كَمَا قَالَ النَّبِيُّ ﷺ (قُرْبُ مَبْلَغٍ أَوْعَى مِنْ سَامِعٍ) لَكِنَّ بِكُلِّ حَالٍ لَا بُدَّ أَنْ يَكُونَ الْمُبْلَغُ مِنَ الْخَاصَّةِ الْعَالِمِينَ بِحَالِ الْمُبْلَغِ عَنْهُ كَمَا يَكُونُ فِي أَتْبَاعِ الْأُئِمَّةِ مَنْ هُوَ أَفْقَهُمْ لِنُصُوصِهِمْ مِنْ بَعْضِ أَصْحَابِهِمْ.

A scholar might write a book or make a statement, and it may be that someone who did not hear it directly from him is more knowledgeable of his intent than someone who did hear it directly. This is as the Prophet (peace be upon him) said, 'For perhaps one to whom a statement is conveyed comprehends it better than one who heard it directly.'

[Sunan Abī Dāwūd]. However, in all cases, the one to whom it is conveyed (and who understands it better) must be from among the elite who are knowledgeable about the condition of the one from whom it is conveyed. Similarly, among the followers of the Imāms, there may be those who have a better understanding of their texts than some of their direct companions.

وَمِنَ الْمُسْتَقَرِّ فِي أَذْهَانِ الْمُسْلِمِينَ: أَنَّ وَرَثَةَ الرُّسُلِ وَخُلَفَاءَ الْأَنْبِيَاءِ هُمُ الَّذِينَ قَامُوا بِالَّذِينَ عُلِّمُوا وَعَمَلُوا إِلَى اللَّهِ وَالرُّسُولِ فَهَؤُلَاءِ أَتْبَاعُ الرَّسُولِ حَقًّا وَهُمْ بِمَنْزِلَةِ الطَّائِفَةِ الْخَلِيبَةِ مِنَ الْأَرْضِ الَّتِي زَكَّتْ فَقِيلَتْ الْمَاءُ فَأَنْبَتَتْ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ فَزَكَّتْ فِي نَفْسِهَا وَزَكَّى النَّاسَ بِهَا. وَهَؤُلَاءِ هُمُ الَّذِينَ جَمَعُوا بَيْنَ الْبَصِيرَةِ فِي الدِّينِ وَالْقُوَّةِ عَلَى الدَّعْوَةِ وَلِذَلِكَ كَانُوا وَرَثَةَ الْأَنْبِيَاءِ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: (وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ)

It is firmly established in the minds of Muslims that the inheritors of the Messengers (warathat ar-rusul) and the successors of the Prophets are those who have upheld the religion in knowledge, action, and calling to Allah and the Messenger (peace be upon him). These are the true followers of the Messenger (peace be upon him). They are like the good portion of land that was fertile, accepted water, and brought forth abundant herbage and grass, thus being pure in itself and purifying others through it. These are the ones who combined insight (baṣīrah) in religion with strength (quwwah) in calling to it. Therefore, they were the inheritors of the Prophets, about whom Allah, the Exalted, said: {And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb—those of strength and vision.} [Sād: 45].

فَالْأَيْدِي الْقُوَّةُ فِي أَمْرِ اللَّهِ وَالْأَبْصَارُ الْبَصَائِرُ فِي دِينِ اللَّهِ فَيَا أَبْصَارُ يُدْرِكُ الْحَقَّ وَيُعْرِفُ وَيَالْقُوَّةُ يَتِمَّكُنُ مِنْ تَبْلِيغِهِ وَتَنْفِيذِهِ وَالِدَّعْوَةِ إِلَيْهِ. فَهَذِهِ الطَّيْفَةُ كَانَتْ لَهَا قُوَّةُ الْحِفْظِ وَالْفَهْمِ وَالْفِقْهِ فِي الدِّينِ وَالْبَصِيرِ وَالْأَوَّلِ: فَقَجَرَتْ مِنَ النُّصُوصِ أَنْهَارَ الْعُلُومِ وَاسْتَنْبَطَتْ مِنْهَا كُنُوزَهَا وَرَزَقَتْ فِيهَا قَهْمًا خَاصًّا كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ سُئِلَ: 'هَلْ خَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ؟ فَقَالَ: لَا؛ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ؛ إِلَّا قَهْمًا يُؤْتِيهِ اللَّهُ عَبْدًا فِي كِتَابِهِ. فَهَذَا الْقَهْمُ هُوَ بِمَنْزِلَةِ الْكَلَّا وَالْعُشْبِ الَّذِي أَنْبَتَتْهُ الْأَرْضُ الطَّيِّبَةُ. وَهُوَ الَّذِي تَمَيَّزَتْ بِهِ هَذِهِ الطَّيْفَةُ عَنْ الطَّيْفَةِ الثَّانِيَةِ؛ وَهِيَ الَّتِي حَفَظَتْ النُّصُوصَ فَكَانَ مِنْهَا حِفْظُهَا وَصَبْطُهَا؛ فَوَرَدَهَا النَّاسُ وَلَقَّوْهَا بِالْقَبُولِ؛ وَاسْتَنْبَطُوا مِنْهَا وَاسْتَخْرَجُوا كُنُوزَهَا وَاتَّجَرُوا فِيهَا؛ وَبَذَرُوهَا فِي أَرْضٍ قَابِلَةٍ لِلزَّرْعِ وَالتَّنْبَاتِ؛ وَرَوَّوْهَا كُلُّ بِحْسِيهِ. (فَقَدْ عَلِمَ كُلُّ أَنَايَسٍ مَسْرِيَهُمْ).

'Al-Aydi' (lit. hands) refers to strength in upholding the command of Allah, and 'al-Abṣār' (lit. sights) refers to insights (baṣā'ir) into the religion of Allah. Through insights, truth is perceived and known; and through strength, one is enabled to convey it, implement it, and call others to it. This class of individuals possessed the strength of memorization, understanding, and jurisprudential acumen (fiqh) in religion, along with insight and sound interpretation (ta'wīl). They caused rivers of knowledge to gush forth from the sacred texts and extracted their treasures. They were blessed with a special understanding therein, as Amīr al-Mu'minīn 'Alī ibn Abī Tālib (may Allah be pleased with him) said when asked, 'Did the Messenger of Allah (peace be upon him) single you out with anything exclusive of other people?' He replied, 'No, by Him Who split the seed-grain and created the soul (wa'lladhī falaqa al-ḥabbata wa barā'a an-nasamah)! Except for an understanding that Allah grants to a servant in His Book.' [Al-Bukhārī]. This understanding is like the herbage and grass brought forth by fertile land. It is this quality that distinguished this class from the second class: those who memorized the texts, their primary concern being their preservation and meticulous recording. People came to them, received these texts with acceptance, derived rulings from them, extracted their treasures, traded in them (i.e., disseminated them), sowed them in land receptive to cultivation and growth, and narrated them, each according to his capacity. {Each group knew its own watering place.} [Al-Baqarah: 60].

وَهُؤُلَاءِ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ (نَضَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاها؛ ثُمَّ أَدَّاهَا كَمَا سَمِعَهَا؛ فَرُبَّ حَامِلٍ فِيهِ وَلَيْسَ بِفَقِيهٍ؛ وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ). وَهَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَبْرُ الْأُمَّةِ؛ وَتُرْجَمَانُ الْقُرْآنِ. يُقَدَّرُ مَا سَمِعَهُ مِنَ النَّبِيِّ ﷺ لَا يَبْلُغُ نَحْوَ الْعِشْرِينَ حَدِيثًا الَّذِي يَقُولُ فِيهِ: سَمِعْتُ وَرَأَيْتُ وَسَمِعَ الْكَثِيرُ مِنَ الصَّحَابَةِ وَبُورِكَ لَهُ فِي فِقْهِهِ وَالْإِسْتِنْبَاطِ مِنْهُ حَتَّى مَلَأَ الدُّنْيَا عِلْمًا وَفَقْهًا قَالَ أَبُو مُحَمَّدٍ بْنُ حَزْمٍ: وَجِيعَتْ فِتْنَاهُ فِي سَبْعَةِ أَسْفَارٍ كِبَارٍ وَهِيَ بِحَسَبِ مَا بَلَغَ جَامِعُهَا وَإِلَّا فَعِلْمُ ابْنِ عَبَّاسٍ كَالْبَحْرِ وَفَقْهُهُ وَاسْتِنْبَاطُهُ وَفَقْهُهُ فِي الْقُرْآنِ بِالْمَوْضِعِ الَّذِي فَاقَ بِهِ النَّاسَ وَقَدْ سَمِعُوا مَا سَمِعَ وَحَفِظُوا الْقُرْآنَ كَمَا حَفِظَهُ وَلَكِنْ أَرْضَهُ كَانَتْ مَنْ أَطِيبِ الْأَرْضِ وَأَقْبَلِهَا لِلزَّرْعِ قَبَدَرٌ فِيهَا النُّصُوصُ فَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ كَرِيمٍ وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

These are the ones about whom the Prophet (peace be upon him) said, 'May Allah make radiant the face of a person who hears my words, comprehends them, and then conveys them exactly as he heard them. For perhaps one who carries understanding (fiqh) is not himself a person of deep understanding (faqih), and perhaps one who carries understanding conveys it to one who has deeper understanding than himself.' [At-Tirmidhi]. Consider 'Abd Allāh ibn 'Abbās (may Allah be pleased with them both), the great scholar of the Ummah (Ḥabir al-Ummah) and the interpreter of the Qur'ān (Turjumān al-Qur'ān). The number of Ḥadīth he heard directly from the Prophet (peace be upon him), about which he would say, 'I heard' or 'I saw,' does not amount to around twenty. He heard much from the other Companions, and he was blessed in his understanding and derivation of knowledge from it, to the extent that he filled the world with knowledge and jurisprudence. Abū Muḥammad ibn Ḥazm said: 'His legal verdicts (fatāwā) were compiled into seven large volumes (asfār).' This compilation reflects what reached its compiler; otherwise, the knowledge of Ibn 'Abbās is like an ocean. His jurisprudence, his ability to derive rulings, and his understanding of the Qur'ān were of such a caliber that he surpassed others, even though they had heard what he heard and memorized the Qur'ān as he had. However, his 'land' (i.e., his intellect) was among the most fertile and receptive to cultivation. He sowed the sacred texts in it, and it brought forth every kind of noble produce. {That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.} [Al-Jumu'ah: 4].

وَأَيْنَ تَقَعُ فَتَاوَى ابْنِ عَبَّاسٍ وَتَفْسِيرُهُ وَاسْتِنْبَاطُهُ مِنْ فَتَاوَى أَبِي هُرَيْرَةَ وَتَفْسِيرِهِ؟ وَأَبُو هُرَيْرَةَ أَحَفَظُ مِنْهُ؛ بَلْ هُوَ حَافِظُ الْأُمَّةِ عَلَى الْإِطْلَاقِ: يُؤَدِّي الْحَدِيثَ كَمَا سَمِعَهُ وَيَذَرُصُهُ بِاللَّيْلِ دَرَسًا؛ فَكَانَتْ هِمَّتُهُ مَصْرُوفَةً إِلَى الْحِفْظِ وَتَبْلِيغِ مَا حَفِظَهُ كَمَا سَمِعَهُ وَهَمَّهُ ابْنِ عَبَّاسٍ: مَصْرُوفَةٌ إِلَى النَّقْضِ وَالْإِسْتِنْبَاطِ وَتَفْجِيرِ النُّصُوصِ وَسَقِّ الْأَنْهَارِ مِنْهَا وَاسْتِخْرَاجِ كُنُوزِهَا. وَهَكَذَا وَرَثَتُهُمْ مِنْ بَعْدِهِمْ: اعْتَمَدُوا فِي دِينِهِمْ عَلَى اسْتِنْبَاطِ النُّصُوصِ لَا عَلَى خِيَالٍ فَلَسَفِيٍّ وَلَا رَأْيٍ قِيَاسِيٍّ وَلَا غَيْرَ ذَلِكَ مِنَ الْأَرْءَاءِ الْمُبْتَدَعَاتِ. لَا جَرَمَ كَانَتْ الدَّائِرَةُ وَالتَّنَاءُ الصَّدُقِ وَالْجَزَاءُ الْعَاجِلُ وَالْأَجَلُ: لَوَرْتَهُ الْأَنْبِيَاءُ التَّابِعِينَ لَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ. فَإِنَّ الْمَرْءَ عَلَى دِينِ خَلِيلِهِ (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ).

And how do the legal verdicts, exegesis, and derivations of Ibn 'Abbās compare to those of Abū Hurayrah? Abū Hurayrah (may Allah be pleased with him) had a stronger memory than him; indeed, he was the preeminent memorizer (ḥāfiẓ) of the Ummah, without qualification. He would convey the Ḥadīth exactly as he heard it and would study it intensely at night. His primary focus was on memorization and conveying what he had memorized precisely as he heard it. In contrast, the focus of Ibn 'Abbās was on deep understanding (tafaqquh), derivation of rulings (istinbāt), causing the texts to gush forth with meaning, carving rivers of knowledge from them, and extracting their treasures. Thus were their inheritors after them: they relied in their religion on deriving understanding from the sacred texts, not on philosophical speculation (khayāl falsafī), nor on analogical reasoning based on mere opinion (ra'y qiyāsī), nor on other such innovated views. Inevitably, triumph, true praise, and reward—both immediate and deferred—belong to the inheritors of the Prophets who follow them in this world and

the Hereafter. For indeed, a person follows the religion of his close friend. {Say, [O Muḥammad], 'If you should love Allah, then follow me, [so] Allah will love you.'} [Āl 'Imrān: 31].

وَبِكُلِّ حَالٍ: فَهَمْ أَعْلَمُ الْأُمَّةِ بِحَدِيثِ الرَّسُولِ وَسِرِّهِ وَمَقَاصِدِهِ وَأَحْوَالِهِ. وَنَحْنُ لَا نَعْنِي بِأَهْلِ الْحَدِيثِ الْمُقْتَصِرِينَ عَلَى سَمَاعِهِ أَوْ كِتَابَتِهِ أَوْ رَوَاتِهِ بَلْ نَعْنِي بِهِمْ: كُلٌّ مَنْ كَانَ أَحَقَّ بِحِفْظِهِ وَمَعْرِفَتِهِ وَفَهْمِهِ ظَاهِرًا وَبَاطِنًا وَاتِّبَاعِهِ بَاطِنًا وَظَاهِرًا وَكَذَلِكَ أَهْلُ الْقُرْآنِ. وَأَدْنَى خَصْلَةٍ فِي هَؤُلَاءِ: مَحَبَّةُ الْقُرْآنِ وَالْحَدِيثِ وَالْبَحْثُ عَنْهُمَا وَعَنِ مَعَانِيهِمَا وَالْعَمَلُ بِمَا عَلَيْهِمَا مِنْ مُوجِبِهِمَا. فَفَقَّهَاءُ الْحَدِيثِ أَخْبَرُ بِالرَّسُولِ مِنْ فَقَّهَاءِ غَيْرِهِمْ وَصُوفِيَّتُهُمْ أَتْبَعُ لِلرَّسُولِ مِنْ صُوفِيَّةِ غَيْرِهِمْ وَأَمْرَأَتُهُمْ أَحَقُّ بِالسِّيَاسَةِ النَّبَوِيَّةِ مِنْ غَيْرِهِمْ وَعَامَّتُهُمْ أَحَقُّ بِمَوْلَاةِ الرَّسُولِ مِنْ غَيْرِهِمْ.

In any case, they (the Ahl al-Ḥadīth) are the most knowledgeable members of the Ummah regarding the Ḥadīth of the Messenger (peace be upon him), his biography (sīrah), his objectives, and his states. By 'Ahl al-Ḥadīth,' we do not mean those who merely confine themselves to hearing, writing, or narrating Ḥadīth. Rather, we mean all those who are most rightfully dedicated to its preservation, knowledge, and understanding—both its apparent (ẓāhir) and inner (bāṭin) dimensions—and to following it, both inwardly and outwardly. The same applies to the 'Ahl al-Qur'ān' (People of the Qur'ān). The very least characteristic found in these individuals is the love for the Qur'ān and Ḥadīth, the diligent search for both and their meanings, and acting upon the obligations they have learned from them. Thus, the jurists (fuqahā') of the Ahl al-Ḥadīth are more intimately acquainted with the Messenger (peace be upon him) than the jurists of other groups. Their Ṣūfīs are more closely adherent to the Messenger (peace be upon him) than the Ṣūfīs of other groups. Their leaders (umarā') are more entitled to implement Prophetic governance (as-siyāsah an-nabawīyah) than others. And their common folk are more deserving of allegiance to the Messenger (peace be upon him) than others.

وَمِنْ الْمَعْلُومِ: أَنَّ الْمُعْطِيبِينَ لِلْفَلَسَفَةِ وَالْكَلَامِ الْمُتَعَقِّدِينَ لِمَضْمُونِهَا هُمْ أَبْعَدُ عَنْ مَعْرِفَةِ الْحَدِيثِ وَأَبْعَدُ عَنْ اتِّبَاعِهِ مِنْ هَؤُلَاءِ. هَذَا أَمْرٌ مُحْسُوسٌ بَلْ إِذَا كَتَفْتَ أَحْوَالَهُمْ وَجَدْتَهُمْ مِنْ أَجْهَلِ النَّاسِ بِأَقْوَالِهِ ﷺ وَأَحْوَالِهِ وَبَوَاطِينِ أُمُورِهِ وَظَوَاهِرِهَا حَتَّى لَتَجِدَ كَثِيرًا مِنَ الْعَامَّةِ أَعْلَمَ بِذَلِكَ مِنْهُمْ وَلَتَجِدَهُمْ لَا يُمَيِّزُونَ بَيْنَ مَا قَالَهُ الرَّسُولُ وَمَا لَمْ يَقُلْهُ بَلْ قَدْ لَا يَفَرِّقُونَ بَيْنَ حَدِيثٍ مُتَوَاتِرٍ عَنْهُ وَحَدِيثٍ مَكْذُوبٍ مَوْضُوعٍ عَلَيْهِ.

It is a well-established fact that those who venerate philosophy (falsafah) and speculative theology (kalām), believing in their core tenets, are far more removed from the knowledge of Ḥadīth (Prophetic traditions) and far more estranged from adhering to it than the People of Ḥadīth themselves. This is an empirically observable reality. Indeed, if you were to scrutinize their conditions, you would find them among the most ignorant of people concerning the sayings of the Prophet (peace be upon him), his states, and both the inner and outer aspects of his affairs. So much so, that you would find many among the common folk more knowledgeable in these matters than them. You would also find that they cannot distinguish between what the Messenger (peace be upon him) actually said and what he did not say; rather, they may not even differentiate between a ḥadīth that is mutawātir (narrated by an overwhelmingly large number of people) from him and a ḥadīth that is fabricated and falsely attributed to him.

وَأِنَّمَا يَتَعَمَّدُونَ فِي مُوَاقِفِهِ عَلَى مَا يُؤَافِقُ قَوْلَهُمْ سَوَاءً كَانَ مَوْضُوعًا أَوْ غَيْرَ مَوْضُوعٍ فَيَقْدُلُونَ إِلَى أَحَادِيثَ يَعْلَمُ خَاصَّةً الرَّسُولُ بِالضَّرُورَةِ الْيَقِينِيَّةِ أَنَّهَا مَكْذُوبَةٌ عَلَيْهِ عَنْ أَحَادِيثَ يَعْلَمُ خَاصَّةً بِالضَّرُورَةِ الْيَقِينِيَّةِ أَنَّهَا قَوْلُهُ وَهُمْ لَا يَعْلَمُونَ مُرَادَهُ بَلْ غَالِبُ هَؤُلَاءِ لَا يَعْلَمُونَ مَعَانِيَ الْقُرْآنِ فَضْلًا عَنْ الْحَدِيثِ بَلْ كَثِيرٌ مِنْهُمْ لَا يَحْفَظُونَ الْقُرْآنَ أَصْلًا.

In seeking to align with his teachings, they rely only on what conforms to their own preconceived notions, regardless of whether the supporting tradition is fabricated or authentic. Consequently, they gravitate towards narrations of the Prophet's (peace be

upon him) most dedicated and knowledgeable adherents know with axiomatic certainty to be falsely attributed to him, turning away from narrations that these same adherents know with axiomatic certainty to be his actual sayings. Yet, these individuals do not comprehend his intended meaning. In fact, the majority of them do not understand the meanings of the Qur'an, let alone the Ḥadīth; indeed, many of them have not even memorized the Qur'an at all.

فَمَنْ لَا يَحْفَظُ الْقُرْآنَ وَلَا يَعْرِفُ مَعَانِيَهُ وَلَا يَعْرِفُ الْحَدِيثَ وَلَا مَعَانِيَهُ مِنْ أَيْنَ يَكُونُ عَارِفًا بِالْحَقَائِقِ الْمَأْخُودَةِ عَنِ الرُّسُولِ وَإِذَا تَدَبَّرَ الْعَاقِلُ وَجَدَ الطَّوَائِفَ كُلَّهَا كَلَّمَا كَانَتْ الطَّائِفَةُ إِلَى اللَّهِ وَرَسُولِهِ أَقْرَبَ كَانَتْ بِالْقُرْآنِ وَالْحَدِيثِ أَعْرَفَ وَأَعْظَمَ عَنَانِيَهُ وَإِذَا كَانَتْ عَنِ اللَّهِ وَعَنِ رَسُولِهِ أَبْعَدَ كَانَتْ عَنْهُمَا أَثْنَى حَتَّى تَجِدَ فِي أَيْمَةِ عُلَمَاءِ هَؤُلَاءِ مَنْ لَا يُمَيِّزُ بَيْنَ الْقُرْآنِ وَغَيْرِهِ بَلْ رُبَّمَا ذُكِرَتْ عِنْدَهُ آيَةٌ فَقَالَ: لَا نُسَلِّمُ صَحَّةَ الْحَدِيثِ وَرُبَّمَا قَالَ: لِقَوْلِهِ عَلَيْهِ السَّلَامُ كَذَا وَتَكُونُ آيَةٌ مِنْ كِتَابِ اللَّهِ. وَقَدْ بَلَّغْنَا مِنْ ذَلِكَ عَجَائِبَ وَمَا لَمْ يَبْلُغْنَا أَكْثَرَ.

So, one who neither memorizes the Qur'an nor understands its meanings, and neither knows the Ḥadīth nor its meanings—from where could such a person possibly acquire knowledge of the truths derived from the Messenger (peace be upon him)? When an intelligent person reflects, they will find that with all groups, the closer a group is to Allāh and His Messenger (peace be upon him), the more knowledgeable it is of the Qur'an and Ḥadīth and the greater its dedication to them. Conversely, the further a group is from Allāh and His Messenger (peace be upon him), the more estranged it is from these two sources. This reaches such a point that you find among the leading scholars of these [philosophy and kalām-oriented] groups those who cannot even distinguish between the Qur'an and other texts. Indeed, sometimes a verse of the Qur'an might be mentioned in their presence, and they will remark, 'We do not accept the authenticity of this ḥadīth,' or they might attribute a Qur'anic verse to the Prophet (peace be upon him) by saying, 'Due to his (peace be upon him) statement: ...,' when it is, in fact, a verse from the Book of Allāh. Astonishing accounts of this nature have reached us, and what has not reached us is even more extensive.

وَحَدَّثَنِي: ثِقَّةٌ أَنَّهُ تَوَلَّى مَدْرَسَةً سَمَّيْتُهَا الْحُسَيْنِي بِضَرْبِ بَعْضِ أَيْمَةِ الْمُتَكَلِّمِينَ رَجُلٌ يُسَمَّى شَمْسُ الدِّينِ الْأَصْبَهَانِي شَيْخَ الْأَيْكِي فَأَعْطَوْهُ جُزْءًا مِنَ الرَّبْعَةِ فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (المص) حَتَّى قِيلَ لَهُ: أَلَيْفَ لَا مِمْ صَادٌ.

A reliable source narrated to me that one of the leading figures of the Mutakallimīn (proponents of speculative theology), a man named Shams al-Dīn al-Aṣbahānī, known as Shaykh al-Aykī, was appointed to a teaching position at the school of Mashhad al-Ḥusayn in Egypt. He was handed a volume from a Qur'anic compilation (rab'ah), and he began to recite: 'Bismillāh ir-Raḥmān ir-Raḥīm' (In the name of Allāh, the Most Gracious, the Most Merciful). Then, upon reaching the separate letters (Alif Lām Mīm Ṣād) [Al-A'rāf: 1], he attempted to pronounce them as a single word, until someone corrected him, saying: 'It is Alif. Lām. Mīm. Ṣād.'

فَتَأَمَّلْ هَذِهِ الْحُكُومَةَ الْعَادِلَةَ لِيَتَبَيَّنَ لَكَ أَنَّ الَّذِينَ يَعْيبُونَ أَهْلَ الْحَدِيثِ وَيَعْدِلُونَ عَنْ مَذْهَبِهِمْ جَهْلَةً زَنَادِقَةً مُتَافِقُونَ بَلَا رَيْبٍ. وَلِهَذَا لَمَّا بَلَغَ الْإِمَامُ أَحْمَدُ عَنْ ابْنِ أَبِي قَتِيلَةَ أَنَّهُ ذَكَرَ عِنْدَهُ أَهْلَ الْحَدِيثِ بِمَكَّةَ فَقَالَ: قَوْمٌ سَوَاءٌ. فَقَامَ الْإِمَامُ أَحْمَدُ—وَهُوَ يَنْقُصُ ثَوْبَهُ وَيَقُولُ: زُنْدِيقُ زُنْدِيقُ زُنْدِيقُ. وَدَخَلَ بَيْتَهُ. فَإِنَّهُ عَرَفَ مَعْرَاهُ.

Therefore, reflect upon this just assessment, so that it may become clear to you that those who disparage the Ahl al-Ḥadīth (the People of Ḥadīth) and deviate from their path and methodology are, without any doubt, ignoramuses, heretics (zanādiqah), and hypocrites (munāfiqūn). This is why, when news reached Imām Aḥmad that Ibn Abī Qutaylah had mentioned the Ahl al-Ḥadīth in Makkah and declared, 'They are an evil people,' Imām Aḥmad stood up, shaking his garment in disapproval, and exclaimed, 'Zindīq! Zindīq! Zindīq!' (Heretic! Heretic! Heretic!), and then entered his house. He did so because he

understood the malicious intent behind such a statement.

وَعَيَّبَ الْمُنَافِقِينَ لِلْعُلَمَاءِ بِمَا جَاءَ بِهِ الرَّسُولُ قَوِيمٌ مِنْ زَمَنِ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ النَّبِيِّ ﷺ. وَأَمَّا أَهْلُ الْعِلْمِ فَكَانُوا يَقُولُونَ: هُمْ الْأَبْدَالُ لِأَنَّهُمْ أَبْدَالُ الْأَنْبِيَاءِ وَقَائِمُونَ مَقَامَهُمْ حَقِيقَةً لَيْسُوا مِنَ الْمُعَدِّمِينَ الَّذِينَ لَا يُعْرِفُ لَهُمْ حَقِيقَةُ كُلِّ مِنْهُمْ يَقُومُ مَقَامَ الْأَنْبِيَاءِ فِي الْقَدْرِ الَّذِي نَابَ عَنْهُمْ فِيهِ: هَذَا فِي الْعِلْمِ وَالْمَقَالِ وَهَذَا فِي الْعِبَادَةِ وَالْحَالِ وَهَذَا فِي الْأُمُورِ جَمِيعًا. وَكَانُوا يَقُولُونَ: هُمْ الطَّلَافَةُ الْمُنْصُورَةُ إِلَى قِيَامِ السَّاعَةِ الظَّاهِرُونَ عَلَى الْحَقِّ. لِأَنَّ الْهُدَى وَدِينَ الْحَقِّ الَّذِي بَعَثَ اللَّهُ بِهِ رَسُولَهُ مَعَهُمْ. وَهُوَ الَّذِي وَعَدَ اللَّهُ بِظُهُورِهِ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللهِ شَهِيدًا.

The practice of hypocrites disparaging the scholars for upholding what the Messenger (peace be upon him) brought is an ancient one, dating back to the time of the hypocrites who lived during the era of the Prophet (peace be upon him). As for the true Ahl al-'Ilm (People of Knowledge), they would say concerning the Ahl al-Ḥadīth: 'They are the Abdāl (spiritual deputies upholding the Prophetic legacy),' because they are, in reality, substitutes for the Prophets, truly standing in their place. They are not obscure figures whose true substance and role are unrecognized; rather, each of them stands in the place of the Prophets in the specific capacity in which he serves as their deputy: one in knowledge and discourse, another in worship and spiritual state, and yet another in both these domains. The People of Knowledge also used to say: 'They are the Tā'ifah al-Manṣūrah (the Victorious Group), manifest upon the Truth until the Day of Resurrection.' This is because the guidance and the religion of truth with which Allāh sent His Messengers is found with them. And it is this religion of truth that Allāh has promised to make prevail over all other religions. {And Allāh is sufficient as a Witness.} [Al-Fath: 28].

فصل

Section

وَتَلْخِصُ النُّكْتَةَ: أَنَّ الرُّسُلَ إِمَّا أَنْتَهُمْ عِلْمُوا الْحَقَائِقِ الْخَبَرِيَّةَ وَالطَّلِبِيَّةَ أَوْ لَمْ يَعْلَمُوهَا وَإِذَا عَلِمُوهَا: فَإِمَّا أَنَّهُ كَانَ يُمَكِّنُهُمْ بَيَانُهَا بِالْكَلَامِ وَالْكِتَابِ أَوْ لَا يُمَكِّنُهُمْ ذَلِكَ وَإِذَا أُمَكِّنَهُمْ ذَلِكَ الْبَيَانُ: فَإِمَّا أَنْ يُمَكِّنَ لِلْعَامَّةِ وَلِلْخَاصَّةِ أَوْ لِلْخَاصَّةِ فَقَطَّ.

The crux of the matter can be summarized thus: The Messengers either knew the informative and prescriptive realities (al-ḥaqā'iq al-khabariyyah wa al-ṭalabiyyah) or they did not. If they knew them, then either it was possible for them to explain these realities through speech and scripture, or it was not. And if such explanation was possible for them, then either it was possible for both the general populace (al-'āmmah) and the elite (al-khāṣṣah), or for the elite only.

فَإِنْ قَالَ: إِنَّهُمْ لَمْ يَعْلَمُوهَا وَإِنَّ الْفَلَاسِفَةَ وَالتَّكَلِّمِينَ أَعْلَمَ بِهَا مِنْهُمْ وَأَحْسَنَ بَيَانًا لَهَا مِنْهُمْ؛ فَلَا رَيْبَ أَنَّ هَذَا قَوْلُ الزَّنَادِقَةِ الْمُنَافِقِينَ. وَسَتَكَلِّمُهُمْ بَعْدَ هَذَا؛ إِذَا الْخَطَابُ هُنَا لِبَيَانِ أَنَّ هَذَا قَوْلُ الزَّنَادِقَةِ وَأَنَّهُ لَا يَقُولُهُ إِلَّا مُنَافِقٌ أَوْ جَاهِلٌ.

If one were to claim that the Messengers did not know these realities, and that the Philosophers (al-Falāsifah) and speculative theologians (al-Mutakallimīn) possessed greater knowledge of them and were better able to articulate them, then there is no doubt that this is the assertion of heretical hypocrites (al-zanādiqah al-munāfiqīn). We shall address them later; for the discourse here aims to demonstrate that this is indeed the view of heretics, and that none would utter it except a hypocrite or an ignorant person.

وَإِنْ قَالَ: إِنَّ الرُّسُلَ مَقْصِدُهُمْ صَلَاحُ عُمومِ الْخَلْقِ وَعُمومِ الْخَلْقِ لَا يُمَكِّنُهُمْ فَهَمْ هَذِهِ الْحَقَائِقِ الْبَاطِنَةِ فَخَاطَبُوهُمْ بِضَرْبِ الْأَمْثَالِ لِيَنْتَفِعُوا بِذَلِكَ وَأَظْهَرُوا الْحَقَائِقِ الْعَقْلِيَّةَ فِي الْقَوَالِبِ الْحِسِّيَّةِ؛ فَتَضَمَّنَ خَطَابُهُمْ عَنِ اللَّهِ وَعَنِ الْيَوْمِ الْآخِرِ: مِنَ التَّخْيِيلِ وَالتَّمَثِيلِ لِلْمَعْقُولِ بِصُورَةِ الْمَحْسُوسِ مَا يَنْتَفِعُ بِهِ عُمومِ النَّاسِ فِي أَمْرِ الْإِيمَانِ بِاللَّهِ وَبِالْعَمَادِ. وَذَلِكَ يَقَرَّرُ فِي

النَّفُوسِ مِنْ عَظَمَةِ اللَّهِ وَعَظَمَةِ الْيَوْمِ الْآخِرِ مَا يَحُضُّ النَّفُوسَ عَلَى عِبَادَةِ اللَّهِ وَعَلَى الرَّجَاءِ وَالْخَوْفِ؛ فَيَنْتَفِعُونَ بِذَلِكَ وَيَنَالُونَ السَّعَادَةَ بِحَسَبِ إِمْكَانِهِمْ وَاسْتِعْدَادِهِمْ؛ إِذْ هَذَا الَّذِي فَعَلْتَهُ الرَّسُلُ هُوَ غَايَةُ الْإِمْكَانِ فِي كَشْفِ الْحَقَائِقِ لِعُمُومِ النَّوْعِ الْبَشَرِيِّ وَمَقْصُودِ الرَّسُلِ: حِفْظُ النَّوْعِ الْبَشَرِيِّ وَإِقَامَةُ مَصْلَحَةِ مَعَاشِهِ وَمَعَادِهِ.

Alternatively, if one were to argue that the Messengers' objective was the reformation of the general populace, and that the general populace is incapable of comprehending these esoteric realities (al-ḥaqā'iq al-bāṭinah), so the Messengers addressed them by striking parables (ḍarb al-amthāl) that they might benefit thereby, and presented intellectual realities (al-ḥaqā'iq al-aqliyyah) in sensory forms (al-qawālib al-ḥissiyyah); consequently, their discourse concerning Allah and the Last Day involved such imaginative representation (al-takhyīl) and analogical depiction (al-tamthīl) of the intelligible in sensory form as would benefit the common people in matters of faith in Allah and the Hereafter (al-ma'ād). This approach instills in souls the greatness of Allah and the awesomeness of the Last Day, thereby urging them towards the worship of Allah, and fostering hope (rajā') and fear (khawf). Thus, they benefit from this and attain felicity according to their capacity and preparedness. For what the Messengers did in this regard represents the utmost possible means of unveiling realities to the generality of humankind, and the objective of the Messengers is the preservation of the human species and the establishment of its welfare in this worldly life (ma'āsh) and in the Hereafter (ma'ād).

فَمَعْلُومٌ: أَنَّ هَذَا قَوْلٌ حُذِّقَ الْفَلَاسِيفَةُ مِثْلَ الْفَارَابِيِّ وَابْنِ سِينَا وَغَيْرِهِمَا وَهُوَ قَوْلٌ كُلِّ حَادِقٍ وَقَاضِلٍ مِنَ الْمُتَكَلِّمِينَ فِي الْقَدْرِ الَّذِي يُخَالِفُ فِيهِ أَهْلُ الْحَدِيثِ. فَالْفَارَابِيُّ يَقُولُ: إِنَّ خَاصَّةَ النَّبُوَّةِ جَوْدُهُ تَخْيِيلُ الْأُمُورِ الْمَقْصُولَةِ فِي الصُّورِ الْمَحْسُوسَةِ أَوْ تَحْوِ هَذِهِ الْعِبَارَةِ. وَابْنُ سِينَا يُذَكِّرُ هَذَا الْمَعْنَى فِي مَوَاضِعَ وَيَقُولُ: مَا كَانَ يُمَكِّنُ مُوسَى بْنُ عِمْرَانَ مَعَ أَوْلِيكَ الْعِبْرَانِيِّينَ وَلَا يُمَكِّنُ مُحَمَّدًا مَعَ أَوْلِيكَ الْعَرَبِ الْجُفَاءَةِ أَنْ يُبَيِّنَا لَهُمُ الْحَقَائِقَ عَلَى مَا هِيَ عَلَيْهِ فَإِنَّهُمْ كَانُوا يَعْجُزُونَ عَنْ فَهْمِ ذَلِكَ وَإِنْ فَهِمُوهُ عَلَى مَا هُوَ عَلَيْهِ انْحَلَّتْ عِزَمَاتُهُمْ عَنْ اتِّبَاعِهِ لِأَنَّهُمْ لَا يَرَوْنَ فِيهِ مِنَ الْعِلْمِ مَا يَقْتَضِي الْعَمَلَ.

It is well-known that this is the position of astute Philosophers (ḥudūdāq al-falāsifah) such as al-Fārābī, Ibn Sīnā, and others. It is also the view of every astute and eminent speculative theologian (mutakallim) regarding the matter of predestination (al-qadar), wherein they diverge from the People of Ḥadīth (Ahl al-Ḥadīth). Al-Fārābī, for instance, states: 'The unique characteristic of prophethood is the excellence of imaginative representation (takhyīl) of intelligible matters in sensory forms,' or words to that effect. Ibn Sīnā mentions this concept in several places, saying: 'It was not possible for Mūsā ibn 'Imrān (Moses) with those Hebrews, nor for Muḥammad (peace be upon him) with those unrefined Arabs, to explain the realities to them as they truly are. For they would have been incapable of understanding them, and even if they had understood them as they are, their resolve to follow would have dissolved, because they would not perceive in such knowledge that which necessitates action.'

وَهَذَا الْمَعْنَى يُوجَدُ فِي كَلَامِ أَبِي حَامِدٍ الْعَزَلِيِّ وَأَمَّنَالِهِ وَمَنْ بَعْدَهُ: طَائِفَةٌ مِنْهُ فِي الْإِحْيَاءِ وَغَيْرِ الْإِحْيَاءِ وَكَذَلِكَ فِي كَلَامِ الرَّازِيِّ. وَأَمَّا الْإِتِّحَادِيَّةُ وَنَحْوُهَا مِنَ الْمُتَكَلِّمِينَ: فَعَلَيْهِمْ مَدَارُهُمْ وَمَبْنَى كَلَامِ الْبَاطِنِيَّةِ وَالْقَرَامِطَةِ عَلَيْهِ لَكِنْ هُوَ لَا يُنْكَرُونَ ظَوَاهِرَ الْأُمُورِ الْعَمَلِيَّةِ وَالْعِلْمِيَّةِ جَمِيعًا وَأَمَّا غَيْرُ هَؤُلَاءِ فَلَا يُنْكَرُونَ الْعَمَلِيَّاتِ الظَّاهِرَةَ الْمُتَوَاتِرَةَ لَكِنْ قَدْ يَجْعَلُونَهَا لِعُمُومِ النَّاسِ لَا لِخُصُوصِهِمْ كَمَا يَقُولُونَ مِثْلَ ذَلِكَ فِي الْأُمُورِ الْخَبَرِيَّةِ.

This concept is also found in the writings of Abū Ḥamid al-Ghazālī and his likes, and those who came after him—a portion of it in his Iḥyā' 'Ulūm al-Dīn (Revival of the Religious Sciences) and elsewhere—as well as in the works of al-Rāzī. As for the proponents of union with God (al-Ittiḥādiyyah) and similar speculative theologians, this forms their central tenet. The discourse of the Esotericists (al-Bāṭiniyyah) and the Qarmatians (al-

Qarāmiṭah) is built upon it. However, these latter groups deny the exoteric aspects of both practical and doctrinal matters entirely. Others, in contrast, do not deny the manifest, widely transmitted practical duties, but they may designate them for the general populace, not for their elite, just as they assert regarding informative matters.

وَمَدَارُ كَلَامِهِمْ: عَلَى أَنَّ الرِّسَالَةَ مَتَّصِنَةٌ لِمَصْلَحَةِ الْعُمُومِ عِلْمًا وَعَمَلًا. وَأَمَّا الْخَاصَّةُ فَلَا. وَعَلَى هَذَا يَدُورُ كَلَامُ أَصْحَابِ رَسَائِلِ إِخْوَانِ الصَّافَا وَسَائِرِ فَضَلَاءِ الْمُتَقَلِّبَةِ.

The core of their argument revolves around the idea that the Prophetic Message (al-Risālah) contains benefits for the general populace in terms of both knowledge and practice, but not for the elite (al-khāṣṣah). The discourse of the authors of the Rasā'il Ikhwān al-Ṣafā (Epistles of the Brethren of Purity) and other eminent philosophizers (al-mutafalsifah) also centers on this premise.

ثُمَّ مِنْهُمْ مَنْ يُوجِبُ اتِّبَاعَ الْأُمُورِ الْعَمَلِيَّةِ مِنَ الْأُمُورِ السَّرْعِيَّةِ وَهَؤُلَاءِ كَثِيرُونَ فِي مُتَقَلِّبَتِهِمْ وَمَتَّصِفَتِهِمْ وَعُقَلَاءِ فَلَايَسَفَتِهِمْ. وَإِلَى هُنَا كَانَ يَنْتَهِي عِلْمُ ابْنِ سِينَا إِذْ تَابَ وَالتَزَمَ الْقِيَامَ بِالْوَاجِبَاتِ النَّامُوسِيَّةِ. فَإِنَّ قَدَمَاءَ الْفَلَاسِفَةِ كَانُوا يُوجِبُونَ اتِّبَاعَ النَّوَامِيسِ الَّتِي وَصَّعَهَا أَكْبَرُ حُكَمَاءِ الْبِلَادِ فَلَا أَنْ يُوجِبُوا اتِّبَاعَ نَوَامِيسِ الرُّسُلِ أُولَى. فَإِنَّهُمْ—كَمَا قَالَ ابْنُ سِينَا اتَّفَقَ فَلَاسِفَةُ الْعَالَمِ عَلَى أَنَّهُ لَمْ يَتَرَعَّ الْعَالَمُ نَامُوسٌ أَفْضَلُ مِنْ هَذَا النَّامُوسِ الْمُحْمَدِيِّ.

Furthermore, some among them mandate adherence to the practical aspects of the Sharī'ah (Islamic Law). These are numerous among their juristically-inclined thinkers (mutafaqqihah), their Sufis (mutaṣawwifah), and their rational philosophers. It was to this extent that Ibn Sīnā's understanding reached when he reportedly repented and committed himself to fulfilling the obligations of the divine code (al-wājibāt al-nāmūsiyyah). Indeed, ancient philosophers mandated adherence to the laws (nawāmīs, sing. nāmūs: divine or societal code) established by the great sages of their lands; therefore, it is even more incumbent upon them to mandate adherence to the laws of the Messengers. For, as Ibn Sīnā stated: 'The philosophers of the world are in agreement that no law (nāmūs) has ever impacted the world that is more excellent than this Muḥammadan law.'

وَكُلُّ عُقَلَاءِ الْفَلَاسِفَةِ مُتَّفِقُونَ عَلَى أَنَّهُ أَكْمَلُ وَأَفْضَلُ النَّوْعِ الْبَشَرِيِّ وَأَنَّ جِنْسَ الرُّسُلِ أَفْضَلُ مِنْ جِنْسِ الْفَلَاسِفَةِ الْمَشَاهِيرِ ثُمَّ قَدْ يَزْعُمُونَ أَنَّ الرُّسُلَ وَالْأَنْبِيَاءَ حُكَمَاءَ كِبَارٍ وَأَنَّ الْفَلَاسِفَةَ الْحُكَمَاءَ أَنْبِيَاءَ صِغَارٍ وَقَدْ يَجْعَلُونَهُمْ صَنَفَيْنِ. وَلَيْسَ هَذَا مَوْضِعَ شَرْحٍ ذَلِكَ. فَقَدْ تَكَلَّمْنَا عَلَيْهِ فِي غَيْرِ هَذَا الْمَوْضِعِ.

All rational philosophers concur that he [Prophet Muḥammad (peace be upon him)] is the most perfect and most excellent of humankind, and that the category of Messengers is superior to the category of renowned philosophers. Then, they might claim that Messengers and Prophets are great sages, and that philosopher-sages are minor prophets, or they may categorize them as two distinct groups. This is not the place to elaborate on that, as we have discussed it elsewhere.

وَأَمَّا الْغَرَضُ: أَنَّ هَؤُلَاءِ الْأَسَاطِينِ مِنَ الْفَلَاسِفَةِ وَالْمُتَكَلِّمِينَ غَايَةً مَا يَقُولُونَ: هَذَا الْقَوْلُ وَنَحْنُ ذَكَرْنَا الْأَمْرَ عَلَى وَجْهِ التَّنْقِيسِ الْعَقْلِيِّ الْخَاصِرِ لِئَلَّا يَخْرُجَ عَنْهُ قِسْمٌ لِيَتَبَيَّنَ أَنَّ الْمُخَالَفَ لِعُلَمَاءِ الْحَدِيثِ عِلْمًا وَعَمَلًا: إِمَّا جَاهِلٌ وَإِمَّا مُنَافِقٌ وَالْمُنَافِقُ جَاهِلٌ وَزِيَادَةٌ كَمَا سَبَقَتْهُ إِنْ شَاءَ اللَّهُ. وَالْجَاهِلُ هُنَا فِيهِ شُعْبَةٌ نِفَاقٍ وَإِنْ كَانَ لَا يَعْلَمُ بِهَا فَالْمُنْكَرُ لِذَلِكَ جَاهِلٌ مُنَافِقٌ.

The purpose here is merely to show that these leading figures (asāṭīn) among the Philosophers and speculative theologians, this is the utmost of what they assert. We have presented the matter through an exhaustive logical division (al-taqṣīm al-aqlī al-ḥāṣir) so that no category remains unaddressed, in order to make it clear that whoever opposes the scholars of Ḥadīth in knowledge and practice is either ignorant (jāhil) or a hypocrite

(munāfiq). And the hypocrite is ignorant and something more, as we shall explain, if Allah wills. The ignorant person in this context possesses a branch of hypocrisy, even if unaware of it. Thus, one who denies this is an ignorant hypocrite.

فَقُلْنَا: إِنَّ مَنْ زَعَمَ أَنَّهُ وَكِيلٌ طَائِفَتِهِ أَعْلَمَ مِنَ الرُّسُلِ بِالْحَقَائِقِ وَأَحْسَنَ بَيَانًا لَهَا: فَهَذَا زَنْدِيقٌ مُنَافِقٌ إِذَا أَظْهَرَ الْإِيمَانَ بِهِمْ بِاتِّفَاقِ الْمُؤْمِنِينَ. وَسَجَّيْءٌ الْكَلَامِ مَعَهُ. وَإِنْ قَالَ: إِنَّ الرُّسُلَ كَانُوا أَعْظَمَ عِلْمًا وَبَيَانًا لَكِنَّ هَذِهِ الْحَقَائِقَ لَا يُمَكِّنُ عِلْمُهَا أَوْ لَا يُمَكِّنُ بَيَانُهَا مُطْلَقًا أَوْ يُمَكِّنُ الْأَمْرَانَ لِلْخَاصَّةِ. قُلْنَا: فَحِينَئِذٍ لَا يُمَكِّنُكُمْ أَنْتُمْ مَا عَجَزَتْ عَنْهُ الرُّسُلُ مِنَ الْعِلْمِ وَالْبَيَانِ. إِنْ قُلْتُمْ: لَا يُمَكِّنُ عِلْمُهَا. قُلْنَا: فَأَنْتُمْ وَأَكَابِرُكُمْ لَا يُمَكِّنُكُمْ عِلْمُهَا بِطَرِيقِ الْأُولَى. وَإِنْ قُلْتُمْ: لَا يُمَكِّنُهُمْ بَيَانُهَا. قُلْنَا: فَأَنْتُمْ وَأَكَابِرُكُمْ لَا يُمَكِّنُكُمْ بَيَانُهَا. وَإِنْ قُلْتُمْ: يُمَكِّنُ ذَلِكَ لِلْخَاصَّةِ دُونَ الْعَامَّةِ. قُلْنَا: فَيُمَكِّنُ ذَلِكَ مِنَ الرُّسُلِ لِلْخَاصَّةِ دُونَ الْعَامَّةِ.

Thus, we have stated: whoever claims that he and the leading figures of his faction are more knowledgeable of the realities than the Messengers and better expositors of them, such a person is a heretical hypocrite (zindīq munāfiq) if he feigns belief in them, by the consensus of the believers. Discussion with him will follow. And if he says: The Messengers possessed greater knowledge and expository ability, but these realities either cannot be known, or cannot be explained at all, or both knowing and explaining them are possible only for the elite. We respond: In that case, you yourselves cannot achieve in knowledge and exposition what the Messengers were incapable of. If you claim these realities cannot be known, we say: Then you and your leading figures, a fortiori, cannot know them. If you claim the Messengers could not explain them, we say: Then you and your leading figures cannot explain them. And if you claim this is possible for the elite but not for the general populace, we say: Then it must also be possible for the Messengers to convey this to the elite, excluding the general populace.

فَإِنْ ادَّعَا أَنَّهُ لَمْ يَكُنْ فِي خَاصَّةِ أَصْحَابِ الرُّسُلِ مَنْ يُمَكِّنُهُمْ فَهَمُ ذَلِكَ: جَعَلُوا السَّابِقِينَ الْأَوَّلِينَ دُونَ الْمُتَأَخِّرِينَ فِي الْعِلْمِ وَالْإِيمَانِ. وَهَذَا مِنْ مَقَالَاتِ الزَّنَادِقَةِ؛ لِأَنَّهُ قَدْ جَعَلَ بَعْضُ الْأُمَمِ الْأَوَائِلَ مِنَ الْيُونَانِ وَالْهِنْدِ وَنَحْوِهِمْ أَكْمَلَ عَقْلًا وَتَحْقِيقًا لِلْأُمُورِ الْإِلَهِيَّةِ وَاللِّعْبَادِيَّةِ مِنْ هَذِهِ الْأُمَّةِ. فَهَذَا مِنْ مَقَالَاتِ الْمُنَافِقِينَ الزَّنَادِقَةِ؛ إِذِ الْمُسْلِمُونَ مُتَّفِقُونَ عَلَى أَنَّ هَذِهِ الْأُمَّةَ خَيْرُ الْأُمَمِ وَأَكْمَلُهَا وَأَنَّ أَكْمَلَ هَذِهِ الْأُمَّةِ وَأَفْضَلُهَا هُمْ سَابِقُوهَا.

If they then claim that among the elite companions of the Messengers there was none capable of understanding such matters, they effectively render the First and Foremost (al-Sābiqūn al-Awwalīn, i.e., the early Companions) inferior to later generations in knowledge and faith. This is one of the assertions of heretics (zanādiqah), because it implies that some earlier nations—such as the Greeks, Indians, and their like—were more perfect in intellect and in the realization of divine and devotional matters than this Ummah (Muslim nation). This, then, is an assertion of heretical hypocrites, for Muslims are unanimous that this Ummah is the best and most perfect of nations, and that the most perfect and excellent members of this Ummah are its earliest ones.

وَإِذَا سَلِمَ ذَلِكَ فَأَعْلَمَ النَّاسُ بِالسَّابِقِينَ وَأَتَّبَعَهُمْ لَهُمْ: هُمْ أَهْلُ الْحَدِيثِ وَأَهْلُ السُّنَّةِ. وَلِهَذَا قَالَ الْإِمَامُ أَحْمَدُ فِي رِسَالَةِ عَبْدِوسِ بْنِ مَالِكٍ: أَصُولُ السُّنَّةِ عِنْدَنَا: التَّسَكُّ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَالْإِقْتِدَاءُ بِهِمْ وَتَرْكُ الْبِدْعِ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ. وَالسُّنَّةُ عِنْدَنَا: آثَارُ رَسُولِ اللَّهِ ﷺ وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَهِيَ دَلَالِيلُ الْقُرْآنِ أَيْ دَلَالَاتٌ عَلَى مَعْنَاهَا.

If this premise is accepted, then the most knowledgeable people concerning the Sābiqūn and the most ardent followers of their way are the People of Ḥadīth and the People of the Sunnah (Ahl al-Ḥadīth wa Ahl al-Sunnah). This is why Imām Aḥmad stated in his letter to ‘Abdūs ibn Mālik: ‘The foundations of the Sunnah (uṣūl al-sunnah) according to us are: Adherence to what the Companions of the Messenger of Allah (peace be upon him) were upon, emulating them, abandoning innovations (bidā’), and every innovation is misguidance. And the Sunnah, according to us, comprises the traditions (āthār) of the

Messenger of Allah (peace be upon him).¹ The Sunnah explains the Qur'ān and provides its indications (dalā'il), that is, guidance to its meaning.

وَلِهَذَا ذَكَرَ الْعُلَمَاءُ: أَنَّ الرَّفْضَ أَسَاسُ الرَّذْفَةِ وَأَنَّ أَوَّلَ مَنْ ابْتَدَعَ الرَّفْضَ إِنَّمَا كَانَ مُنَافِقًا زُنْدِيقًا وَهُوَ عَبْدُ اللَّهِ بْنُ سَيِّ قَابَةَ إِذَا قَدَحَ فِي السَّابِقِينَ الْأَوَّلِينَ فَقَدْ قَدَحَ فِي نَقْلِ الرَّسَالَةِ أَوْ فِي فَهْمِهَا أَوْ فِي اتِّبَاعِهَا. فَالِرَّافِضَةُ تَقْدَحُ تَارَةً فِي عِلْمِهِمْ بِهَا وَتَارَةً فِي اتِّبَاعِهِمْ لَهَا—وَتُحِيلُ ذَلِكَ عَلَى أَهْلِ الثَّبِيتِ وَعَلَى الْمُعْصُومِ الَّذِي لَيْسَ لَهُ وُجُودٌ فِي الْوُجُودِ.

For this reason, the scholars have mentioned that al-Rafḍ (Rejectionism, a term often used to refer to certain Shi'a doctrines, particularly their rejection of the legitimacy of the first three Caliphs) is the foundation of zandaqah (heresy), and that the first to innovate Rafḍ was a hypocritical heretic (munāfiq zindīq), namely 'Abd Allāh ibn Saba'. For if one impugns the Sābiqūn al-Awwalīn, one has thereby impugned either the transmission of the Prophetic Message, or its understanding, or adherence to it. The Rāfiḍah sometimes impugn their (the Companions') knowledge of it, and at other times their adherence to it, referring such matters instead to the Ahl al-Bayt (the Prophet's household) and to an infallible guide (al-Ma'ṣūm) who has no actual existence in reality.

وَالرَّذَائِفَةُ مِنَ الْفَلَاسِفَةِ وَالنُّصَيْرِيَّةِ وَغَيْرِهِمْ: يَقْدَحُونَ تَارَةً فِي النَّقْلِ: وَهُوَ قَوْلُ جِهَالِهِمْ. وَتَارَةً يَقْدَحُونَ فِي فَهْمِ الرَّسَالَةِ: وَهُوَ قَوْلُ خَدَائِقِهِمْ كَمَا يَذْهَبُ إِلَيْهِ أَكَابِرُ الْفَلَاسِفَةِ وَالْإِتِّحَادِيَّةِ وَنَحْوِهِمْ.

The heretics (zanādiqah) among the Philosophers, the Nuṣayriyyah (Alawites), and others like them, sometimes impugn the transmission (naql) itself—this being the assertion of their ignorant ones. At other times, they impugn the understanding of the Prophetic Message—this being the assertion of their astute ones, as is the view adopted by leading Philosophers, the Ittiḥādiyyah, and their ilk.

حَتَّى كَانَ التَّلِمْسَانِي مَرَّةً مَرِيضًا فَدَخَلَ عَلَيْهِ شَخْصٌ وَمَعَهُ بَعْضُ طَلِبَةِ الْحَدِيثِ فَأَخَذَ يَتَكَلَّمُ عَلَى قَاعِدَتِهِ فِي الْفِكْرِ: أَنَّهُ جَبَابٌ وَأَنَّ الْأُمَرَ مَدَارُهُ عَلَى الْكُشْفِ وَغَرَضُهُ كُشْفُ الْوُجُودِ الْمُطْلَقِ فَقَالَ ذَلِكَ الطَّالِبُ: فَمَا مَعْنَى قَوْلِ أُمِّ الدَّرْدَاءِ: أَفْضَلُ عَمَلٍ أَبِي الدَّرْدَاءِ: التَّفَكُّرُ؟ فَيَتَبَرَّمُ بِدُخُولِ مِثْلٍ هَذَا عَلَيْهِ وَقَالَ لِلَّذِي جَاءَ بِهِ: كَيْفَ يَدْخُلُ عَلَيَّ مِثْلُ هَذَا؟ ثُمَّ قَالَ: أَتَذَرِي يَا بَنِيَّ مَا مِثْلُ أَبِي الدَّرْدَاءِ وَأَمْتَالِهِ؟ مِثْلُهُمْ: مِثْلُ أَقْوَامٍ سَمِعُوا كَلَامًا وَحَفِظُوهُ لَنَا حَتَّى نَكُونَ نَحْنُ الَّذِينَ نَفْهَمُهُ وَنَعْرِفُ مَرَادَ صَاحِبِهِ وَمِثْلُ بَرِيدٍ حَمَلَ كِتَابًا مِنَ السُّلْطَانِ إِلَى نَائِبِهِ أَوْ نَحْوَ ذَلِكَ؛ فَقَدْ طَالَ عَهْدِي بِالْحِكَايَةِ حَدَّثَنِي بِهَا الَّذِي دَخَلَ عَلَيْهِ وَهُوَ يَفْهَمُ مَا يَقُولُ فِي هَذَا. وَكَانَ لَهُ فِي هَذِهِ الْقُنُونِ جَوْلَانٌ كَثِيرٌ.

It is even narrated that al-Tilimsānī was once ill when a person visited him, accompanied by a student of Ḥadīth. Al-Tilimsānī began to expound upon his principle regarding reflective thought (fikr): that it is a veil, and that the true matter revolves around mystical unveiling (kashf), the aim of which is the unveiling of Absolute Existence (al-wujūd al-muṭlaq). The student then asked, 'What then is the meaning of Umm al-Dardā's statement: 'The best deed of Abū al-Dardā' was contemplation (tafakkur)'?' Al-Tilimsānī became annoyed at such a person being brought to him and said to the one who brought him, 'How can such a person be admitted to my presence?' Then he said, 'Do you know, my son, the likeness of Abū al-Dardā' and his peers? Their likeness is that of people who heard words and memorized them for us, so that we are the ones who understand them and discern their author's intent. They are like a courier who carried a letter from the Sultan to his deputy,² or words to that effect. My recollection of this anecdote is from long ago; it was related to me by the one who visited him, a trustworthy individual who understands what he conveys in this regard, and who himself had considerable engagement in these fields of knowledge.

وَكَذَلِكَ ابْنُ سَيْنَا وَعَبْرُهُ: يَذْكُرُ مِنَ التَّنَقُّصِ بِالصَّحَابَةِ مَا وَرِثَهُ مِنْ أَبِيهِ وَشَيْعَتِهِ الْقَرَامِطَةِ: حَتَّى تَجِدَهُمْ إِذَا ذَكَرُوا فِي آخِرِ الْفَلَسَفَةِ حَاجَةَ النَّوْعِ الْإِنْسَانِيِّ إِلَى الْإِمَامَةِ عَرَضُوا بِقَوْلِ الرَّافِضَةِ الضَّلَالِ لَكِنَّ أُولَئِكَ يُصَرِّحُونَ مِنَ السَّبِّ بِأَكْثَرِ

مِمَّا يُصَرِّحُ بِهِ هَؤُلَاءِ.

Similarly, Ibn Sīnā and others express disparagement of the Companions (al-Ṣaḥābah), a tendency he inherited from his father and his Qarmaṭian Shi'a associates. You will even find that when they discuss, at the culmination of their philosophical arguments, humanity's need for Imamate (leadership), they allude to the assertions of the misguided Rāfiḍah. However, the Rāfiḍah are more explicit in their revilement than these individuals.

وَلِهَذَا تَجِدُ بَيْنَ الرَّافِضَةِ وَالْقَرَامِطَةِ وَالْإِتِّحَادِيَةِ اقْتِرَانًا وَاشْتِبَاهًا. يَجْمَعُهُمْ أَمْرٌ. مِنْهَا: الطَّعْنُ فِي خِيَارِ هَذِهِ الْأُمَّةِ وَفِيهَا عَلَيْهِ أَهْلُ الشُّنَّةِ وَالْجَمَاعَةِ وَفِيهَا اسْتَقَرَّ مِنْ أَصُولِ الْمِلَّةِ وَقَوَاعِدِ الدِّينِ وَبَدَعُونَ بَاطِنًا امْتَأَزُوا بِهِ وَاخْتَصُّوا بِهِ عَنَّنْ سِوَاهُمْ ثُمَّ هُمْ مَعَ ذَلِكَ مِتْلَاعُونَ مُتَبَاغِضُونَ مُخْتَلِفُونَ كَمَا رَأَيْتُ وَسَمِعْتُ مِنْ ذَلِكَ مَا لَا يُحْصَى كَمَا قَالَ اللَّهُ عَنِ النَّصَارَى: (وَمِنَ الَّذِينَ قَالُوا إِنَّا نَحَارِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَعَزَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ) وَقَالَ عَنِ الْيَهُودِ: (وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ).

This is why you find a connection and resemblance between the Rāfiḍah, the Qarāmiṭah, and the Ittiḥādiyyah. Several matters unite them, among which are: impugning the best of this Ummah, that which Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community) adhere to, and the established foundations of the faith (uṣūl al-millah) and principles of the religion (qawā'id al-dīn). They claim an esoteric dimension (bāṭin) by which they are distinguished and specialized, setting them apart from others. Yet, despite this, they are mutually condemnatory, filled with mutual hatred, and deeply divided, as I have seen and heard of such instances countless times. This is as Allah said concerning the Christians: {And from those who said, 'We are Christians,' We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection} [Al-Mā'idah: 14]. And He said concerning the Jews: {And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it} [Al-Mā'idah: 64].

وَكَذَلِكَ الْمُتَكَلِّمُونَ الْمَخْلُطُونَ الَّذِينَ يَكُونُونَ تَارَةً مَعَ الْمُسْلِمِينَ—وَإِنْ كَانُوا مُبْتَدِعِينَ—وَتَارَةً مَعَ الْفَلَاسِفَةِ الصَّابِيِّينَ. وَتَارَةً مَعَ الْكُفَّارِ الْمُسْرِكِينَ. وَتَارَةً يَقَابِلُونَ بَيْنَ الطَّوَائِفِ وَيَنْتَظِرُونَ لِمَنْ تَكُونُ الدَّائِرَةُ. وَتَارَةً يَتَحَيَّرُونَ بَيْنَ الطَّوَائِفِ. وَهَذِهِ الطَّائِفَةُ الْأَجْبَرَةُ قَدْ كَثُرَتْ فِي كَثِيرٍ مِمَّنْ انْتَسَبَ إِلَى الْإِسْلَامِ مِنَ الْعُلَمَاءِ وَالْأَمْزَاءِ وَغَيْرِهِمْ لَا سِيمًا لَمَّا ظَهَرَ الْمُسْرِكُونَ مِنَ التُّرْكِ عَلَى أَرْضِ الْإِسْلَامِ بِالْمُسْرِقِ فِي أَثْنَاءِ الْمِائَةِ السَّابِعَةِ.

The same applies to the eclectic speculative theologians (al-mutakallimūn al-mukhlitūn), who are at times with the Muslims—even if they are innovators (mubtadi'īn)—at other times with the Sabian Philosophers (al-falāsifah al-ṣābi'īn, often referring to those influenced by Hellenistic or pagan thought), and at yet other times with the polytheistic disbelievers (al-kuffār al-mushrikīn). Sometimes they pit various factions against one another, waiting to see which side will prevail. And at other times, they find themselves bewildered amidst these factions. This last group—the bewildered—has become numerous among many who affiliate themselves with Islam, including scholars, rulers, and others, especially after the polytheistic Turks (referring to the Mongol invasions) emerged in the eastern lands of Islam during the seventh century Hijrī.

وَكَانَ كَثِيرٌ مِمَّنْ يَنْتَسِبُ إِلَى الْإِسْلَامِ فِيهِ مِنَ النَّفَاقِ وَالرَّدَّةِ مَا أَوْجَبَ تَسْلِيطَ الْمُسْرِكِينَ وَأَهْلَ الْكِتَابِ عَلَى بِلَادِ الْمُسْلِمِينَ. فَتَجِدُ أبا عَبْدِ اللَّهِ الرَّازِيَّ يَطْعَنُ فِي دَلَالَةِ الْأَرْدَةِ اللَّفْظِيَّةِ عَلَى الْيَقِينِ وَفِي إِفَادَةِ الْأَخْبَارِ لِلْعِلْمِ. وَهَذَانِ هُمَا مُقَدِّمَتَا الرَّدْفَةِ كَمَا قَدَّمْنَاهُ. ثُمَّ يَتَمَدَّدُ فِيمَا أَقْرَبَهُ مِنْ أُمُورِ الْإِسْلَامِ عَلَى مَا عِلْمٌ بِالِاضْطِرَارِّ مِنْ دِينِ الْإِسْلَامِ مِثْلُ الْعِبَادَاتِ وَالْمَحْرَمَاتِ الظَّاهِرَةِ وَكَذَلِكَ الْإِفْرَارُ بِمَعَادِ الْأَجْسَادِ—بَعْدَ الْإِظْلَاعِ عَلَى التَّفَاسِيرِ وَالْأَحَادِيثِ—يَجْعَلُ

الْعِلْمَ بِذَلِكَ مُسْتَفَادًا مِنْ أُمُورٍ كَثِيرَةٍ؛ فَلَا يُعْطَلُ تَعْطِيلُ الْفَلَاسِفَةِ؛ الصَّابِتِينَ وَلَا يُقَرَّرُ إِقْرَارُ الْخُنَفَاءِ الْعُلَمَاءِ الْمُؤْمِنِينَ.

Many of those who affiliated themselves with Islam harbored such hypocrisy (nifāq) and apostasy (riddah) as to cause the domination of polytheists and the People of the Book over the lands of the Muslims. Thus, you find Abū 'Abd Allāh al-Rāzī impugning the capacity of textual evidences (al-adillah al-lafziyyah) to yield certainty (yaqīn) and the ability of transmitted reports (akhbār) to impart knowledge ('ilm). These two are the premises of zandaqah, as we have previously mentioned. Then, in the matters of Islam that he does affirm, he relies on what is known by necessity from the religion of Islam, such as manifest acts of worship and prohibitions. Likewise, his affirmation of the resurrection of bodies—after having consulted Qur'anic commentaries (tafāsīr) and Ḥadīths—is based on deriving knowledge from numerous sources. Consequently, he neither denies matters in the manner of the Sabian Philosophers nor affirms them with the conviction of the believing, monotheistic scholars (al-ḥunafā' al-'ulamā' al-mu'minīn).

وَكَذَلِكَ الصَّحَابَةُ وَإِنْ كَانَ يَقُولُ بَعْدَ التَّوَهُّمِ فِيمَا نَقَلُوهُ وَبِعِلْمِهِمْ فِي الْجُمْلَةِ لَكِنْ يَزْعُمُ فِي مَوَاضِعَ: أَنَّهُمْ لَمْ يَعْلَمُوا شُبُهَاتِ الْفَلَاسِفَةِ وَمَا خَاصًا فِيهِ إِذْ لَمْ يَجِدْ مَأْثُورًا عَنْهُمْ التَّكَلُّمَ بِلُغَةِ الْفَلَاسِفَةِ وَيَجْعَلُ هَذَا حُجَّةً لَهُ فِي الرَّدِّ عَلَى مَنْ زَعَمَ... (١)

Similarly, concerning the Companions (al-Ṣaḥābah), although he [al-Rāzī] affirms their integrity ('adālah) in what they transmitted and their general knowledge, he claims in various places that they were unaware of the specious arguments (shubuhāt) of the Philosophers and did not delve into such matters, as he found no transmitted reports of them speaking in the terminology of the Philosophers. He uses this as a proof for himself in refuting those who claimed...¹

وَكَذَلِكَ هَذِهِ الْمَقَالَاتُ لَا تَجِدُهَا إِلَّا عِنْدَ أَجْهَلِ الْمُتَكَلِّمِينَ فِي الْعِلْمِ وَأَظْلَمِهِمْ مِنْ هَؤُلَاءِ الْمُتَكَلِّمَةِ وَالتَّفَلْسُفَةِ وَالْمَتَشَبِّهَةِ وَالْإِتِّحَادِيَةِ فِي الصَّحَابَةِ مِثْلَ قَوْلِ كَثِيرٍ مِنَ الْعُلَمَاءِ وَالْمُتَأَمِّرَةِ: أَنَا أَشَجَعُ مِنْهُمْ وَإِنَّهُمْ لَمْ يَقَاتِلُوا مِثْلَ الْعَدُوِّ الَّذِي قَاتَلْنَاهُ وَلَا بَاشَرُوا الْحُرُوبَ مُبَاشَرَتَنَا وَلَا سَاسُوا سِيَاسَتَنَا وَهَذَا لَا تَجِدُهُ إِلَّا فِي أَجْهَلِ الْمُلُوكِ وَأَظْلَمِهِمْ.

Likewise, such assertions regarding the Companions are found only among the most ignorant in knowledge and the most unjust among these speculative theologians (al-mutakallimah), philosophizers (al-mutafalsifah), Shi'a sympathizers (al-mutashayy'ah), and Ittiḥādiyyah. This is comparable to the statement made by many scholars and commanders: 'I am braver than them (the Companions); they did not fight an enemy like the one we fought, nor did they engage in wars as we have, nor did they govern with the political acumen we possess.' Such claims are found only among the most ignorant and unjust of rulers.

فَإِنَّهُ إِنْ أَرَادَ أَنَّ نَفْسَ الظَّاهِرِ وَمَا يَتَوَصَّلُونَ بِهِ إِلَى بَيَانِ مُرَادِهِمْ مِنَ الْمَعْنَى لَمْ يَعْلَمُوهُ: فَهَذَا لَا يَصْرُحُهُمْ؛ إِذْ الْعِلْمُ بِلُغَاتِ الْأُمَمِ لَيْسَ مِمَّا يَجِبُ عَلَى الرُّسُلِ وَأَصْحَابِهِمْ بَلْ يَجِبُ مِنْهُ مَا لَا يَنْبَغُ التَّبْلِيغُ إِلَّا بِهِ؛ فَالْمُتَوَسِّطُونَ بَيْنَهُمْ مِنَ التَّرَاجِمَةِ يَعْلَمُونَ نَقْطَ كُلِّ مِنْهُمَا وَمَعْنَاهُ. فَإِنْ كَانَ الْمَعْنَيَانِ وَاحِدًا كَالشَّمْسِ وَالْقَمَرِ وَإِلَّا عَلِمُوا مَا بَيْنَ الْمَعْنَيَيْنِ مِنَ الْإِجْتِمَاعِ وَالِإِفْتِرَاقِ فَيَنْقَلُ لِكُلِّ مِنْهُمَا مُرَادٌ صَاحِبِهِ؛ كَمَا يَصُورُ الْمَعْنَايَ وَيَبَيِّنُ مَا بَيْنَ الْمَعْنَيَيْنِ مِنَ التَّمَثُّلِ وَالنَّشَاطِ بِهِ وَالْفَتَّارِ.

For if he means that they (the Companions) did not know the specific terminologies of other groups or the means by which those groups expressed their intended meanings, this does not detract from the Companions in any way. Knowledge of the languages of other nations is not obligatory upon the Messengers and their Companions, except for that portion which is indispensable for conveying the message. The intermediaries

¹ There is a blank space in the original manuscript at this point, equivalent to approximately three words.

between them, the translators (al-tarājimah), know the terminology and meaning of both sides. If the two meanings are identical, like 'sun' and 'moon', then the matter is clear. Otherwise, the translators discern the points of convergence and divergence between the two meanings and convey to each party the intended meaning of the other, just as one illustrates concepts and clarifies the similarities, resemblances, and approximations between different meanings.

فَالصَّحَابَةُ كَانُوا يَعْلَمُونَ مَا جَاءَ بِهِ الرَّسُولُ. وَفِيمَا جَاءَ بِهِ بَيَانُ الْحُجَّةِ عَلَى بُطْلَانِ كُفْرِ كُلِّ كَافِرٍ وَبَيَانُ ذَلِكَ بِقِيَاسِ صَحِيحٍ أَحَقُّ وَأَحْسَنُ بَيَانًا مِنْ مَقَابِيِسِ أُولَئِكَ الْكُفَّارِ؛ كَمَا قَالَ تَعَالَى: (وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا) أَخْبَرَ سُبْحَانَهُ أَنَّ الْكُفَّارَ لَا يَأْتُونَهُ بِقِيَاسٍ عَقْلِيٍّ لِبَاطِلِهِمْ إِلَّا جَاءَهُ اللَّهُ بِالْحَقِّ وَجَاءَهُ مِنَ النَّبِيِّانِ وَالذَّلِيلِ وَضَرْبِ الْأَمْثَلِ بِمَا هُوَ أَحْسَنُ تَفْسِيرًا وَكُشْفًا وَإِيضًا حَالًا لِلْحَقِّ مِنْ قِيَاسِهِمْ.

The Companions knew what the Messenger (peace be upon him) brought. And within what he brought was the clear exposition of the decisive proof (hujjah) against the falsehood of every disbeliever's disbelief. This exposition, through sound analogy (qiyās ṣaḥīḥ), is more rightfully established and a more excellent explanation than the analogies of those disbelievers. As Allah the Exalted said: {And they do not come to you with an argument except that We bring you the truth and the best explanation [Al-Furqān: 33]}. He, Glorified is He, informed that the disbelievers do not bring to him [the Prophet (peace be upon him)] any rational analogy for their falsehood except that Allah brings him the truth, and brings him such exposition, evidence, and illustrative examples as constitute a better interpretation, revelation, and clarification of the truth than their analogy.

وَجَمِيعٌ مَا تَقُولُهُ الصَّابِئَةُ وَالتَّفَلْسُفَةُ وَغَيْرُهُمْ مِنَ الْكُفَّارِ—مِنْ حُكْمٍ أَوْ ذَلِيلٍ—يَنْتَدِرُجُ فِيمَا عَلَيْهِ الصَّحَابَةُ. وَهَذِهِ الْآيَةُ ذَكَرَهَا اللَّهُ تَعَالَى بَعْدَ قَوْلِهِ: (وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا) (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا) فَبَيَّنَ أَنَّ مَنْ هَجَرَ الْقُرْآنَ فَهُوَ مِنْ أَعْدَاءِ الرَّسُولِ وَأَنَّ هَذِهِ الْعِدَاوَةُ أَمْرٌ لَا بُدَّ مِنْهُ وَلَا مَقَرَّ عَنْهُ إِلَّا تَرَى إِلَى قَوْلِهِ تَعَالَى (وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى بَدْيِهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا) (يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا) (لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا).

Everything asserted by the Sabians, the philosophizers, and other disbelievers—whether a ruling or an argument—is encompassed within what the Companions knew. Allah the Exalted mentioned this verse [Al-Furqān: 33] after His statement: {And the Messenger will say, 'O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned' [Al-Furqān: 30]}, and {And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a Guide and a Helper [Al-Furqān: 31]}. He thereby clarified that whoever abandons the Qur'ān is among the enemies of the Messenger, and that this enmity is an unavoidable and inescapable matter. Do you not see His statement, the Exalted: {And the Day the wrongdoer will bite on his hands, he will say, 'Oh, I wish I had taken with the Messenger a way! Oh, woe to me! I wish I had not taken that one as a friend! He led me astray from the Reminder after it had come to me. And ever is Satan, to man, a deserter' [Al-Furqān: 27-29]}.

وَاللَّهُ تَعَالَى قَدْ أَرْسَلَ نَبِيَّهُ مُحَمَّدًا ﷺ إِلَى جَمِيعِ الْعَالَمِينَ وَضَرَبَ الْأَمْثَالَ فِيمَا أَرْسَلَهُ بِهِ لِجَمِيعِهِمْ كَمَا قَالَ تَعَالَى: (وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ) فَأَخْبَرَ أَنَّهُ ضَرَبَ لِجَمِيعِ النَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ.

Allah the Exalted indeed sent His Prophet Muhammad (peace be upon him) to all the worlds and set forth parables for all of them in the message with which He sent him. As Allah the Exalted said: {And We have certainly presented for the people in this Qur'ān from every [kind of] example, that they might remember [Az-Zumar: 27]}. Thus, He informed that He has presented for all people in this Qur'ān every kind of example.

وَلَا رَيْبَ أَنَّ الْأَلْفَافَ فِي الْمُخَاطَبَاتِ تَكُونُ بِحَسَبِ الْحَاجَاتِ؛ كَالسَّلَاحِ فِي الْمُحَارِبَاتِ. فَإِذَا كَانَ عَدُوُّ الْمُسْلِمِينَ—

فِي تَحْصِينِهِمْ وَتَسْلُحِهِمْ—عَلَى صِفَةٍ غَيْرِ الصِّفَةِ الَّتِي كَانَتْ عَلَيْهَا فَارِسُ وَالرُّومُ: كَانَ جِهَادُهُمْ يَحَسِبُ مَا تَوَجَّهَ الشَّرِيعَةُ الَّتِي مَبْنَاهَا عَلَى تَحَرِّيِّ مَا هُوَ لِلَّهِ أَطْوَعُ وَلِلْعَبِيدِ أَنْفَعُ وَهُوَ الْأَصْلَحُ فِي الدُّنْيَا وَالْآخِرَةِ. وَقَدْ يَكُونُ الْخَبِيرُ بِحُرُوبِهِمْ أَقْدَرُ عَلَى حَرْبِهِمْ مِمَّنْ لَيْسَ كَذَلِكَ لَا لِفَضْلِ قُوَّتِهِ وَسَجَاعَتِهِ وَلَكِنْ لِمَجَانَسَتِهِ لَهُمْ كَمَا يَكُونُ الْأَعْجَمِيُّ الْمُنْتَسِبُ بِالْعَرَبِ—وَهُمْ خِيَارُ الْعَجَمِ—أَعْلَمُ بِمَخَاطِبَةِ قَوْمِهِ الْأَعَاجِمِ مِنَ الْعَرَبِيِّ وَكَذَا يَكُونُ الْعَرَبِيُّ الْمُنْتَسِبُ بِالْعَجَمِ—وَهُمْ أَدْنَى الْعَرَبِ—أَعْلَمُ بِمَخَاطِبَةِ الْعَرَبِ مِنَ الْعَجَمِيِّ. فَقَدْ جَاءَ فِي الْحَدِيثِ: (خِيَارُ عَجَمِكُمْ: الْمُنْتَسِبُونَ بِعَرَبِكُمْ. وَشَرَارُ عَرَبِكُمْ: الْمُنْتَسِبُونَ بِعَجَمِكُمْ). وَلِهَذَا لَمَّا حَاصَرَ النَّبِيُّ ﷺ الطَّائِفَ رَمَاهُمْ بِالْمُنْتَجِنِيِّ; وَقَاتَلَهُمْ قِتَالًا لَمْ يَقَاتِلْ غَيْرَهُمْ مِثْلَهُ فِي الْمُرَاحَةِ: كَيَوْمِ بَدْرٍ وَغَيْرِهِ وَكَذَلِكَ لَمَّا حُوصِرَ الْمُسْلِمُونَ عَامَ الْخَنْدَقِ اتَّخَذُوا مِنَ الْخَنْدَقِ مَا لَمْ يَخْتَأِجُوا إِلَيْهِ فِي غَيْرِ الْحَصَارِ. وَقِيلَ: إِنَّ سَلْمَانَ أَشَارَ عَلَيْهِمْ بِذَلِكَ فَسَلَّمُوا ذَلِكَ لَهُ لِأَنَّهُ طَرِيقٌ إِلَى فِعْلِ مَا أَمَرَ اللَّهُ بِهِ وَرَسُولُهُ.

Undoubtedly, words in discourse are chosen according to needs, just as weapons are chosen in warfare. Thus, if the Muslims' enemy—in their fortifications and armaments—is of a different nature than that of the Persians and the Romans, then the Muslims' jihād against them must be conducted according to what is mandated by the Sharī'ah (Islamic Law). The foundation of the Sharī'ah is to diligently seek what is most obedient to Allah, most beneficial for the servant, and what is most sound for this world and the Hereafter. One who is expert in the enemy's methods of warfare may be more capable of fighting them than one who is not, not due to superior strength or courage, but because of his familiarity and affinity with them. This is analogous to how a non-Arab ('Ajamī) who emulates the Arabs—and they (such non-Arabs) are the best of non-Arabs—is more knowledgeable in addressing his own non-Arab people than an Arab might be. Similarly, an Arab who emulates non-Arabs—and they (such Arabs) are the lowest of Arabs—may be more knowledgeable in addressing Arabs than a non-Arab might be. Indeed, it is reported in the Ḥadīth: {The best among your non-Arabs are those who emulate your Arabs, and the worst among your Arabs are those who emulate your non-Arabs}. For this reason, when the Prophet (peace be upon him) besieged Tā'if, he bombarded them with the manjanīq (mangonel, a type of catapult) and fought them in a manner of engagement unlike how he fought others in pitched battles, such as on the Day of Badr and other occasions. Likewise, when the Muslims were besieged during the Year of the Trench (Battle of Khandaq), they constructed a trench, a measure they did not need in situations other than a siege. It is said that Salmān al-Fārisī (may Allah be pleased with him) suggested this to them, and they accepted his counsel because it was a means to fulfill what Allah and His Messenger had commanded.

وَقَدْ قَرَرْنَا فِي قَاعِدَةِ السُّنَّةِ وَالْبِدْعَةِ: أَنَّ الْبِدْعَةَ فِي الدِّينِ هِيَ مَا لَمْ يَشْرَعْهُ اللَّهُ وَرَسُولُهُ وَهُوَ مَا لَمْ يَأْمُرْ بِهِ أَمْرٌ إِجْبَابٌ وَلَا اسْتِحْبَابٌ. فَأَمَّا مَا أَمَرَ بِهِ أَمْرٌ إِجْبَابٌ أَوْ اسْتِحْبَابٌ وَعَلِمَ الْأَمْرُ بِهِ بِالْأَدِلَّةِ الشَّرْعِيَّةِ: فَهُوَ مِنَ الدِّينِ الَّذِي شَرَعَهُ اللَّهُ وَإِنْ تَنَازَعَ أَوْلُو الْأَمْرِ فِي بَعْضِ ذَلِكَ. وَسَوَاءٌ كَانَ هَذَا مَفْعُولًا عَلَى عَهْدِ النَّبِيِّ ﷺ أَوْ لَمْ يَكُنْ فَمَا فَعَلَ بَعْدَهُ بِأَمْرِهِ—مِنْ قِتَالِ الْمُتَدَيِّنِينَ وَالْخَوَارِجِ الْمَارِقِينَ وَفَارِسَ وَالرُّومَ وَالتُّرْكَ وَإِخْرَاجِ الْيَهُودِ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ وَغَيِّ رَدِّكَ—هُوَ مِنْ سُنَّتِهِ. وَلِهَذَا كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَقُولُ: سَنَّ رَسُولُ اللَّهِ ﷺ سُنَّتًا: الْأَخْذُ بِهَا تَصْدِيقٌ لِكِتَابِ اللَّهِ وَاسْتِكْمَالٌ لِبِلَاعَةِ اللَّهِ وَقُوَّةٌ عَلَى دِينِ اللَّهِ.

We have already established in our discussion of the principle of 'Sunnah and Bid'ah' (Prophetic practice and religious innovation) that Bid'ah in matters of religion is that which Allah and His Messenger (peace be upon him) have not legislated; it is that which they have not commanded, neither as an obligation (ijāb) nor as a recommendation (istiḥbāb). As for that which He has commanded, whether as an obligation or a recommendation, and the command for it is known through legitimate scriptural evidences (adillah shar'iyyah), then it is part of the religion (Dīn) that Allah has legislated, even if those in authority (ulū al-amr) may dispute some aspects of it. This holds true

whether such an action was performed during the era of the Prophet (peace be upon him) or not. Thus, whatever was done after him based on his command—such as fighting the apostates (murtaddīn), the renegade Khawārij, the Persians, the Romans, and the Turks, or expelling the Jews and Christians from the Arabian Peninsula, and other such matters—is considered part of his Sunnah. This is why 'Umar ibn 'Abd al-'Azīz used to say: 'The Messenger of Allah (peace be upon him) established Sunan (pl. of Sunnah; established practices): to adhere to them is to affirm the Book of Allah, to complete obedience to Allah, and to strengthen the religion of Allah.

لَيْسَ لِأَحَدٍ تَغْيِيرُهَا وَلَا النَّظَرُ فِي رَأْيٍ مَنْ خَالَفَهَا؛ مَنْ اهْتَدَى بِهَا فَهُوَ مُهْتَدٍ. وَمَنْ اسْتَنْصَرَ بِهَا فَهُوَ مَنْصُورٌ. وَمَنْ خَالَفَهَا وَاتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَلَا هُ اللهَ مَا تَوَلَّى وَأَصْلَاهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا. فَسِنَّهُ خُلَفَايَ الرَّاشِدِينَ: هِيَ مِمَّا أَمَرَ اللهُ بِهِ وَرَسُولُهُ وَعَلَيْهِ أَدْلَةٌ شَرْعِيَّةٌ مُفَصَّلَةٌ لَيْسَ هَذَا مَوْضِعَهَا. فَكَمَا أَنَّ اللهَ بَيَّنَّ فِي كِتَابِهِ مَخَاطَبَةَ أَهْلِ الْكِتَابِ وَإِقَامَةَ الْحُجَّةِ عَلَيْهِمْ بِمَا بَيَّنَّهُ مِنْ أَعْلَامِ رَسُولِهِ مُحَمَّدٍ ﷺ وَبِمَا فِي كُتُبِهِمْ مِنْ ذَلِكَ وَمَا حَرَّفُوهُ وَبَدَّلُوهُ مِنْ دِينِهِمْ وَصَدَّقَ بِمَا جَاءَتْ بِهِ الرُّسُلُ قَبْلَهُ؛ حَتَّى إِذَا سَمِعَ ذَلِكَ الْكِتَابِيُّ الْعَالِمُ الْمُنْصَفُ وَجَدَ ذَلِكَ كُلَّهُ مِنْ أَيْبَنِ الْحُجَّةِ وَأَقْوَمِ الْبُرْهَانِ.

No one has the right to alter them, nor to consider the opinion of anyone who opposes them. Whoever is guided by them is truly guided. Whoever seeks victory through them will be granted victory. And whoever opposes them and follows a path other than that of the believers, Allah will leave him to what he has turned to, and will cast him into Jahannam (Hellfire)—and what an evil destination! Therefore, the Sunnah of his Rāshidūn Caliphs (Rightly-Guided Successors) is also part of what Allah and His Messenger commanded, and for this there are detailed scriptural evidences, though this is not the place to elaborate on them. This is analogous to how Allah clarified in His Book the manner of addressing the People of the Book and establishing the proof (hujjah) against them, by elucidating the signs of the prophethood of Muḥammad (peace be upon him), by referring to what is in their own scriptures concerning this, by exposing what they have distorted and altered in their religion, and by confirming what the Messengers before him brought. Consequently, when a knowledgeable and fair-minded individual from the People of the Book hears this, he finds all of it to be the clearest of proofs and the most upright of evidences.

وَالْمُنَظَرَةُ وَالْمَحَاجَّةُ لَا تَنْفَعُ إِلَّا مَعَ الْعَدْلِ وَالْإِنْصَافِ وَإِلَّا فَالظَّالِمُ يَجِدُ الْحَقَّ الَّذِي يَعْلَمُهُ. وَهُوَ الْمُسْفِسُطُ وَالْمُقْرِيطُ أَوْ يَمْتَنِعُ عَنِ الْإِسْتِمَاعِ وَالنَّظَرِ فِي طَرِيقِ الْعِلْمِ: وَهُوَ الْمُعْرِضُ عَنِ النَّظَرِ وَالْإِسْتِدْلَالِ. فَكَمَا أَنَّ الْأَخْسَاسَ الظَّاهِرَ لَا يَحْصُلُ لِلْمُعْرِضِ وَلَا يَقُومُ لِلْجَاحِدِ فَكَذَلِكَ الشُّهُودُ الْبَاطِنُ لَا يَحْصُلُ لِلْمُعْرِضِ عَنِ النَّظَرِ وَالْبَحْثِ. بَلْ طَالِبُ الْعِلْمِ يَجْتَهِدُ فِي طَلَبِهِ مِنْ طَرَفِهِ. وَلِهَذَا سَمِيَ مُجْتَهِدًا كَمَا يُسَمَّى الْمُجْتَهِدُ فِي الْعِبَادَةِ وَغَيْرَهَا مُجْتَهِدًا كَمَا قَالَ بَعْضُ السَّلَفِ: مَا الْمُجْتَهِدُ فَيْكُمْ إِلَّا كَاللَّاعِبِ فِيهِمْ وَقَالَ أَبِي بِنُ كَعْبٍ وَابْنُ مَسْعُودٍ: اقْتَصَادٌ فِي سُنَّةِ خَيْرٍ مِنْ اجْتِهَادٍ فِي بَدْعٍ وَقَدْ قَالَ النَّبِيُّ ﷺ (إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ)

Debate (munāẓarah) and argumentation (muḥājjah) are only beneficial when conducted with justice and fairness. Otherwise, the unjust person (ẓālim) will either deny the truth he knows—such as the sophist (musafsīt) or the Qarmaṭian (muqarmīt)—or he will refuse to listen and consider the path to knowledge, being one who turns away from reflection and reasoning. Just as external sensation does not occur for one who turns away from its object, nor is it established for one who denies it, similarly, inner witnessing (spiritual insight) does not occur for one who turns away from reflection and research. Rather, the seeker of knowledge strives (yajtahidu) in its pursuit through its proper channels. This is why he is called a mujtahid (one who strives diligently), just as one who strives in worship or other matters is called a mujtahid. As one of the Salaf (pious predecessors) said: 'The mujtahid among you (later generations) is but like a mere player compared to them (the Companions).' Ubayy ibn Ka'b and Ibn Mas'ūd (may Allah be

pleased with them) said: 'Moderation in adhering to the Sunnah is better than exertion in practicing Bid'ah.' The Prophet (peace be upon him) said: {When a judge exercises ijtihād (strives to reach a ruling) and is correct, he receives two rewards; and if he exercises ijtihād and errs, he receives one reward}.

وَقَالَ مُعَاذُ بْنُ جَبَلٍ وَيُرْوَى مَرْفُوعًا وَهُوَ مَحْفُوظٌ عَنْ مُعَاذٍ: (عَلَيْكُمْ بِالْعِلْمِ. فَإِنَّ تَعْلِيمَهُ حَسَنَةٌ وَطَلَبُهُ عِبَادَةٌ وَمَذَاكِرَتُهُ تَسْبِيحٌ وَالْبَحْثُ عَنْهُ جِهَادٌ وَتَعْلِيمُهُ لِمَنْ لَا يَعْلَمُهُ صَدَقَةٌ وَبَذْلُهُ لِأَهْلِهِ قُرْبَةٌ) فَجَبِلَ الْبَاحِثُ عَنِ الْعِلْمِ مُجَاهِدًا فِي سَبِيلِ اللَّهِ. وَلَمَّا كَانَتْ الْمُحَاجَّةُ لَا تَنْفَعُ إِلَّا مَعَ الْعُدْلِ قَالَ تَعَالَى: (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ) فَالظَّالِمُ لَيْسَ عَلَيْنَا أَنْ نُجَادِلَهُ بِالَّتِي هِيَ أَحْسَنُ. وَإِذَا حَصَلَ مِنْ مُسْلِمَةٍ أَهْلَ الْكِتَابِ الَّذِينَ عَلِمُوا مَا عِنْدَهُمْ بِلِقَائِهِمْ وَتَرْجُوعًا لَنَا بِالْعَرَبِيَّةِ انْتَفَعَ بِذَلِكَ فِي مَنَاطِرَتِهِمْ وَمُخَاطَبَتِهِمْ كَمَا كَانَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَسَلْمَانُ الْقَارِسِيُّ وَكَعْبُ الْأَخْبَارِ وَغَيْرُهُمْ يَحْدُثُونَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحِينَئِذٍ يَسْتَشْهَدُ بِمَا عِنْدَهُمْ عَلَى مُوَافَقَةٍ مَا جَاءَ بِهِ الرَّسُولُ وَيَكُونُ حُجَّةً عَلَيْهِمْ مِنْ وَجْهِ وَعَلَى غَيْرِهِمْ مِنْ وَجْهِ آخَرَ كَمَا بَيَّنَّاهُ فِي مَوْضِعِهِ.

Mu'adh ibn Jabal (may Allah be pleased with him) said—and it is also narrated as a marfū' ḥadīth (ascribed to the Prophet (peace be upon him)), though it is authentically preserved as Mu'adh's statement: {Adhere to knowledge, for teaching it is a good deed, seeking it is worship, discussing it is tasbīḥ (glorification of Allah), researching it is jihād, teaching it to one who does not know it is charity (ṣadaqah), and imparting it to those worthy of it is a means of drawing closer to Allah}. Thus, the researcher of knowledge is considered a mujāhid (one engaged in jihād) in the path of Allah. Since argumentation is only beneficial when conducted with justice, Allah, the Exalted, says: {And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them} [Al-'Ankabūt: 46]. As for the one who commits injustice, we are not obliged to argue with him in the way that is best. When knowledge is obtained from converts from the People of the Book who knew what their scriptures contained in their own languages and translated it for us into Arabic, this can be utilized in debating and addressing them. This was the case with individuals like 'Abdullāh ibn Salām, Salmān al-Fārisī, Ka'b al-Aḥbār, and others (may Allah be pleased with them), who would narrate the knowledge they possessed. At that point, what they have can be cited as evidence for the conformity of what the Messenger (peace be upon him) brought, serving as a proof against them in one respect and against others in another respect, as we have clarified elsewhere.

وَالْأَلْفَاظُ الْعِبْرِيَّةُ تُقَارِبُ الْعَرَبِيَّةَ بَعْضُ الْمُقَارِبَةِ كَمَا تَتَقَارَبُ الْأَسْمَاءُ فِي الْإِسْتِيقَاقِ الْأَكْبَرِ. وَقَدْ سَمِعْتُ أَلْفَاظَ التَّوْرَةِ بِالْعِبْرِيَّةِ مِنْ مُسْلِمَةٍ أَهْلَ الْكِتَابِ فَوَجَدْتُ اللَّغَتَيْنِ مُتَقَارِبَتَيْنِ غَايَةَ التَّقَارُبِ حَتَّى صِرْتُ أَفْهَمُ كَثِيرًا مِنْ كَلَامِهِمُ الْعِبْرِيِّ بِمَجَرَّدِ الْمَعْرِفَةِ بِالْعَرَبِيَّةِ. وَالْمَعْنَايُ الصَّحِيحَةُ إِمَّا مُقَارِبَةٌ لِمَعْنَايِ الْقُرْآنِ أَوْ مِثْلُهَا أَوْ بَعِينُهَا وَإِنْ كَانَ فِي الْقُرْآنِ مِنَ الْأَلْفَاظِ وَالْمَعْنَايِ خَصَائِصٌ عَظِيمَةٌ. فَإِذَا أَرَادَ الْمُجَادِلُ مِنْهُمْ أَنْ يَذْكُرَ مَا يَطْعَنُ فِي الْقُرْآنِ يَنْقُلُ أَوْ عَقْلِي مِثْلُ أَنْ يَنْقُلَ عَمَّا فِي كُتُبِهِمْ عَنِ الْأَنْبِيَاءِ مَا يَخَالِفُ مَا جَاءَ بِهِ مُحَمَّدٌ ﷺ أَوْ خِلَافَ مَا ذَكَرَهُ اللَّهُ فِي كُتُبِهِمْ كَزَعْمِهِمُ لِلنَّبِيِّ ﷺ أَنَّ اللَّهَ أَمَرَهُمْ بِتَحْيِيمِ الزَّانِي دُونَ رَجَائِهِ. أَمَكَّنَ لِلنَّبِيِّ ﷺ وَالْمُؤْمِنِينَ أَنْ يَطْلُبُوا التَّوْرَةَ وَمَنْ يَفْرَعُوهَا بِالْعَرَبِيَّةِ وَيَتَرَجِّمُهَا مِنْ ثِقَاتِ التَّرَاجِمَةِ كَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَنَحْوِهِ لَمَّا قَالَ لِخَبِيرِهِمْ: ارْفَعْ يَدَكَ عَنْ آيَةِ الرَّجْمِ فَإِذَا هِيَ تُلَوِّحُ وَرَجَمَ النَّبِيُّ ﷺ الزَّانِيَيْنِ مِنْهُمَا بَعْدَ أَنْ أَقَامَ عَلَيْهِمُ الْحُجَّةَ مِنْ كِتَابِهِمْ.

Hebrew words bear some resemblance to Arabic, much like names are related through major etymological derivations (al-ishtiqāq al-akbar). I have personally heard words from the Torah in Hebrew from converts from the People of the Book, and I found the two languages to be exceedingly similar, to the extent that I could understand much of their Hebrew speech merely from my knowledge of Arabic. The authentic meanings found [in their scriptures] are either similar to the meanings in the Qur'ān, or identical to them, or the very same, although the Qur'ān possesses magnificent unique qualities in its wording

and meanings. So, if a disputant from among them intends to cite something to discredit the Qur'ān, whether through transmitted reports or rational arguments—such as quoting from their books about the prophets something that contradicts what Muḥammad (peace be upon him) brought, or contradicts what Allah mentioned is in their books (like their claim to the Prophet (peace be upon him) that Allah commanded them to perform taḥmīm (public humiliation by blackening the face) for the adulterer, instead of rajm (stoning))—it was possible for the Prophet (peace be upon him) and the believers to request the Torah and someone to read it in Arabic or translate it from among reliable translators, such as 'Abdullāh ibn Salām (may Allah be pleased with him) and others like him. This occurred when he (the Prophet (peace be upon him)) said to their scholar, 'Lift your hand from the verse of stoning,' and there it was, clearly visible. The Prophet (peace be upon him) then stoned the two adulterers from among them after establishing the proof against them from their own book.

وَذَلِكَ أَنَّهُ مُوَافِقٌ لِمَا أُنْزِلَ اللَّهُ عَلَيْهِ مِنَ الرَّجْمِ وَقَالَ: (اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ أَمَاتُوهُ) وَلِهَذَا قَالَ ابْنُ عَبَّاسٍ— فِي قَوْلِهِ: (إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا) قَالَ مُحَمَّدٌ ﷺ مِنَ النَّبِيِّينَ الَّذِينَ أَسْلَمُوا وَهُوَ لَمْ يَحْكَمْ إِلَّا بِمَا أُنْزِلَ اللَّهُ عَلَيْهِ كَمَا قَالَ: (وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ). وَكَذَلِكَ يُمَكِّنُ أَنْ يَقْرَأَ مِنْ نُسَخَةِ مَرْجَمَةٍ بِالْعَرَبِيَّةِ قَدْ تَرَجَمَهَا الثَّقَاتُ بِالْخَطِّ وَاللَّفْظِ الْعَرَبِيِّنَ يَعْلَمُ بِهِمَا مَا عَنْدهُمْ بِوَاسِطَةِ الْمُتَرْجِمِينَ الثَّقَاتِ مِنَ الْمُسْلِمِينَ أَوْ مِمَّنْ يَعْلَمُ خَطَّهُمْ مَنَّا: كَزَيْدِ بْنِ ثَابِتٍ وَنَحْوِهِ لَمَّا أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَعَلَّمَ ذَلِكَ وَالْحَدِيثُ مَعْرُوفٌ فِي السَّنَنِ وَقَدْ اُحْتَجَّ بِهِ الْبُخَارِيُّ فِي (بَابِ تَرْجَمَةِ الْحَاكِمِ وَهَلْ يَجُوزُ تَرْجَمَانُ؟ قَالَ: وَقَالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ) (عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّى كَتَبْتُ لِلنَّبِيِّ ﷺ كُتُبَهُ وَأَقْرَأْتُهُ كُتُبَهُمْ إِذَا كَتَبُوا إِلَيْهِ). وَالْمَكَاتِبُ يَخْطُوهَا وَالْمَخَاطِبَةُ يُلْعَنُوهَا: مِنْ جِنْسٍ وَاحِدٍ وَإِنْ كَانَا قَدْ يَجْتَمِعَانِ وَقَدْ يَنْفَرِدُ أَحَدُهُمَا عَنْ الْآخَرِ مِثْلُ كِتَابَةِ اللَّفْظِ الْعَرَبِيِّ بِالْخَطِّ الْعِبْرِيِّ وَغَيْرِهِ مِنْ خُطُوطِ الْأَعَاجِمِ وَكِتَابَةِ اللَّفْظِ الْعَجَمِيِّ بِالْخَطِّ الْعَرَبِيِّ وَقِيلَ: يُكْتَبُ بِذَلِكَ.

This was because it conformed to the ruling of stoning that Allah had revealed to him, and he (peace be upon him) said: 'Allāhumma innī awwalu man ahyā amraka idh amātūhu' [O Allah, I am the first to revive Your command after they had caused it to die]. This is why Ibn 'Abbās (may Allah be pleased with him), commenting on Allah's statement: {Indeed, We sent down the Torah, in which was guidance and light, by which the prophets who submitted [to Allah] judged} [Al-Mā'idah: 44], said: 'Muḥammad (peace be upon him) is among the prophets who submitted, and he judged only by what Allah revealed to him,' as Allah says: {And judge between them by what Allah has revealed} [Al-Mā'idah: 49]. Similarly, it is possible to read from a version translated into Arabic, rendered by trustworthy individuals in both Arabic script and language, thereby knowing what their scriptures contain through reliable translators from among the Muslims, or from those among us who know their script, such as Zayd ibn Thābit (may Allah be pleased with him) and others like him. This was when the Prophet (peace be upon him) ordered him to learn that (their script). This ḥadīth is well-known in the Sunan collections, and Al-Bukhārī cited it as evidence in the chapter titled: 'Translation for the Ruler, and is an Interpreter Permissible?' He said: And Khārijah ibn Zayd ibn Thābit narrated from Zayd ibn Thābit (may Allah be pleased with him): {That the Prophet (peace be upon him) ordered him to learn the writing of the Jews, so he said, 'I then wrote the Prophet's (peace be upon him) letters for him and read their letters to him when they wrote to him.'}. Corresponding in their script and addressing them in their language are of the same category, although these two actions may sometimes occur together and at other times one may occur without the other, such as writing Arabic words in Hebrew script or other non-Arab scripts, or writing non-Arab words in Arabic script. And it is said that this (knowledge of their script or language through reliable means) is sufficient.

وَلِهَذَا قَالَ سُبْحَانَهُ: (كُلُّ الْقَلَامِ كَأَنْ جَلَّ لِسْنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنْزَلَ التَّوْرَةُ قُلْ

فَأَتُوا بِالتَّوْرَةِ فَأَقْلَبُوا عَنْهَا إِنَّكُمْ صَادِقِينَ). فَأَمَرْنَا أَنْ تَطْلُبَ مِنْهُمْ إِنْ كَانُوا صَادِقِينَ فِي ثَقْلِ مَا يُخَالِفُ ذَلِكَ فَإِنَّهُمْ كَانُوا: يُلَوِّنُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَكْنُتُونَ فِي الْكِتَابِ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ وَيَكِيدُونَ فِي كَلَامِهِمْ وَكِتَابِهِمْ. فَلِهَذَا لَا تُقْبَلُ التَّرْجِمَةُ إِلَّا مِنْ ثَقِيٍّ.

It is for this reason that He, the Glorified, said: {All food was lawful to the Children of Israel except what Israel had made unlawful to himself before the Torah was revealed. Say, [O Muḥammad], 'So bring the Torah and recite it, if you should be truthful.'} [Āl 'Imrān: 93]. Thus, we were commanded to demand that they produce the Torah and recite it if they are truthful in transmitting anything that contradicts this. For indeed, they used to distort the Scripture with their tongues so that you would think it was from the Scripture, while it is not from the Scripture. And they write the Scripture with their own hands, then they say, 'This is from Allah,' lying in their speech and their writing. Therefore, a translation is accepted only from a trustworthy person (thiqah).

فَإِذَا احْتَجَّ أَحَدُهُمْ عَلَى خِلَافِ الْقُرْآنِ بِرِوَايَةٍ عَنِ الرُّسُلِ الْمُتَقَدِّمِينَ مِثْلَ الَّذِي يُرَوَّى عَنْ مُوسَى أَنَّهُ قَالَ: تَمَسَّكُوا بِالسَّبْتِ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ أَمْكَنَّا أَنْ نَقُولَ لَهُمْ: فِي أَيِّ كِتَابٍ هَذَا؟ أَحْضَرُوهُ—وَقَدْ عَلِمْنَا أَنَّ هَذَا لَيْسَ فِي كُتُبِهِمْ وَإِنَّمَا هُوَ مُفْتَرَى مَكْذُوبٌ وَعِنْدَهُمُ التَّبَوُّاتُ الَّتِي هِيَ مِثْلَانِ وَعِشْرُونَ (كِتَابُ الْمُتَنَوِّيِّ الَّذِي مَعْنَاهُ الْمُتَنَاءُ وَهِيَ الَّتِي جَعَلَهَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فِينَا مِنْ أَشْرَاطِ السَّاعَةِ فَقَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يُعْرَأَ فِيهِمْ بِالْمُتَنَاءِ لَيْسَ أَحَدٌ يُغَيِّرُهَا قِيلَ: وَمَا الْمُتَنَاءُ؟ قَالَ: مَا أَسْتُكِبُ مِنْ غَيْرِ كِتَابِ اللَّهِ. وَكَذَلِكَ إِذَا سَأَلُوا عَمَّا فِي الْكِتَابِ مِنْ ذِكْرِ أَسْمَاءِ اللَّهِ وَصِفَاتِهِ لِنَتَقَامَ الْحُجَّةَ عَلَيْهِمْ وَعَلَى غَيْرِهِمْ بِمُوَافَقَةِ الْأَنْبِيَاءِ الْمُتَقَدِّمِينَ لِمُحَمَّدٍ ﷺ فَحَرِّفُوا الْكَلِمَ عَنْ مَوَاضِعِهِ: أَمْكَنَ مَعْرِفَةَ ذَلِكَ كَمَا تَقَدَّمَ.

If one of them argues against the Qur'an based on a narration attributed to previous Messengers—such as what is reported from Mūsā (peace be upon him) that he supposedly said, 'Adhere to the Sabbath as long as the heavens and the earth endure'—we can say to them: 'In which book is this found? Produce it.' We already know that this is not in their books but is rather a fabricated lie. They have the Prophetic Writings (al-Nubuwwāt), which are two hundred and twenty, and the 'Book of al-Mathnawī,' which means al-Muthannāh (the Repeated/Studied Law). This Muthannāh is what 'Abdullāh ibn 'Amr (may Allah be pleased with him) considered among us to be one of the signs of the Hour, saying: 'The Hour will not come until al-Muthannāh is recited among them, with no one altering it.' It was asked, 'And what is al-Muthannāh?' He replied, 'That which is written down from sources other than the Book of Allah.' Likewise, if they are asked about the mention of Allah's names and attributes in their Scripture—in order to establish the proof against them and others through the agreement of the previous prophets with Muḥammad (peace be upon him)—and they distort the words from their proper contexts, it is possible to ascertain this, as previously discussed.

وَإِنْ ذَكَرُوا حُجَّةً عَقْلِيَّةً فَهَمَّتْ أَيْضًا مِمَّا فِي الْقُرْآنِ بِرَدِّهَا إِلَيْهِ: مِثْلُ إِنْكَارِهِمُ لِلنَّسْخِ بِالْعَقْلِ حَتَّى قَالُوا: لَا يُنْسَخُ مَا حَرَّمَ وَلَا يُنْهَى عَمَّا أَمَرَ بِهِ. فَقَالَ تَعَالَى: (سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا) قَالَ الْبَرَاءُ بْنُ عَارِبٍ—كَمَا فِي الصَّحِيحَيْنِ—هُمْ الْيَهُودُ فَقَالَ سُبْحَانَهُ: (قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ). فَذَكَرَ مَا فِي النَّسْخِ مِنْ تَغْلِيْقِ الْأَمْرِ بِالْمَشِيئَةِ الْإِلَهِيَّةِ وَمِنْ كَوْنِ الْأَمْرِ الثَّانِي قَدْ يَكُونُ أَصْلَحَ وَأَنْفَعُ فَقَوْلُهُ: (يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) بَيِّنٌ لِلْأَصْلَحِ الْأَنْفَعِ وَقَوْلُهُ: (مَنْ يَشَاءُ) رَدٌّ لِلْأَمْرِ إِلَى الْمَشِيئَةِ. وَعَلَى بَعْضِ مَا فِي الْآيَةِ اعْتِمَادُ جَمِيعِ الْمُتَكَلِّمِينَ حَيْثُ قَالُوا: التَّكْلِيفُ إِنَّمَا تَابِعَ لِمَحْضِ الْمَشِيئَةِ كَمَا يَقُولُهُ قَوْمٌ أَوْ تَابِعَ لِلْمَصْلَحَةِ كَمَا يَقُولُهُ قَوْمٌ. وَعَلَى التَّفْصِيرَيْنِ فَهُوَ جَائِزٌ ث

And if they present a rational argument, its refutation can also be understood from the Qur'an by referring the argument back to it. An example is their rational denial of abrogation (naskh), to the point that they say: 'He does not abrogate what He has

forbidden, nor does He forbid what He has commanded.' In response, Allah, the Exalted, said: {The foolish among the people will say, 'What has turned them away from their qiblah, which they used to face?'} [Al-Baqarah: 142]. Al-Barā' ibn 'Azib (may Allah be pleased with him) said—as recorded in the two Ṣaḥīḥ collections (Al-Bukhārī and Muslim)—'They are the Jews.' Then He, the Glorified, said: {Say, 'To Allah belong the east and the west. He guides whom He wills to a straight path.'} [Al-Baqarah: 142]. He thus mentioned what abrogation entails regarding the linking of the command to the Divine Will (al-maṣḥāh al-ilāhiyyah) and the fact that a subsequent command may be more sound and beneficial. His statement, {He guides whom He wills to a straight path}, clarifies what is most sound and beneficial, while His statement, {whom He wills}, refers the matter back to the Divine Will. All theologians (mutakallimūn) rely on some aspect of this verse when they say: Legal obligation (taklīf) either follows pure Divine Will, as some assert, or it follows underlying benefit (maṣlaḥah), as others assert. According to either premise, abrogation is permissible.

مَمَّ إِنَّهُ سُبْحَانَهُ بَيَّنَّ وَقُوعَ النِّسْخِ بِتَحْرِيمِ الْحَلَالِ فِي التَّوْرَةِ بِأَنَّهُ أَحَلَّ لِإِسْرَائِيلَ أَشْيَاءَ ثُمَّ حَرَّمَهَا فِي التَّوْرَةِ وَأَنَّ هَذَا كَانَ تَحْلِيلًا شَرْعِيًّا بِخِطَابٍ لَمْ يَكُونُوا اسْتَبَاحُوهُ بِمَجَرَّدِ الْبَقَاءِ عَلَى الْأَصْلِ حَتَّى لَا يَكُونَ رُفْعُهُ نَسْخًا كَمَا يَدَّعِيهِ قَوْمٌ مِنْهُمْ وَأَمَرَ بِطَلَبِ التَّوْرَةِ فِي ذَلِكَ. وَهَكَذَا وَجَدْنَاهُ فِيهَا كَمَا حَدَّثَنَا بِذَلِكَ مُسْلِمُهُ أَهْلُ الْكِتَابِ فِي غَيْرِ مَوْضِعٍ.

Furthermore, He, the Glorified, demonstrated the occurrence of abrogation through the prohibition of what was previously lawful in the Torah, by showing that He had permitted certain things for Israel and then forbade them in the Torah. This initial permission was a legislative allowance by divine address; they had not deemed these things permissible merely by virtue of remaining on the original state of permissibility (such that its removal would not constitute abrogation, as some of them claim). And He commanded that the Torah be consulted regarding this. This is indeed what we found in it, as converts from the People of the Book have informed us on more than one occasion.

وَهَكَذَا مُنَاطَرَةُ الصَّابِقَةِ الْفَلَاسِيفَةِ وَالْمُشْرِكِينَ وَتَحْوِهِمْ فَإِنَّ الصَّابِقِي الْفَلَسُوفَ إِذَا ذَكَرَ مَا عِنْدَ قَدَمَاءِ الصَّابِقَةِ الْفَلَاسِيفَةِ مِنَ الْكَلَامِ—الَّذِي عَرَّبَ وَتَرْجَمَ بِالْعَرَبِيَّةِ وَذَكَرَهُ—إِمَّا صَرَفًا وَإِمَّا عَلَى الْوُجْهِ الَّذِي تَصَرَّفَ فِيهِ مُتَأَخَّرُوهُمْ بِزِيَادَةٍ أَوْ نُقْصَانٍ وَبَسِطَ وَاخْتَصَرَ وَرَدَّ بَعْضُهُ وَإِثْنَانِ بِمَعَانٍ أُخْرَى لَيْسَتْ فِيهِ وَتَحْوِ ذَلِكَ—فَإِنَّ ذَكَرَ مَا لَا يَتَعَلَّقُ بِالْأَدِينِ مِثْلَ مَسَائِلِ الطَّبِّ وَالْحِسَابِ الْمُخْصِ الَّتِي يَذْكُرُونَ فِيهَا ذَلِكَ وَكَتَبَ مَنْ أَخَذَ عَنْهُمْ مِثْلَ: مُحَمَّدُ بْنُ زَكَرِيَّا الرَّازِي وَأَبْنُ سِينَا وَتَحْوِهِمَا مِنَ الزَّنَادِقَةِ الْأَطْيَاءِ مَا غَايَتُهُ: انْتِفَاعَ بِأَثَارِ الْكُفَّارِ وَالْمُنَافِقِينَ فِي أُمُورِ الدُّنْيَا فَهَذَا جَائِزٌ كَمَا يَجُوزُ السُّكْنَى فِي دِيَارِهِمْ وَلَيْسَ ثِيَابِهِمْ وَسِلَاحُهُمْ وَكَمَا تَجُوزُ مُعَامَلَتُهُمْ عَلَى الْأَرْضِ كَمَا عَامَلَ النَّبِيُّ ﷺ يَهُودَ خَيْبَرَ وَكَمَا اسْتَأْجَرَ النَّبِيُّ ﷺ هُوَ وَأَبُو بَكْرٍ لَمَّا خَرَجَا مِنْ مَكَّةَ مَهَاجِرَيْنِ ابْنِ أَرَيْقَطٍ—رَجُلًا مِنْ بَنِي الدَّيْلِ—هَادِيًا خَرِيتًا وَالْخَرِيتُ الْمَاهِرُ بِالْهَدَايَةِ وَانْتَمَنَاهُ عَلَى أَنْفُسِهِمَا وَذَوَابِئِهِمَا وَوَاعَدَاهُ غَارَ نُورٍ صَبِيحَ ثَالِثَةٍ وَكَانَتْ خُرَاعُهُ عَيْنَهُ نُصْحَ رَسُولِ اللَّهِ ﷺ مُسْلِمُهُمْ وَكَافِرُهُمْ وَكَانَ يَقْبَلُ نُصْحَهُمْ. وَكُلُّ هَذَا فِي الصَّحِيحَيْنِ وَكَانَ أَبُو طَالِبٍ يَنْصُرُ النَّبِيَّ ﷺ وَيَذُبُّ عَنْهُ مَعَ شَرِكِهِ وَهَذَا كَثِيرٌ.

The same approach applies to debating the Sabian philosophers (al-Ṣābi'ah al-falāsifah), the polytheists (mushrikīn), and similar groups. If a Sabian philosopher presents the discourse of ancient Sabian philosophers—which has been Arabized and translated into Arabic, and he presents it either in its pure form or in the manner that their later adherents have modified it through additions, omissions, elaborations, summaries, refutation of some parts, or introduction of other meanings not originally present, and so forth—then if he mentions matters unrelated to religion, such as issues of pure medicine or mathematics, which they discuss in their works, and from which individuals like Muḥammad ibn Zakariyyā al-Rāzī, Ibn Sīnā (Avicenna), and similar heretical physicians (zanādiqah al-aṭibbā') have drawn and written, the ultimate purpose of which is to benefit from the works of disbelievers (kuffār) and hypocrites (munāfiqīn) in worldly affairs, then this is permissible. This is just as it is permissible to reside in their lands, wear

their clothing and use their weapons, and as it is permissible to transact with them regarding land, as the Prophet (peace be upon him) did with the Jews of Khaybar. Furthermore, when the Prophet (peace be upon him) and Abū Bakr (may Allah be pleased with him) left Makkah as emigrants (for the Hijrah), they hired Ibn Urayqit—a man from Banū al-Dīl—as an expert guide (khirrīt), and a khirrīt is one highly skilled in guidance. They entrusted him with their lives and their mounts, and arranged to meet him at the Cave of Thawr on the morning of the third day. The tribe of Khuzā'ah served as a trusted repository of counsel ('aybata nuṣḥ) for the Messenger of Allah (peace be upon him), both their Muslims and their disbelievers, and he (peace be upon him) would accept their sincere advice. All of this is recorded in the two Ṣaḥīḥ collections. Moreover, Abū Ṭālib used to support the Prophet (peace be upon him) and defend him, despite his own polytheism (shirk). Examples of this nature are numerous.

فَإِنَّ الْمُشْرِكِينَ وَأَهْلَ الْكِتَابِ فِيهِمُ الْمُؤْتَمَنُ كَمَا قَالَ تَعَالَى: (وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا) وَلِهَذَا جَازَ اثِمَانُ أَحَدِهِمْ عَلَى الْمَالِ وَجَازَ أَنْ يَسْتَجِيبَ الْمُسْلِمُ الْكَافِرَ إِذَا كَانَ ثِقَةً نَصَّ عَلَى ذَلِكَ الْأَيْمَةَ كَأَحْمَدَ وَغَيْرِهِ إِذْ ذَلِكَ مِنْ قَبُولِ خَبَرِهِمْ فِيمَا يَعْلَمُونَهُ مِنْ أَمْرِ الدُّنْيَا وَائْتِمَانٍ لَهُمْ عَلَى ذَلِكَ وَهُوَ جَائِزٌ إِذَا لَمْ يَكُنْ فِيهِ مَقْسَدَةٌ رَاجِعَةٌ مِثْلَ وَلَا يَتِيهِ عَلَى الْمُسْلِمِينَ وَعُلُوهُ عَلَيْهِمْ وَتَخَوُّ ذَلِكَ. فَأَجَدَ عِلْمَ الطَّبِّ مِنْ كُتُبِهِمْ مِثْلَ الْإِسْتِذْلَالِ بِالْكَافِرِ عَلَى الطَّرِيقِ وَاسْتِطَابَتُهُ

Indeed, among the polytheists (al-mushrikīn) and the People of the Book (Ahl al-Kitāb), there are those who are trustworthy, as Allah Almighty has said: {And among the People of the Book is he who, if you entrust him with a great amount [qinṭār], will return it to you. And among them is he who, if you entrust him with a single gold coin [dīnār], will not return it to you unless you are constantly standing over him demanding it} [Āl 'Imrān: 75]. For this reason, it is permissible to entrust one of them with wealth, and it is permissible for a Muslim to seek medical treatment from a non-Muslim if he is trustworthy (thiqah). This has been explicitly stated by the Imāms, such as Aḥmad and others, as this falls under accepting their information regarding worldly matters they know about and entrusting them with such. This is permissible as long as it does not involve an overriding detriment (mafsadah rājiḥah), such as granting him authority (wilāyah) over Muslims, or a position of superiority over them, and the like. Thus, acquiring medical knowledge from their books is analogous to using a non-Muslim as a guide on a path or seeking medical treatment from him.

بَلْ هَذَا أَحْسَنُ. لِأَنَّ كُتُبَهُمْ لَمْ يَكْتُبُوهَا لِمُعَيَّنٍ مِنَ الْمُسْلِمِينَ حَتَّى تَدْخُلَ فِيهَا الْخِيَانَةُ لَيْسَ هُنَاكَ حَاجَةٌ إِلَى أَحَدٍ مِنْهُمْ بِالْخِيَانَةِ بَلْ هِيَ مُجَرَّدُ انْتِفَاعٍ بِأَثَارِهِمْ كَالْمَلَابِيسِ وَالْمَسَاكِينِ وَالْمَزَارِعِ وَالسَّلَاحِ وَتَخَوُّ ذَلِكَ. وَإِنْ ذَكَرُوا مَا يَتَعَلَّقُ بِالْدِينِ فَإِنْ تَقْلَبُوا عَنْ الْأَنْبِيَاءِ كَانُوا فِيهِ كَأَهْلِ الْكِتَابِ وَأَسْوَأَ حَالًا وَإِنْ أَحَالُوا مَعْرِفَتَهُ عَلَى الْفَيَاسِ الْعَقْلِيِّ فَإِنْ وَافَقَ مَا فِي الْقُرْآنِ فَهُوَ حَقٌّ وَإِنْ خَالَفَهُ فِيهِ الْقُرْآنُ بَيَّانٌ بُطْلَانِهِ بِالْأَمْثَالِ الْمَضْرُوبَةِ كَمَا قَالَ تَعَالَى: (وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنُ تَفْسِيرًا) فِيهِ الْقُرْآنُ الْحَقُّ وَالْفَيَاسُ الَّذِي يُبَيِّنُ بُطْلَانَ مَا جَاءُوا بِهِ مِنَ الْفَيَاسِ وَإِنْ كَانَ مَا يَذْكُرُونَهُ مُجْمَلًا فِيهِ الْحَقُّ—وَهُوَ الْغَالِبُ عَلَى الصَّابِغَةِ الْمُبْدَلِينَ مِثْلَ أَرِسْطُو وَتَابِعَا—وَعَلَى مَنْ اتَّبَعَهُمْ مِنَ الْآخَرِينَ—قَبْلَ الْحَقِّ وَرَدَّ الْبَاطِلُ وَالْحَقُّ مِنْ ذَلِكَ لَا يَكُونُ بَيَّانٌ صِفَةِ الْحَقِّ فِيهِ كِبَيَانٌ صِفَةِ الْحَقِّ فِي الْقُرْآنِ. فَالْأَمْرُ فِي هَذَا مَوْفُوفٌ عَلَى مَعْرِفَةِ الْقُرْآنِ وَمَعَانِيهِ وَتَفْسِيرِهِ وَتَرْجَمَتِهِ.

In fact, this [referring to acquiring medical knowledge from their books] is even better, because they did not write their books for any specific Muslim such that treachery might be involved; there is no motive for any of them to be treacherous in this context. Rather, it is merely benefiting from their works, similar to benefiting from their clothing, dwellings, farms, weapons, and the like. If they mention matters related to religion, then if they transmit it from the Prophets, they are in this regard like the People of the Book,

or in a worse state. If they base their knowledge on rational analogy (al-qiyaṣ al-ʿaqlī), then if it conforms to what is in the Qurʾān, it is true; and if it contradicts it, then the Qurʾān contains the exposition of its falsehood through the parables set forth (al-amthāl al-maḍrūbah), as Allah Almighty has said: {And they do not come to you with an argument except that We bring you the truth and the best explanation (tafsīr)} [Al-Furqān: 33]. Thus, the Qurʾān contains the truth and the clear reasoning that demonstrates the falsehood of the analogies they bring. And if what they mention is general and contains some truth—which is often the case with the Sabians (al-Ṣābiʾah) who have altered [divine teachings], such as Aristū (Aristotle) and his followers, and those who followed them from later generations—this requires accepting the truth [it contains] and rejecting the falsehood. However, the truth derived from such sources, and the exposition of its nature therein, will not be like the exposition of the nature of truth found in the Qurʾān. Therefore, the matter in this regard depends on knowledge of the Qurʾān, its meanings, its exegesis (tafsīr), and its interpretation (tarjamah).

وَالترجمة والتفسير ثلاث طبقات:

Translation (tarjamah) and exegesis (tafsīr) comprise three levels:

أَحَدُهَا: تَرْجَمَةُ مُجَرَّدِ اللَّفْظِ مِثْلُ نَقْلِ اللَّفْظِ بِلَفْظٍ مُرَادِفٍ فِيهِ هَذِهِ التَّرْجَمَةُ تُرِيدُ أَنْ تَعْرِفَ أَنَّ الَّذِي يُعْنِي بِهَذَا اللَّفْظِ عِنْدَ هَؤُلَاءِ هُوَ بَعْضُهُ الَّذِي يُعْنِي بِاللَّفْظِ عِنْدَ هَؤُلَاءِ. فَهَذَا عِلْمٌ نَافِعٌ. إِذْ كَثِيرٌ مِنَ النَّاسِ يُفِيدُ الْمَعْنَى بِاللَّفْظِ فَلَا يُجَرِّدُهُ عَنْ اللَّفْظَيْنِ جَمِيعًا.

The first is the translation of the mere wording, such as rendering a word with its direct synonym. In this type of translation, one seeks to know that what is meant by a particular word according to one group is precisely what is meant by another word according to another group. This is beneficial knowledge, as many people confine meaning to a specific word and do not abstract it from both terms.

وَالثَّانِي: تَرْجَمَةُ الْمَعْنَى وَبَيَانُهُ بِأَنْ يُصَوِّرَ الْمَعْنَى لِلْمُخَاطَبِ فَتَصَوُّرُ الْمَعْنَى لَهُ وَتَفْهِيمُهُ إِيَّاهُ قَدَرٌ زَائِدٌ عَلَى تَرْجَمَةِ اللَّفْظِ كَمَا يَبْشُرُ لِلْعَرَبِيِّ كِتَابًا عَرَبِيًّا قَدْ سَمِعَ الْقَاطِلَةَ الْعَرَبِيَّةَ لَكِنَّهُ لَمْ يَتَصَوَّرْ مَعَانِيَهُ وَلَا فَمَهِمَهَا وَتَصَوُّرُ الْمَعْنَى يَكُونُ بِذِكْرِ عَيْنِهِ أَوْ تَطْيِيرِهِ إِذْ هُوَ تَرْكِيبُ صِفَاتٍ مِنْ مَفْرَدَاتٍ يَفْهَمُهَا الْمُخَاطَبُ يَكُونُ ذَلِكَ الْمُرَكَّبُ صُورَ ذَلِكَ الْمَعْنَى: إِمَّا تَحْدِيدًا وَإِمَّا تَقْرِيبًا.

The second is the translation of the meaning and its elucidation, by portraying the meaning to the addressee. Portraying the meaning to him and making him understand it is a step beyond the mere translation of wording. This is akin to explaining an Arabic book to an Arab who has heard its Arabic words but has not conceptualized or understood its meanings. Portraying the meaning is achieved by mentioning the thing itself or its analogue, as it involves constructing attributes from individual components that the addressee understands, such that this construction forms a representation of that meaning, either precisely (taḥdīdan) or approximately (taqrīban).

الدَّرَجَةُ الثَّلَاثَةُ: بَيَانُ صِحَّةِ ذَلِكَ وَتَحْقِيقُهُ بِذِكْرِ الدَّلِيلِ وَالْقِيَاسِ الَّذِي يُحَقِّقُ ذَلِكَ الْمَعْنَى إِمَّا بِذَلِيلٍ مُجَرَّدٍ وَإِمَّا بِذَلِيلٍ يُبَيِّنُ عَلَيْهِ وُجُودَهُ. وَهَذَا قَدْ يَحْتَاجُ إِلَى ضَرْبِ أُمُثِلَةٍ وَمَقَابِيسَ تُفِيدُهُ التَّصْدِيقُ بِذَلِكَ الْمَعْنَى كَمَا يَحْتَاجُ فِي الدَّرَجَةِ الثَّانِيَةِ إِلَى أُمُثِلَةٍ تُصَوِّرُ لَهُ ذَلِكَ الْمَعْنَى. وَقَدْ يَكُونُ نَفْسُ تَصَوُّرِهِ مُفِيدًا لِلْعِلْمِ بِصِدْقِهِ. وَإِذَا كَفَى تَصَوُّرُ مَعْنَاهُ فِي التَّصْدِيقِ بِهِ لَمْ يَحْتَاجْ إِلَى قِيَاسٍ وَمَثَلٍ وَذَلِيلٍ آخَرَ.

The third level is the exposition of the validity of that meaning and its verification by mentioning the proof (dalīl) and reasoning (qiyās) that substantiate it, either through a simple proof or a proof that explains the cause of its existence. Here, one may need to provide examples and analogies that lead to the affirmation of that meaning, just as one

needs examples in the second level to portray that meaning. Sometimes, the mere conceptualization of the meaning itself suffices to establish knowledge of its truth. If conceptualizing its meaning is sufficient for its affirmation, then there is no need for further analogy, example, or proof.

فَإِذَا عَرَفَ الْقُرْآنَ هَذِهِ الْمَعْرِفَةَ: فَالْكَلَامَ الَّذِي يُوَافِقُهُ أَوْ يُخَالِفُهُ مِنْ كَلَامِ أَهْلِ الْكِتَابِ وَالصَّابِئِينَ وَالْمُشْرِكِينَ لَا بُدَّ فِيهِ مِنَ التَّرْجَمَةِ لِلْفِطْرِ وَالْمَعْنَى أَيْضًا. وَحِينَئِذٍ فَالْقُرْآنُ فِيهِ تَفْصِيلٌ كُلُّ شَيْءٍ كَمَا قَالَ تَعَالَى: (مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلٌ كُلِّ شَيْءٍ) وَقَالَ (وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ). وَمَعْلُومٌ أَنَّ الْأُمَّةَ مَأْمُورَةً بِتَبْلِيغِ الْقُرْآنِ لِقَوْلِهِ وَمَعْنَاهُ كَمَا أَمَرَ بِذَلِكَ الرَّسُولُ وَلَا يَكُونُ تَبْلِيغُ رِسَالَةِ اللَّهِ إِلَّا كَذَلِكَ وَأَنَّ تَبْلِيغَهُ إِلَى الْعَجَمِ قَدْ يَحْتَاجُ إِلَى تَرْجَمَةٍ لَهُمْ فَيَتَرَجِّمُ لَهُمْ بِحَسَبِ الْإِمْكَانِ. وَالتَّرْجَمَةُ قَدْ تَحْتَاجُ إِلَى ضَرْبِ امْتِنَالٍ لِتَصَوِيرِ الْمَعَانِي فَيَكُونُ ذَلِكَ مِنْ تَمَامِ التَّرْجَمَةِ.

When one knows the Qur'an with this level of understanding, then any discourse from the People of the Book, the Sabians, or the polytheists that either conforms to or contradicts it necessitates translation of both the wording and the meaning. In that case, the Qur'an indeed contains the detailed explanation of all things, as Allah Almighty has said: {It was not a narration invented, but a confirmation of what was before it and a detailed explanation of all things} [Yusuf: 111], and He said: {And We have sent down to you the Book as a clarification of all things} [An-Nahl: 89]. It is well-known that the Muslim community (Ummah) is commanded to convey the Qur'an, both its wording and its meaning, just as the Messenger (peace be upon him) was commanded to do so. The conveyance of Allah's message cannot be otherwise. Conveying it to non-Arabs ('ajam) may require translating it for them, so it should be translated for them to the best of one's ability. Translation may also require the use of parables to portray meanings, and this would be part of completing the translation.

وَإِذَا كَانَ مِنَ الْمَعْلُومِ: أَنَّ أَكْثَرَ الْمُسْلِمِينَ بَلَّ أَكْثَرَ الْمُتَنَبِّهِينَ مِنْهُمْ إِلَى الْعِلْمِ لَا يَقُومُونَ بِتَرْجَمَةِ الْقُرْآنِ وَتَفْسِيرِهِ وَبَيَانِهِ؛ فَلَا يُعْجِزُ عَنْ تَرْجَمَةِ مَا عَنْدَهُ وَبَيَانِهِ أَوْلَى بِذَلِكَ. لِأَنَّ عَقْلَ الْمُسْلِمِينَ أَكْمَلَ وَكِتَابَهُمْ أَقْوَمُ قِيلًا وَأَحْسَنُ حَدِيثًا وَلَعَنَهُمْ أَوْسَعُ لَا سِيَّمَا إِذَا كَانَتْ تِلْكَ الْمَعَانِي غَيْرَ مُحَقَّقَةٍ؛ بَلْ فِيهَا بَاطِلٌ كَثِيرٌ. فَإِنَّ تَرْجَمَةَ الْمَعَانِي الْبَاطِلَةِ وَتَصَوِيرَهَا صَعْبٌ. لِأَنَّهُ لَيْسَ لَهَا تَطْيِيرٌ مِنَ الْحَقِّ مِنْ كُلِّ وَجْهِ. فَإِذَا سُئِلْنَا عَنْ كَلَامٍ يَقُولُونَهُ: هَلْ هُوَ حَقٌّ أَوْ بَاطِلٌ؟ وَمِنْ أَيْنَ يَتَبَيَّنُ الْحَقُّ فِيهِ وَالْبَاطِلُ. قُلْنَا:—مِنْ الْقَوْلِ—بِالْحُجَّةِ وَالذَّلِيلِ؛ كَمَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنْ مَسَائِلَ أَوْ يَنْطَظِرُونَهُ وَكَمَا كَانَتْ الْأُمَّةُ تُجَادِلُ رُسُلَهَا. إِذْ كَثِيرٌ مِنَ النَّاسِ يَدْعِي مَوَافَقَةَ الشَّرِيعَةِ لِلْمُفَلِّسَةِ.

Given that it is known that most Muslims, indeed most of those among them who are affiliated with knowledge, do not adequately undertake the translation, exegesis, and elucidation of the Qur'an, it is even more likely that others (non-Muslims) would be incapable of translating and elucidating what they possess. This is because the intellect of the Muslims is more complete, their Book is more upright in speech and better in narration, and their language is more expansive, especially if those meanings [from non-Muslim sources] are not verified but rather contain much falsehood. For translating false meanings and portraying them is difficult, because they do not have a perfect counterpart in truth from every aspect. So, if we are asked about statements they make—whether they are true or false, and how the truth therein can be distinguished from the falsehood—we say: [This is determined] by argumentation based on proof and evidence. This is just as the polytheists and the People of the Book used to ask the Messenger of Allah (peace be upon him) about various issues or debate with him, and as nations used to dispute with their messengers. This is pertinent because many people claim that the Shari'ah (Islamic Law) conforms to philosophy.

مِثَالُ ذَلِكَ: إِذَا ذَكَرُوا الْعُقُولَ الْعَشْرَةَ وَالتَّنُفُوسَ التَّسْعَةَ وَقَالُوا: إِنَّ الْعَقْلَ الْأَوَّلَ هُوَ الصَّادِرُ الْأَوَّلُ عَنْ الْوَاجِبِ بِذَاتِهِ وَأَنَّهُ

مِنْ لَوَائِمِ ذَاتِهِ وَمَعْمُولٌ لَهُ وَكَذَلِكَ الثَّانِي عَنِ الْأَوَّلِ وَإِنَّ لِكُلِّ فَلَكٍ عَقْلاً وَنَفْسًا.

An example of this: When they (philosophers) speak of 'the Ten Intellects' (al-'uqūl al-'asharah) and 'the Nine Souls' (al-nufūs al-tis'ah), and say that the First Intellect is the First Emanation (al-ṣādir al-awwal) from the Necessary Existent by His Own Essence (al-wājib bi-dhātih), that it is a necessary concomitant of His Essence and an effect (ma'lūl) caused by Him, and similarly the second [intellect] emanates from the first, and that each celestial sphere has an intellect and a soul.

قِيلَ: قَوْلُكُمْ عَقْلٌ وَنَفْسٌ لَعَنَهُ لَكُمْ فَلَا بُدَّ مِنْ تَرْجِمَتِهَا وَإِنْ كَانَ اللَّفْظُ عَرَبِيًّا فَلَا بُدَّ مِنْ تَرْجِمَةِ الْمَعْنَى. فَيَقُولُونَ: الْعَقْلُ هُوَ الرُّوحُ الْمَجَرَّدُ عَنِ الْمَادَّةِ—وَهِيَ الْجَسَدُ وَعَلَائِقُهَا—سَمَوُهُ عَقْلاً وَيُسَمَّوْنَهُ مُفَارِقًا وَيُسَمُّونَ تِلْكَ: الْمُفَارِقَاتِ لِلْمَوَادِّ؛ لِأَنَّهَا مُفَارِقَةٌ لِلْأَجْسَادِ؛ كَمَا أَنَّ رُوحَ الْإِنْسَانِ إِذَا فَارَقَتْ جَسَدَهُ كَانَتْ مُفَارِقَةً لِلْمَادَّةِ الَّتِي هِيَ الْجَسَدُ. وَالنَّفْسُ: هِيَ الرُّوحُ الْمُتَدَبِّرَةُ لِلْجِسْمِ مِثْلُ نَفْسِ الْإِنْسَانِ إِذَا كَانَتْ فِي جِسْمِهِ. فَمَتَى كَانَتْ فِي الْجِسْمِ كَانَتْ مُحَرَّكَةً لَهُ. فَإِذَا فَارَقَتْهُ صَارَتْ عَقْلاً مُحَضًّا: أَيُّ يَعْقِلُ الْعُلُومَ مِنْ غَيْرِ تَحْرِيكِ بَشْيٍ مِنْ الْأَجْسَامِ فَهَذِهِ الْعُقُولُ وَالنَّفُوسُ.

It is said [to them]: Your terms 'intellect' ('aql) and 'soul' (nafs) constitute your own specific terminology, so their meaning must be translated. Even if the word itself is Arabic, the meaning still requires translation. So they say: 'The Intellect' is the spirit divested of matter—matter being the body and its appurtenances. They call it an intellect, and they also call it a 'separate' (mufāriq), and they term these entities 'separate intelligences' (al-mufāriqāt lil-mawādd) because they are separate from bodies, just as the human spirit, when it separates from its body, becomes separate from the matter which is the body. 'The Soul' is the spirit that governs the body, like the human soul when it is in its body. As long as it is in the body, it moves it. When it separates from it, it becomes a pure intellect, meaning it comprehends knowledge without causing motion in any physical body. These, then, are the intellects and souls [according to them].

وَهَذَا الَّذِي ذَكَرْنَاهُ مِنْ أَحْسَنِ التَّرْجِمَةِ عَنْ مَعْنَى الْعَقْلِ وَالنَّفْسِ وَأَكْثَرُهُمْ لَا يَحْصُلُونَ ذَلِكَ.

What we have just mentioned is one of the clearest translations of their meaning of 'intellect' and 'soul,' yet most of them do not articulate it this precisely.

قَالُوا: وَابْتَيْنَا لِكُلِّ فَلَكٍ نَفْسًا: لِأَنَّ الْحَرَكَةَ اخْتِيَارِيَّةً فَلَا تُكُونُ إِلَّا لِنَفْسٍ. وَلِكُلِّ نَفْسٍ عَقْلاً: لِأَنَّ الْعَقْلَ كَامِلٌ لَا يَحْتَاجُ إِلَى حَرَكَةٍ وَالْمُتَحَرِّكُ يَطْلُبُ الْكَمَالَ فَلَا بُدَّ أَنْ يَكُونَ قُوَّةً مَا يُشَبِّهُ بِهِ وَمَا يَكُونُ عَلَيْهِ لَهُ.

They (the philosophers) continued: We have affirmed a soul for each celestial sphere because its motion is volitional, and volitional motion can only belong to a soul. And for every soul, [we have affirmed] an intellect, because the intellect is perfect and does not require motion, whereas that which moves seeks perfection. Therefore, there must be something superior to it which it emulates and which serves as its cause.

وَلِهَذَا كَانَتْ حَرَكَةُ أَنْفُسِنَا لِلتَّشَبُّهِ بِمَا قَوْفَنَا مِنَ الْعُقُولِ. وَكُلُّ ذَلِكَ تَشَبُّهُ بِوَاجِبِ الْوُجُودِ بِحَسَبِ الْإِمْكَانِ. وَالْأَوَّلُ لَا يَصْدُرُ عَنْهُ إِلَّا عَقْلٌ. لِأَنَّ النَّفْسَ تَقْتَضِي جِسْمًا وَالْجِسْمَ فِيهِ كَثْرَةٌ وَالصَّادِرُ عَنْهُ لَا يَكُونُ إِلَّا وَاحِدًا. وَلَهُمْ فِي الصُّوَرِ اخْتِلَافٌ كَثِيرٌ لَيْسَ هَذَا مَوْضِعُهُ. قِيلَ لَهُمْ: أَمَّا إِبْنَاتُكُمْ أَنْ فِي السَّمَاءِ أَرْوَاحًا: فَهَذَا يُشَبِّهُ مَا فِي الْقُرْآنِ وَعَبْدِهِ مِنْ كُتُبِ اللَّهِ؛ وَلَكِنْ لَيْسَتْ هِيَ الْمَلَائِكَةُ كَمَا يَقُولُ الَّذِينَ يَزْعُمُونَ مِنْكُمْ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ عَلَى الرَّسُولِ وَمَا أُنْزِلَ مِنْ قَبْلِهِ.

This is why the motion of our own souls is for the purpose of emulating the intellects above us. All of this is an emulation of the Necessary Existent (Wājib al-Wujūd), according to what is possible. From the First [Necessary Existent], only an intellect can emanate, because a soul necessitates a body, and a body involves multiplicity, whereas that which emanates from the One can only be one. They have many differing views regarding emanation, but this is not the place to discuss them. It is said to them: As for your affirmation that there are spirits in the heavens, this resembles what is found in the

Qur'an and other Books of Allah. However, these are not 'the angels' (al-malā'ikah), contrary to what is claimed by those among you who assert that they believe in what was revealed to the Messenger (peace be upon him) and what was revealed before him.

وَيَقُولُونَ: مَا أَرَدْنَا إِلَّا الْإِحْسَانَ وَالتَّوْفِيقَ بَيْنَ الشَّرِيعَةِ وَالْفَلَسَفَةِ فَإِنَّهُمْ قَالُوا: الْعُقُولُ وَالنَّفُوسُ عِنْدَ الْفَلَسَفَةِ: هِيَ الْمَلَائِكَةُ عِنْدَ الْأَنْبِيَاءِ وَلَيْسَ كَذَلِكَ لَكِنْ تُشَبِّهُهَا مِنْ بَعْضِ الْوُجُوهِ.

And they (the philosophers) say: 'We intended nothing but excellence and the harmonization of the Shari'ah (Divine Law) with philosophy.' For they asserted that the Intellects and Souls, as conceived by the philosophers, are equivalent to the angels described by the Prophets. However, this is not the case; rather, these philosophical constructs merely resemble the angels in certain limited aspects.

فَإِنَّ اسْمَ الْمَلَائِكَةِ وَالْمَلَكِ يَتَضَمَّنُ أَنَّهُمْ رُسُلُ اللَّهِ كَمَا قَالَ تَعَالَى: (جَاعِلِ الْمَلَائِكَةَ رُسُلًا) وَكَمَا قَالَ: (وَالْمُرْسَلَاتِ غُرَفًا) فَالْمَلَائِكَةُ رُسُلُ اللَّهِ فِي تَنْفِيزِ أَمْرِهِ الْكُونِيِّ الَّذِي يُدَبِّرُ بِهِ السَّمَوَاتِ وَالْأَرْضَ كَمَا قَالَ تَعَالَى: (حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ) وَكَمَا قَالَ: (بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ) وَأَمْرُهُ الدِّينِيُّ الَّذِي تَنْزِلُ بِهِ الْمَلَائِكَةُ فَإِنَّهُ قَالَ: (يَنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ) وَقَالَ تَعَالَى: (وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ) وَقَالَ تَعَالَى: (اللَّهُ يَصْطَلِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ).

Indeed, the very name malā'ikah (angels) and malak (angel) implies that they are messengers of Allah, as He, the Exalted, has said: {Who makes the angels messengers} [Fāṭir: 1], and as He said: {By those [winds] sent forth in succession} [Al-Mursalāt: 1], where 'those sent forth' can refer to angels. Thus, the angels are Allah's messengers in executing His cosmic command, by which He governs the heavens and the earth, as He, the Exalted, stated: {Until, when death comes to one of you, Our messengers take his soul, and they do not fail [in their duty]} [Al-An'ām: 61], and as He said: {Yes, indeed! And Our messengers [angels] are with them, recording} [Az-Zukhruf: 80]. They are also messengers for His religious command, with which the angels descend, for He has said: {He sends down the angels with the inspiration by His command upon whom He wills of His servants} [An-Nahl: 2]. And Allah, the Exalted, said: {And it is not for any human being that Allah should speak to him except by revelation or from behind a partition, or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High, Most Wise} [Ash-Shūrā: 51]. And He, the Exalted, also said: {Allah chooses messengers from among the angels and from among men} [Al-Hajj: 75].

وَمَلَائِكَةُ اللَّهِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ كَمَا قَالَ تَعَالَى: (وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْفِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ).

The angels of Allah are so numerous that none can count them except Allah Himself, as He, the Exalted, stated: {And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve—that those who were given the Scripture will be convinced and those who have believed will increase in faith, and those who were given the Scripture and the believers will not doubt, and that those in whose hearts is a disease and the disbelievers will say, 'What did Allah intend by this as an example?' Thus Allah leads astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him} [Al-Muddaththir: 31].

وَقِيلَ لَهُمُ: الَّذِي فِي الْكِتَابِ وَالسُّنَّةِ مِنْ ذِكْرِ الْمَلَائِكَةِ وَكَثَرَتِهِمْ أَمْرٌ لَا يُحْصَرُ حَتَّى قَالَ النَّبِيُّ ﷺ (أَطْلَتْ السَّمَاءَ وَحَقَّ لَهَا

أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعَ أَرْبَعِ أَصَابِعَ إِلَّا مَلَكَ قَائِمٌ أَوْ قَاعِدٌ أَوْ رَاكِعٌ؛ أَوْ سَاجِدٌ) وَقَالَ اللَّهُ تَعَالَى: (تَكَادُ السَّمَاوَاتُ يَتَّقَطِرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ).

And it was said to them (the philosophers): The mention of angels and their vast numbers in the Book (the Qur'an) and the Sunnah is an affair that cannot be encompassed. The Prophet (peace be upon him) even said: 'The sky creaks, and it has every right to creak, for there is not in it a space of four fingers except that there is an angel standing, or sitting, or bowing, or prostrating.' [Narrated by Aḥmad, At-Tirmidhī, and Ibn Mājah; graded ḥasan by some scholars]. And Allah, the Exalted, has said: {The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful} [Ash-Shūrā: 5].

فَمَنْ جَعَلَهُمْ عَشْرَةً أَوْ تِسْعَةً عَشَرَ أَوْ زَعَمَ أَنَّ التَّسْعَةَ عَشَرَ الَّذِينَ عَلَى سَقَرٍ: هُمُ النُّفُوسُ؛ فَقَدْ آثَرَ مِنْ جَهْلِهِ بِمَا جَاءَ عَنْ اللَّهِ وَرَسُولِهِ. وَضَلَّاهُ فِي ذَلِكَ بَيِّنٌ: إِذَا لَمْ تَتَّفَقِ الْأَسْمَاءُ فِي صِفَةِ الْمُسَمَّى وَلَا فِي قَدَرِهِ كَمَا تَكُونُ الْأَلْفَاظُ الْمُتَرَادِفَةُ. وَإِنَّمَا اتَّفَقَ الْمُسَمَّيَانِ فِي كَوْنِ كُلِّ مِنْهُمَا رُوحًا مُتَعَلِّقًا بِالسَّمَاوَاتِ. وَهَذَا مِنْ بَعْضِ صِفَاتِ مَلَائِكَةِ السَّمَاوَاتِ فَالَّذِي أُتْبِتُوهُ هُوَ بَعْضُ الصِّفَاتِ لِبَعْضِ الْمَلَائِكَةِ وَهُوَ بِالنِّسْبَةِ إِلَى الْمَلَائِكَةِ وَصِفَاتِهِمْ وَأَقْدَارِهِمْ وَأَعْدَادِهِمْ فِي غَايَةِ الْقِلَّةِ أَقَلُّ مِمَّا يُؤْمِنُ بِهِ السَّامِرَةُ مِنَ الْأَنْبِيَاءِ بِالنِّسْبَةِ إِلَى الْأَنْبِيَاءِ؛ إِذْ هُمْ لَا يُؤْمِنُونَ بِنَبِيِّ بَعْدَ مُوسَى وَيُوسَعَ.

Therefore, whoever reduces them (the angels) to ten, or nineteen, or claims that the nineteen who are over Saqar (Hellfire) are the Intellects and the Souls, this stems from his ignorance of what has come from Allah and His Messenger. His error in this is plain, for the names (angel versus intellect/soul) do not correspond in the attributes of the named entity, nor in its magnitude, as would be the case with synonymous terms. The two named entities (angels and the philosophical constructs) only agree in that each is a spirit connected with the heavens. This, however, is merely one among some attributes of the angels of the heavens. So, what they (the philosophers) have affirmed is but a few attributes of some angels, and this, in relation to the entirety of angels, their attributes, their magnitudes, and their numbers, is exceedingly insignificant—less, in proportion, than what the Samaritans believe regarding the prophets, since they do not believe in any prophet after Mūsā and Yūsha' (Joshua).

كَيْفَ؟ وَهُمْ لَمْ يُبَيِّنُوا لِلْمَلَائِكَةِ مِنَ الصِّفَةِ إِلَّا مُجَرَّدَ مَا عَلِمُوهُ مِنْ نَفْسِهِمْ مُجَرَّدَ الْعِلْمِ لِلنُّفُوسِ وَالْحَرَكَةِ الْإِرَادِيَّةِ لِلنُّفُوسِ. وَمِنْ الْمَعْلُومِ أَنَّ الْمَلَائِكَةَ لَهُمْ مِنَ الْعُلُومِ وَالْأَحْوَالِ وَالْإِرَادَاتِ وَالْأَعْمَالِ مَا لَا يُخَصِّصُهُ إِلَّا ذُو الْجَلَالِ وَوَصَفَهُمْ فِي الْقُرْآنِ بِالتَّسْبِيحِ وَالْعِبَادَةِ لِلَّهِ أَكْثَرَ مِنْ أَنْ يُذَكَّرَ هُنَا كَمَا ذَكَرَ تَعَالَى فِي خُطَابِهِ لِلْمَلَائِكَةِ وَأَمْرِهِ لَهُمْ بِالسُّجُودِ لِآدَمَ.

How could it be otherwise, when they have not affirmed any attribute for the angels except what they have merely discerned from their own selves: bare knowledge for the Intellects, and volitional movement for the Souls? It is well-known that the angels possess knowledge, states, volitions, and actions that none can enumerate except the Lord of Majesty. Their description in the Qur'an, characterized by glorification (tasbiḥ) and worship of Allah, is too extensive to be fully detailed here, as exemplified by Allah's address to the angels and His command for them to prostrate to Ādam.

وَقَوْلُهُ تَعَالَى (فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ) وَقَوْلُهُ تَعَالَى (إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ) وَقَوْلُهُ تَعَالَى (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ) (لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ) (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ) (وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلَذِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ) وَقَوْلُهُ تَعَالَى: (اللَّهُ يَصْطَلِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِمَّنَ النَّاسِ) وَقَوْلُهُ تَعَالَى (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا).

Consider His, the Exalted's, words: {But if they are arrogant—then those who are near your Lord exalt Him by night and day, and they do not tire} [Fuṣṣilat: 38]. And His, the Exalted's, words: {Indeed, those who are near your Lord are not arrogant above His worship, and they exalt Him, and to Him they prostrate} [Al-A'rāf: 206]. And His, the Exalted's, words: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for him whom He approves, and they, from fear of Him, are apprehensive. And whoever of them should say, 'Indeed, I am a god besides Him'—that one We would recompense with Hell. Thus do We recompense the wrongdoers} [Al-Anbiyā': 26-29]. And His, the Exalted's, words: {Allah chooses messengers from among the angels and from among men} [Al-Ḥajj: 75]. And His, the Exalted's, words: {Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed} [Ghāfir: 7].

وَقَوْلَهُ تَعَالَى (كُلُّ أَمَنٍ بِإِلَهِهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ) . وَقَوْلَهُ تَعَالَى (إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلاَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ) (بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدَدُّكُمْ رَبُّكُمْ بِخَمْسَةِ آلاَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ) . وَقَوْلَهُ تَعَالَى (إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَقْبِئُوا الَّذِينَ آمَنُوا) . وَقَوْلَهُ تَعَالَى (ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا) . وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا) وَقَوْلَهُ تَعَالَى (وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرِيحُونَ بِأُجُوهِهِمْ وَأَذْبَارِهِمْ وَدُوفُوا عَذَابَ الْحَرِيقِ) وَقَوْلَهُ تَعَالَى (الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ) وَقَوْلَهُ تَعَالَى (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ) وَقَوْلُهُ: (حَتَّى إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ) وَقَوْلَهُ تَعَالَى (قُلْ يَتَوَفَّاهُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ) وَقَوْلَهُ تَعَالَى (فِي صُحُفٍ مُكْرَمَةٍ) (مَرْفُوعَةٍ مُطَهَّرَةٍ) (بِأَيْدِي سَفَرَةٍ) (كِرَامٍ بَرَرَةٍ) . وَقَوْلَهُ تَعَالَى (وَإِذْ عَلَيْكُمْ لِحَافِظِينَ) (كَرَامًا كَاتِبِينَ) (يَعْلَمُونَ مَا تَفْعَلُونَ) وَقَوْلَهُ تَعَالَى (أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ) وَقَوْلَهُ تَعَالَى (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

And His, the Exalted's, words: {All of them have believed in Allah and His angels and His books and His messengers} [Al-Baqarah: 285]. And His, the Exalted's, words: {When you said to the believers, 'Is it not enough for you that your Lord should reinforce you with three thousand angels sent down?' Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in force, your Lord will reinforce you with five thousand angels having marks [of distinction]} [Āl 'Imrān: 124-125]. And His, the Exalted's, words: {[Remember] when your Lord inspired to the angels, 'I am with you, so strengthen those who have believed'} [Al-Anfāl: 12]. And His, the Exalted's, words: {Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers you did not see} [At-Tawbah: 26]. And Allah, the Exalted, said: {O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and soldiers [angels] you did not see} [Al-Aḥzāb: 9]. And His, the Exalted's, words: {And if you could but see when the angels take the souls of those who disbelieved, striking their faces and their backs and [saying], 'Taste the punishment of the Burning Fire!'} [Al-Anfāl: 50]. And His, the Exalted's, words: {Those whom the angels take in death while they are good and pure—[the angels] will say, 'Peace be upon you'} [An-Nahl: 32]. And His, the Exalted's, words: {Indeed, those who have said, 'Our Lord is Allah,' and then remained on a right course—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised'} [Fuṣṣilat: 30]. And His words: {Until, when death comes to one of you, Our messengers take his soul, and they do not fail [in their duty]} [Al-An'ām: 61]. And His, the Exalted's, words: {Say, 'The angel of death will take you who has been entrusted with

you'} [As-Sajdah: 11]. And His, the Exalted's, words: {In honored scriptures, exalted and purified, [carried] by the hands of messenger-angels, noble and dutiful} ['Abasa: 13-16]. And His, the Exalted's, words: {And indeed, over you are keepers, noble recorders, they know whatever you do} [Al-Infithār: 10-12]. And His, the Exalted's, words: {Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [angels] are with them, recording} [Az-Zukhruf: 80]. And His, the Exalted's, words: {Man does not utter any word except that with him is an observer prepared [to record]} [Qāf: 18].

وَقَوْلُهُ تَعَالَى (وَالصَّافَّاتِ صَفًّا) (فَالزَّاجِرَاتِ زَجْرًا) (فَالتَّالِيَاتِ ذِكْرًا) وَقَوْلُهُ تَعَالَى (فَاسْتَقِيمُ أَلْبَتَّاتِ أَلْبَتَّاتِ وَلَهُمُ الْبُيُوتُ) (أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ) (أَلَا إِنَّهُمْ مِنْ إِبْهِيمٍ لَيَقُولُونَ) (وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ) —إِلَى قَوْلِهِ تَعَالَى— (وَإِنَّا لَنَحْنُ الصَّافُّونَ) (وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ).

And His, the Exalted's, words: {By those [angels] ranged in ranks, And those who drive [the clouds] with force, And those who recite the message} [Aṣ-Ṣaffāt: 1-3]. And His, the Exalted's, words: {Then inquire of them, [O Muḥammad], 'Does your Lord have daughters while they have sons? Or did We create the angels female while they were witnesses?' Unquestionably, it is out of their falsehood that they say, 'Allah has begotten,' and indeed, they are liars} [Aṣ-Ṣaffāt: 149-152]—up to His, the Exalted's, words—{And indeed, we are those who line up [for prayer and worship], And indeed, we are those who exalt Allah} [Aṣ-Ṣaffāt: 165-166].

وَفِي الصَّحِيحَيْنِ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُبَيِّنُونَ الصَّفَّ الْأَوَّلَ وَيَتَرَاوُونَ فِي الصَّفِّ) وَفِي الصَّحِيحَيْنِ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ مَالِكِ بْنِ صَعَصَعَةَ فِي حَدِيثِ الْمُعْرَاجِ (عَنْ النَّبِيِّ ﷺ لَمَّا ذَكَرَ صُعودَهُ إِلَى السَّمَاءِ السَّابِعَةِ—قَالَ: فَرَفَعَ لِي الْبَيْتَ الْمَعْمُورُ؛ فَسَأَلْتُ جِبْرِيلَ؟ فَقَالَ: هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ؛ إِذَا خَرَجُوا لَمْ يَعُودُوا آخِرَ مَا عَلَيْهِمْ).

In the two Ṣaḥīḥs (Al-Bukhārī and Muslim), it is narrated from Jābir ibn Samurah that the Prophet (peace be upon him) said: 'Will you not form ranks as the angels form ranks in the presence of their Lord?' They (the Companions) asked, 'O Messenger of Allah, how do the angels form ranks in the presence of their Lord?' He replied, 'They complete the first rows and stand close together in the row.' [Muslim, The Book of Prayer, 430]. And in the two Ṣaḥīḥs, from Qatādah, from Anas, from Mālik ibn Ṣa'sa'ah, in the ḥadīth of the Mi'rāj (Ascension), the Prophet (peace be upon him), when mentioning his ascent to the seventh heaven, said: 'Then Al-Bayt al-Ma'mūr (the Frequent House) was raised up for me. I asked Jibrīl about it, and he said, 'This is Al-Bayt al-Ma'mūr; seventy thousand angels pray in it every day. When they leave, they never return to it again, that being their final visit.' [Al-Bukhārī].

وَقَالَ الْبُخَارِيُّ: وَقَالَ هَمَّامٌ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِذَا أَمَّنَ الْقَارِئُ قَامَتُوا فَإِنَّهُ مِنْ وَاقِفٍ تَأْمِينُهُ تَأْمِينُ الْمَلَائِكَةِ غُفْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) وَفِي الرَّوَايَةِ الْأُخْرَى فِي الصَّحِيحَيْنِ (إِذَا قَالَ: آمِينَ فَإِنَّ الْمَلَائِكَةَ فِي السَّمَاءِ تَقُولُ: آمِينَ).

Al-Bukhārī said: And Hammām narrated from Qatādah, from Al-Ḥasan, from Abū Hurayrah, that the Prophet (peace be upon him) said: 'When the reciter (Imām) says 'Āmīn,' then you say 'Āmīn,' for if a person's 'Āmīn' coincides with the 'Āmīn' of the angels, his past sins will be forgiven.' [Al-Bukhārī]. And in another narration in the two Ṣaḥīḥs: 'When he says 'Āmīn,' indeed the angels in heaven say 'Āmīn.' [Al-Bukhārī].

وَفِي الصَّحِيحِ أَيْضًا عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؛ فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَاقِفَ قَوْلِهِ قَوْلَ الْمَلَائِكَةِ غُفْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)

Also in Ṣaḥīḥ (Al-Bukhārī), from Abū Ṣāliḥ, from Abū Hurayrah, that the Messenger of Allah (peace be upon him) said: 'When the Imām says, 'Samī'a Allāhu liman ḥamidah' (Allah hears him who praises Him), then say, 'Allāhumma Rabbanā wa lakal-ḥamd' (O Allah, our Lord, and to You is all praise), for if his statement coincides with the statement of the angels, his past sins will be forgiven.' [Al-Bukhārī].

وَفِي الصَّحِيحِ عَنْ عُرْوَةَ (عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ): أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْمَلَائِكَةَ تَنْزِلُ فِي الْعَنَانِ—وَهُوَ السَّحَابُ—فَتَذْكُرُ الْأُمُورَ فِي السَّمَاءِ فَتَسْتَرْقُ الشَّيَاطِينُ السَّمْعَ فَتَسْمَعُهُ، فَتُوحِيهِ إِلَى الْكُفَّانِ فَيَكْذِبُونَ مَعَهَا مِائَةً كَذِبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ).

In the Ṣaḥīḥ (Al-Bukhārī), it is narrated from 'Urwah, from 'Ā'ishah, the wife of the Prophet (peace be upon him), that she heard the Messenger of Allah (peace be upon him) say: 'Indeed, the angels descend in the 'anān—which is the clouds—and they discuss matters decreed in heaven. The devils eavesdrop and hear it, then they inspire it to the soothsayers, who then mix with it a hundred lies of their own making.' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: (إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةٌ فُضِّلَاءَ يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ. فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَرَقُّوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ فَيَسْأَلُهُمُ اللَّهُ—وَهُوَ أَعْلَمُ—مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عَبْدٍ عِبَادَ لَكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَهْلِلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ. قَالَ: وَمَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيْ رَبِّ قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟ قَالُوا: وَنَسْتَجِيرُوكَ. قَالَ: وَمِمَّ نَسْتَجِيرُوكَ؟ قَالُوا: مِنْ نَارِكَ. قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: يَا رَبِّ لَا. قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ. قَالَ فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ وَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا قَالَ: يَقُولُونَ: رَبِّ فِيهِمْ فَلَنْ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ. قَالَ: فَيَقُولُ: وَلَهُ قَدْ غَفَرْتُ لَهُمُ الْقَوْمَ لَا يَسْقَى بِهِمْ حَلِيسُهُمْ).

In the two Ṣaḥīḥs, it is narrated from Abū Hurayrah that the Prophet (peace be upon him) said: 'Indeed, Allah has angels who travel about, virtuous ones, seeking out gatherings of remembrance (dhikr). When they find a gathering in which there is remembrance, they sit with them, and some of them envelop others with their wings until they fill the space between them and the lowest heaven. When the people disperse, the angels ascend to heaven. Allah—though He knows best—asks them, 'From where have you come?' They reply, 'We have come from Your servants on earth who were glorifying You (saying Subḥān Allāh), magnifying You (saying Allāhu Akbar), declaring Your Oneness (saying Lā ilāha illā Allāh), praising You (saying Al-ḥamdulillāh), and asking of You.' He asks, 'And what do they ask of Me?' They reply, 'They ask You for Your Paradise.' He asks, 'And have they seen My Paradise?' They reply, 'No, O Lord.' He asks, 'Then how would it be if they were to see My Paradise?' They say, 'And they seek Your protection.' He asks, 'And from what do they seek My protection?' They reply, 'From Your Fire.' He asks, 'And have they seen My Fire?' They reply, 'O Lord, no.' He asks, 'Then how would it be if they were to see My Fire?' They say, 'And they ask for Your forgiveness.' He (the Prophet) said, Then He (Allah) says, 'I have forgiven them, granted them what they asked, and given them protection from what they sought protection.' He (the Prophet) said, They (the angels) say, 'O Lord, among them is so-and-so, a sinful servant, who merely passed by and sat with them.' He (the Prophet) said, Then He (Allah) says, 'And him too I have forgiven; they are a people whose companion shall not be wretched.' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ (عَنْ عُرْوَةَ عَنْ عَائِشَةَ حَدَّثَتْهُ: أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ قَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ: وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ بَالِيلِ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ فَلَمْ أُسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا

بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي فَتَنَظَّرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ وَقَدْ بَعَثَ اللَّهُ إِلَيْكَ مَلَكَ الْجِبَالِ لِيَتَأَمَّرَهُ بِمَا شِئْتَ فِيهِمْ فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ فَقَالَ: ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أُطِيقَ عَلَيْهِمُ الْأَحْسَنِينَ فَقَالَ النَّبِيُّ ﷺ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَبْعُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا).

In the two Ṣaḥīḥs, 'Urwah narrated that 'Ā'ishah told him: She asked the Prophet (peace be upon him), 'Has there come upon you a day more severe than the day of Uhud?' He replied, 'Indeed, I have suffered from your people what I have suffered, and the most severe I suffered from them was on the Day of al-'Aqabah. I presented myself to Ibn 'Abd Yālīl ibn 'Abd Kulāl, but he did not respond to what I desired. So I departed, overwhelmed with sorrow, and I did not recover until I found myself at Qarn ath-Tha'ālib. I raised my head, and there was a cloud that had shaded me. I looked, and in it was Jibrīl. He called out to me and said, 'Allah has heard what your people said to you and how they responded to you. Allah has sent to you the angel of the mountains, so that you may command him to do whatever you wish to them.' Then the angel of the mountains called out to me, greeted me with salām, and then said, 'O Muḥammad! That is as you wish. If you wish, I can bring the two Akhshabayn (the two mountains overlooking Makkah) down upon them.' But the Prophet (peace be upon him) said, 'Rather, I hope that Allah will bring forth from their loins those who will worship Allah alone, associating nothing with Him.' [Al-Bukhārī].

وَأَمْثَالُ هَذِهِ الْأَحَادِيثِ الصَّحَاحِ مِمَّا فِيهَا ذِكْرُ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَوَاتِ وَمَلَائِكَةُ الْهَوَاءِ وَالْجِبَالِ وَغَيْرِ ذَلِكَ كَثِيرَةٌ. وَكَذَلِكَ الْمَلَائِكَةُ الْمُتَصَرِّفُونَ فِي أُمُورِ بَنِي آدَمَ مِثْلُ قَوْلِهِ ﷺ فِي الْحَدِيثِ الْمُتَّفَقِ عَلَيْهِ—حَدِيثُ الصَّادِقِ الْمَصْطُوقِ—إِذْ يَقُولُ: (ثُمَّ يَبْعَثُ إِلَيْهِ الْمَلَكُ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ فَيَقَالُ: أَكْتُبَ رِزْقَهُ وَآجَلَهُ وَسَعْيِي أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ)

Such authentic ḥadīths that mention the angels in the heavens, the angels of the air, the mountains, and others, are numerous. Likewise, there are angels who manage the affairs of the children of Ādam, such as his (peace be upon him) statement in the agreed-upon ḥadīth—the ḥadīth of the truthful, the believed one—where he says: 'Then the angel is sent to him (the fetus) and is commanded with four words, and it is said: 'Write down his provision, his lifespan, and whether he will be wretched or happy.' Then the soul is breathed into him.' [Al-Bukhārī].

وَفِي الصَّحِيحِ حَدِيثُ الثَّبَرَاءِ بْنِ عَازِبٍ قَالَ: (قَالَ النَّبِيُّ ﷺ لِحَسَانٍ: أَهْجَهُمْ—أَوْ هَاجَهُمْ—وَجِبْرِيلُ مَلَكٌ) وَفِي الصَّحِيحِ أَيْضًا (أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: أَجِبْ عَنِّي اللَّهُمَّ أَيُّدُهُ بَرُوحُ الْقُدُسِ)

In the Ṣaḥīḥ (Muslim), there is the ḥadīth of Al-Barā' ibn 'Āzib, who said: The Prophet (peace be upon him) said to Ḥassān (ibn Thābit, the poet): 'Satirize them (the pagan Quraish)—or he said, lampoon them—and Jibrīl is with you.' [Muslim].

وَفِي الصَّحِيحِ عَنْ أَنَسٍ قَالَ: كَأَنِّي أَنْظُرُ إِلَى غَبَارٍ سَاطِعٍ فِي سَكَّةِ بَنِي عَنَمٍ مَوْكِبَ جِبْرِيلَ وَفِي الصَّحِيحَيْنِ عَنْ عَائِشَةَ: أَنَّ (الْحَارِثَ بْنَ هِشَامٍ قَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: أَحْيَانًا يَأْتِينِي مِثْلُ صَلَاحَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتَ مَا قَالَ وَأَحْيَانًا يَتِمَلَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْيِي مَا يَقُولُ). وَإِثْنَانِ جِبْرِيلَ إِلَى النَّبِيِّ ﷺ تَارَةً فِي صُورَةِ أَعْرَابِي وَتَارَةً فِي صُورَةِ دَحِيَّةِ الْكَلْبِيِّ وَمُخَاطَبَتُهُ وَإِفْرَاؤُهُ إِيَّاهُ كَثِيرًا: أَعْظَمُ مِنْ أَنْ يُذَكَّرَ هُنَا.

In the Ṣaḥīḥ (Al-Bukhārī), Anas said: 'It is as if I am looking now at a cloud of dust rising in the alley of Banū Ghunm from the procession of Jibrīl (on the day of the Battle of Banū Qurayzah).' [Al-Bukhārī]. And in the two Ṣaḥīḥs, from 'Ā'ishah: Al-Ḥārith ibn Hishām asked, 'O Messenger of Allah, how does revelation come to you?' He replied, 'Sometimes it comes to me like the ringing of a bell, and that is the hardest on me. Then it departs from me after I have grasped what he (the angel) said. And sometimes the angel appears

to me in the form of a man and speaks to me, and I grasp what he says.' [Al-Bukhārī]. The instances of Jibrīl coming to the Prophet (peace be upon him), sometimes in the form of a Bedouin Arab, sometimes in the form of Daḥyah al-Kalbī (a companion known for his handsome appearance), his addressing him, and his reciting (the Qur'ān) to him on numerous occasions, are too many to be fully recounted here.

وَفِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ (يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجَنِّمُونَ فِي صَلَاةِ الْفَجْرِ وَالْعَصْرِ ثُمَّ يَعرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ—وَهُوَ أَعْلَمُ بِهِمْ—كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ).

In the two Ṣaḥīḥs, Abū Hurayrah narrated that the Prophet (peace be upon him) said: 'Angels of the night and angels of the day succeed each other among you. They gather at the Fajr (dawn) prayer and the 'Aṣr (afternoon) prayer. Then those who stayed with you overnight ascend, and their Lord—though He knows best about them—asks them, 'How did you leave My servants?' They reply, 'We left them while they were praying, and we came to them while they were praying.' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ (عَنْ عَائِشَةَ قَالَتْ: حَسَوْتُ لِلنَّبِيِّ ﷺ وَسَادَةً فِيهَا تَمَائِيلُ كَأَنَّهَا تَمَرَّقَةٌ فَجَاءَ فَقَامَ وَجَعَلَ يَتَغَيَّرُ وَجْهَهُ فَقُلْتُ: مَا لَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: مَا بَالُ هَذِهِ الْوَسَادَةِ؟ قَالَتْ: وَسَادَةٌ جَعَلْتَهَا لَكَ لِتَضْطَجِعَ عَلَيْهَا قَالَ: أَمَا عَلِمْتَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ إِنَّ مِنْ صَنَعِ الصُّورِ يُعَذَّبُ يَوْمَ الْقِيَامَةِ يُقَالُ: أَحْيُوا مَا خَلَقْتُمْ)

In the two Ṣaḥīḥs, 'Ā'ishah (may Allah be pleased with her) said: 'I stuffed a pillow for the Prophet (peace be upon him) which had images on it, as if it were a small cushion (numruqah). He came and stood [at the door], and his face began to change. I said, 'What is the matter with us, O Messenger of Allah?' He asked, 'What is this pillow?' She replied, 'It is a pillow I made for you to recline on.' He said, 'Do you not know that angels do not enter a house in which there is an image? Indeed, those who make images will be punished on the Day of Resurrection; it will be said to them, 'Bring to life what you have created!''' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ (عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كُتُبٌ وَلَا صُورَةٌ تَمَائِيلُ).

And in the two Ṣaḥīḥs, Ibn 'Abbās said: I heard Abū Ṭalḥah say: I heard the Messenger of Allah (peace be upon him) say: 'Angels do not enter a house in which there is a dog or an image representing animate beings.' [Al-Bukhārī].

وَكَذَلِكَ فِي الصَّحِيحَيْنِ (عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: وَعَدَ النَّبِيُّ ﷺ جِبْرِيلُ فَقَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كُتُبٌ وَلَا صُورَةٌ)

Similarly, in the two Ṣaḥīḥs, 'Abdullāh ibn 'Umar said: Jibrīl had made an appointment with the Prophet (peace be upon him) [but was delayed], and then he said: 'Indeed, we (angels) do not enter a house in which there is a dog or an image.' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي صَلَاةِ الَّذِي صَلَّى فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحْدِثْ).

In the two Ṣaḥīḥs, Abū Hurayrah narrated that the Prophet (peace be upon him) said: 'Indeed, the angels pray for one of you as long as he remains in the place where he prayed, saying, 'Allāhumma-ghfir lahū, Allāhumma-rḥamhu' [O Allah, forgive him; O Allah, have mercy on him], as long as he does not break his ablution (wuḍū'). [Al-Bukhārī].

وَأَمَّا هَذِهِ النُّصُوصُ الَّتِي يُذَكَّرُ فِيهَا مِنْ أَصْنَافِ الْمَلَائِكَةِ وَأَوْصَافِهِمْ وَأَفْعَالِهِمْ: مَا يَمْنَعُ أَنْ تَكُونَ عَلَى مَا يَذْكُرُونَهُ مِنْ الْعُقُولِ وَالتَّنُفُّوسِ أَوْ أَنْ يَكُونَ جِبْرِيلُ هُوَ الْعَقْلُ الْقَعْلُ وَتَكُونَ مَلَائِكَةُ الْأَدَمِيِّينَ هِيَ الْقُوَى الصَّالِحَةُ وَالسَّيَاطِينُ هِيَ

Examples such as these texts, which mention various categories of angels, their attributes, and their actions, preclude the possibility that they are as these (philosophers) describe them in terms of 'Intellects and Souls,' or that Jibril is the 'Active Intellect,' and that the angels associated with human beings are merely good faculties while devils are corrupt faculties, as these individuals claim.

وَأَيْضًا فَرَّعَهُمْ أَنَّ الْمَعُولَ وَالنَّفْسَ—الَّتِي جَعَلُوهَا الْمَلَائِكَةَ وَزَعَمُوا أَنَّهَا مَعُولَةٌ عَنِ اللَّهِ صَادِرَةٌ عَنْ ذَاتِهِ صُورَ الْمَعُولِ عَنْ عَلَيْهِ—هُوَ قَوْلٌ يَتَوَلَّدُهَا عَنْ اللَّهِ. وَأَنَّ اللَّهَ وَلَدَ الْمَلَائِكَةَ. وَهَذَا مِمَّا رَدَّهُ اللَّهُ وَنَزَّهَهُ نَفْسَهُ عَنْهُ وَكَذَّبَ قَائِلَهُ وَبَيَّنَ كُذْبَهُ بِقَوْلِهِ: (لَمْ يَلِدْ وَلَمْ يُولَدْ) (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) وَقَالَ تَعَالَى: (أَلَا إِنَّهُمْ مِنْ أَفْئِدَتِهِمْ لَيَقُولُونَ) (وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ) (أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ) (مَا لَكُمْ كَيْفَ تَحْكُمُونَ) (أَفَلَا تَذَكَّرُونَ) (أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ) (فَأَنذَرْتُكُمْ إِنْ كُنْتُمْ صَادِقِينَ)

Furthermore, their assertion that the Intellects and Souls—which they have equated with angels and claimed are effects emanating from Allah, proceeding from His essence in the manner of an effect from its cause—is tantamount to saying that they are begotten of Allah, and that Allah has fathered the angels. This is a notion that Allah has refuted, declared Himself far above, and exposed its proponents as liars, demonstrating their falsehood with His statement: {He neither begets nor is born, Nor is there to Him any equivalent} [Al-Iklās: 3-4]. And Allah, the Exalted, said: {Unquestionably, it is out of their falsehood that they say, 'Allah has begotten,' and indeed, they are liars. Has He chosen daughters over sons? What is [wrong] with you? How do you judge? Then will you not remember? Or do you have a clear authority? Then produce your scripture, if you should be truthful} [Aş-Şāffāt: 151-157].

وَبَقَوْلِهِ: (وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ) وَقَوْلُهُ تَعَالَى (وَقَالُوا آتَاكَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ) (لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ) (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَنْشَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ)

And by His statement: {But they have attributed to Allah partners—the jinn—while He created them, and they falsely attribute to Him sons and daughters without knowledge. Exalted is He and high above what they describe} [Al-An'ām: 100]. And His, the Exalted's, words: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act by His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for him whom He approves, and they, from fear of Him, are apprehensive} [Al-Anbiyā': 26-28].

وَقَالَ تَعَالَى: (لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ) وَقَالَ تَعَالَى: (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا) (لَقَدْ جِئْتُمْ شَيْئًا إِدًّا) (تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا) (أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا) (وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا) (إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا) (لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا) (وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا).

And Allah, the Exalted, said: {Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]} [An-Nisā': 172]. And Allah, the Exalted, said: {And they say, 'The Most Merciful has taken a son.' You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation, That they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and

counted them a [full] counting. And all of them are coming to Him on the Day of Resurrection alone} [Maryam: 88-95].

فَأَخْبَرَ أَنَّهُمْ مَعْبُدُونَ. أَيُّ مُذَلَّلُونَ مُصْرَفُونَ مَدِينُونَ مُفْهُورُونَ لَيْسُوا كَالْمَعْلُولِ الْمُتَوَلَّدِ تَوَلَّدَا لَا زِمًا لَا يُتَصَوَّرُ أَنْ يَتَغَيَّرَ عَنْ ذَلِكَ. وَأَخْبَرَ أَنَّهُمْ عِبَادٌ لِلَّهِ لَا يُسَبِّهُونَ بِهِ كَمَا يُسَبِّهُ الْمَعْلُولُ بِالْعِلَّةِ وَالْوَلَدُ بِالْوَالِدِ كَمَا يَزْعُمُهُ هَؤُلَاءِ الصَّابِئُونَ.

Thus, He informed that they (angels and all creation) are mu'abbadūn (made subservient, enslaved). That is, they are subjugated, managed, indebted (to Him), and overpowered; they are not like an effect that is necessarily generated (from a cause) in a way that cannot be conceived to change from that state. And He informed that they are servants of Allah, not resembling Him in the way an effect resembles its cause or a child resembles its parent, as these Sabians (a term used here to refer to those philosophers with such beliefs) claim.

وَقَالَ تَعَالَى: (وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهٗ قَانِثُونَ) (يَبْدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ) فَأَخْبَرَ أَنَّهُ يَقْتَضِي كُلَّ شَيْءٍ بِقَوْلِهِ كُنْ لَا يَتَوَلَّدُ الْمَعْلُولُ عَنْهُ.

And Allah, the Exalted, said: {And they say, 'Allah has taken a son.' Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is} [Al-Baqarah: 116-117]. So He informed that He brings everything into existence by His word 'Kun' (Be), not by the generation of an effect from Him.

وَكَذَلِكَ قَالَ سُبْحَانَهُ: (وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ) (يَبْدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ).

Likewise, He, Glorified is He, said: {But they have attributed to Allah partners—the jinn—while He created them, and they falsely attribute to Him sons and daughters without knowledge. Exalted is He and high above what they describe. Originator of the heavens and the earth. How could He have a son when He has no consort? He created all things, and He is, of all things, Knowing} [Al-An'ām: 100-101].

فَأَخْبَرَ أَنَّ التَّوَلَّدَ لَا يَكُونُ إِلَّا عَنْ أَصْلَيْنِ كَمَا تَكُونُ النَّتِيجَةُ عَنْ مُقَدِّمَتَيْنِ وَكَذَلِكَ سَائِرُ الْمَعْلُولَاتِ الْمَعْلُومَةُ لَا يَحْدُثُ الْمَعْلُولُ إِلَّا بِافْتِرَاقٍ مَا تَتِمُّ بِهِ الْعِلَّةُ. فَأَمَّا الشَّيْءُ الْوَاحِدُ وَحْدَهُ فَلَا يَكُونُ عِلَّةً وَلَا وَالِدًا فَكُلُّ مَا يَكُونُ شَيْءٌ فِي هَذَا الْعَالَمِ إِلَّا عَنْ أَصْلَيْنِ وَلَوْ أَنَّهُمَا الْقَاعِلُ وَالْقَابِلُ كَالثَّارِ وَالْحَطْبِ وَالشَّمْسِ وَالْأَرْضِ فَأَمَّا الْوَاحِدُ وَحْدَهُ فَلَا يَصْدُرُ عَنْهُ شَيْءٌ وَلَا يَتَوَلَّدُ.

Thus, He informed that generation (tawallud) occurs only from two origins, just as a conclusion (in logic) results from two premises. Similarly, all known effects do not occur except by the conjunction of that which completes the cause. As for a single thing by itself, it can never be a cause or a progenitor. Nothing in this world comes into being except from two origins, even if they are merely the agent and the recipient, like fire and firewood, or the sun and the earth. As for a single entity alone, nothing emanates from it, nor is anything generated from it.

فَبَيَّنَ الْقُرْآنُ أَنَّهُمْ أَخْطَلُوا طَرِيقَ الْقِيَاسِ فِي الْعِلَّةِ وَالتَّوَلَّدِ حَيْثُ جَعَلُوا الْعَالَمَ يَصْدُرُ عَنْهُ بِالتَّعْلِيلِ وَالتَّوَلَّدِ. وَكَذَلِكَ قَالَ: (وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ)؟ خِلَافُ قَوْلِهِمْ: إِنَّ الصَّادِرَ عَنْهُ وَاحِدٌ.

The Qur'an thus clarifies that they (the philosophers) have erred in their method of analogy (qiyās) regarding causation and generation, by positing that the universe emanates from Him through causation and generation. Similarly, He said: {And of all things We created two mates; perhaps you will remember} [Adh-Dhāriyāt: 49]. This contradicts their claim that what emanates from Him is one.

وَهَذَا وَفَاءٌ بِمَا ذَكَرَهُ اللَّهُ تَعَالَى مِنْ قَوْلِهِ: (وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جُنْأَكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا) إِذْ قَدْ تَكْفَلُ بِذَلِكَ فِي حَقِّ كُلِّ مَنْ خَرَجَ عَنْ اتِّبَاعِ الرَّسُولِ فَقَالَ تَعَالَى: (تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا) (فَذَكَرَ) الْوَحْدَانِيَّةَ وَالرَّسَالََةَ إِلَى قَوْلِهِ: (وَيَوْمَ بَعَضُ الظَّالِمِ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا) (يَا وَلَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا) (لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا) فَكُلُّ مَنْ خَرَجَ عَنْ اتِّبَاعِ الرَّسُولِ فَهُوَ ظَالِمٌ بِحَسَبِ ذَلِكَ. وَالْمُبْتَدِعُ ظَالِمٌ بِقَدْرِ مَا خَالَفَ مِنْ سُنَّتِهِ

This fulfills what Allah, the Exalted, mentioned in His statement: {And they do not come to you with an argument except that We bring you the truth and the best explanation} [Al-Furqān: 33]. For He has guaranteed this concerning everyone who deviates from following the Messenger. Allah, the Exalted, said: {Blessed is He who sent down the Criterion (the Qur'ān) upon His Servant that he may be to the worlds a warner} [Al-Furqān: 1]. Then He mentioned His Oneness and the Messengership, up to His statement: {And the Day the wrongdoer will bite on his hands [in regret] he will say, 'Oh, I wish I had taken with the Messenger a way! Oh, woe to me! I wish I had not taken that one as a friend. He led me astray from the remembrance after it had come to me. And ever is Satan, to man, a deserter'} [Al-Furqān: 27-29]. So, everyone who deviates from following the Messenger is a wrongdoer to that extent. And the innovator (mubtadi') is a wrongdoer to the extent of his opposition to His (the Prophet's) Sunnah.

(وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا) (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَمْ يَرَبِّكَ هَادِيًا وَنَصِيرًا) (وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا) (وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جُنْأَكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا).

{And the Messenger has said, 'O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned'} [Al-Furqān: 30]. {And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a Guide and a Helper} [Al-Furqān: 31]. {And those who disbelieve say, 'Why was the Qur'ān not sent down to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly} [Al-Furqān: 32]. {And they do not come to you with an argument except that We bring you the truth and the best explanation} [Al-Furqān: 33].

وَهَؤُلَاءِ الصَّابِئَةُ قَدْ أَتَوْا بِمَثَلٍ وَهُوَ قَوْلُهُمْ: الْوَاحِدُ لَا يَصْدُرُ عَنْهُ وَيَتَوَلَّدُ عَنْهُ إِلَّا وَاحِدٌ وَالرَّبُّ وَاحِدٌ فَلَا يَصْدُرُ عَنْهُ إِلَّا وَاحِدٌ يَتَوَلَّدُ عَنْهُ فَأَتَى اللَّهُ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا وَبَيَّنَّ أَنَّ الْوَاحِدَ لَا يَصْدُرُ عَنْهُ شَيْءٌ وَلَا يَتَوَلَّدُ عَنْهُ شَيْءٌ أَصْلًا وَأَنَّهُ لَمْ يَتَوَلَّدْ عَنْهُ شَيْءٌ وَلَمْ يَصْدُرْ عَنْهُ شَيْءٌ وَلَكِنْ خَلَقَ كُلُّ شَيْءٍ خَلْقًا وَأَنَّهُ خَلَقَ مِنْ كُلِّ شَيْءٍ رُوحَيْنِ اثْنَيْنِ.

These Sabians have come with an argument, which is their statement: 'From the one, only one can emanate and be generated, and the Lord is One, so only one can emanate and be generated from Him.' So Allah brought the truth and the best explanation, and He clarified that from the one, nothing emanates and nothing is generated at all, and that nothing has been generated from Him and nothing has emanated from Him; rather, He created everything by direct creation, and He created from everything two mates.

وَلِهَذَا قَالَ مُجَاهِدٌ—وَذَكَرَهُ الْبُخَارِيُّ فِي صَحِيحِهِ—فِي السَّمْعِ وَالْوَتْرِ: أَنَّ السَّمْعَ هُوَ الْخَلْقُ فَكُلُّ مَخْلُوقٍ لَهُ نَظِيرٌ وَالْوَتْرُ هُوَ الْإِذَا الَّذِي لَا شَبِيهَ لَهُ فَقَالَ: (أَنْتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً).

This is why Mujāhid said—and Al-Bukhārī mentioned it in his Ṣaḥīḥ—regarding 'the even and the odd' (ash-shaf' wal-witr, mentioned in Qur'ān [Al-Fajr: 3]): 'The even (ash-shaf') is the creation, for every created thing has a counterpart, and the odd (al-witr) is Allah, Who has no like.' Thus, He said: {How could He have a son when He has no consort?} [Al-An'am: 101].

وَذَلِكَ أَنَّ الْأَثَارَ الصَّادِرَةَ عَنِ الْعِلَالِ وَالْمُتَوَلَّدَاتِ فِي الْمَوْجُودَاتِ لَا بَدَّ فِيهَا مِنْ شَيْئَيْنِ (أَخَذَهُمَا: يَكُونُ كَالْأَبِ. وَالْآخَرُ:

يَكُونُ كَالْأُمِّ الْقَابِلَةِ. وَقَدْ يُسَمَّوْنَ ذَلِكَ الْفَاعِلَ وَالْقَابِلَ كَالسَّمْسِ مَعَ الْأَرْضِ وَالنَّارِ مَعَ الْحَطَبِ فَأَمَّا صُدُورُ شَيْءٍ وَاحِدٍ عَنْ شَيْءٍ وَاحِدٍ فَهَذَا لَا وَجُودَ لَهُ فِي الْوُجُودِ أَصْلًا.

This is because the effects emanating from causes and the generated things among existents necessarily involve two things: one of them is like the father (the active principle), and the other is like the receptive mother (the passive principle). They may call this the agent and the recipient, like the sun with the earth, and fire with firewood. As for the emanation of a single thing from a single thing, this has absolutely no existence in reality.

وَأَمَّا تَشْبِيهُهُمْ ذَلِكَ بِالشُّعَاعِ مَعَ الشَّمْسِ وَبِالصَّوْتِ—كَالطَّنِينِ—مَعَ الْحَرَكَةِ وَالتَّنْقِرِ فَهُوَ أَيْضًا حُجَّةٌ لِلَّهِ وَرَسُولِهِ وَالْمُؤْمِنِينَ عَلَيْهِمْ. وَذَلِكَ: أَنَّ الشُّعَاعَ إِنْ أُرِيدَ بِهِ نَفْسٌ مَا يَقُومُ بِالشَّمْسِ: فَذَلِكَ صِفَةٌ مِنْ صِفَاتِهَا وَصِفَاتِ الْخَالِقِ لَيْسَتْ مَخْلُوقَةً وَلَا هِيَ مِنَ الْعَالَمِ الَّذِي فِيهِ الْكَلَامُ. وَإِنْ أُرِيدَ بِالشُّعَاعِ مَا يَنْعَكِسُ عَلَى الْأَرْضِ: فَذَلِكَ لَا بُدَّ فِيهِ مِنْ شَيْئَيْنِ وَهُمَا الشَّمْسُ الَّتِي تَجْرِي مَجْرَى الْفَاعِلِ وَالْأَرْضُ الَّتِي تَجْرِي مَجْرَى الْأُمِّ الْقَابِلَةِ. وَهِيَ الصَّاحِبَةُ لِلشَّمْسِ.

As for their analogy of this (emanation from one) to the ray with the sun, and to sound—like a ringing tone—with movement and striking, this too is an argument for Allah, His Messenger, and the believers against them. This is because: if by 'ray' is meant that which inheres in the sun itself, then that is one of its attributes, and the attributes of the Creator are not created, nor are they part of the created world under discussion. And if by 'ray' is meant what is reflected upon the earth, then that necessarily involves two things: the sun, which acts like the active father, and the earth, which acts like the receptive mother. It (the earth) is the 'consort' (sāhibah) to the sun in this interaction.

وَكَذَلِكَ الصَّوْتُ لَا يَتَوَلَّدُ إِلَّا عَنْ جِسْمَيْنِ يَقْرَعُ أَحَدُهُمَا الْآخَرَ أَوْ يُقْلِعُ عَنْهُ فَيَتَوَلَّدُ الصَّوْتُ الْمَوْجُودُ فِي أَجْسَامِ الْعَالَمِ عَنْ أَصْلَيْنِ يَقْرَعُ أَحَدُهُمَا الْآخَرَ أَوْ يُقْلِعُ عَنْهُ. فَمَهْمَا احْتَجَّوْا بِهِ مِنْ الْقِيَاسِ فَالَّذِي جَاءَ اللَّهُ بِهِ هُوَ الْحَقُّ وَأَحْسَنُ تَفْسِيرًا وَأَحْسَنُ بَيَانًا وَإِبْطَاحًا لِلْحَقِّ وَكُشْفًا لَهُ.

Similarly, sound is not generated except from two bodies, one striking the other or separating from it. Thus, the sound existing in the bodies of the world is generated from two origins, one striking the other or separating from it. Therefore, whatever analogy they use as proof, that which Allah has brought is the truth, a better explanation, a clearer exposition and clarification of the truth, and a disclosure of it.

وَأَيْضًا فَجَعَلَهَا عِلَّةً تَامَةً لِمَا تَحْتَهَا وَمُؤَكَّدَةً لَهُ وَمُوجِبَةً لَهُ حَتَّى يَجْعَلُونَهَا مَبَادِينًا وَيَجْعَلُونَهَا لَنَا كَالْأَبَاءِ وَالْأُمَّهَاتِ وَرَبِّمَا جَعَلُوا الْعَقْلَ هُوَ الْأَبُ وَالنَّفْسُ هِيَ الْأُمُّ. وَرَبِّمَا قَالَ بَعْضُهُم: الْوَالِدَانِ الْعَقْلُ وَالطَّبِيعَةُ كَمَا قَالَ صَاحِبُ الْقُصُوصِ فِي قَوْلِ نُوحٍ (اغْفِرْ لِي وَلِوَالِدَيَّ) أَيُّ مَنْ كُنْتُ نَتِيجَةً عَنْهُمَا وَهُمَا الْعَقْلُ وَالطَّبِيعَةُ. وَحَتَّى يُسَمُّوْنَهَا الْأَرْبَابَ وَالْأَلِهَةَ الصُّغْرَى وَيَعْبُدُونَهَا. وَهُوَ كُفْرٌ مُخَالِفٌ لِمَا جَاءَتْ بِهِ الرُّسُلُ.

Furthermore, they (the philosophers) made these (Intellects and Souls) a complete cause for what is beneath them, affirming it and necessitating it, to the extent that they consider them our origins and treat them as fathers and mothers to us. Sometimes they designate the Intellect as the father and the Soul as the mother. Some of them might even say the 'two parents' are the Intellect and Nature, as the author of Al-Fuṣūṣ (Ibn 'Arabī) interpreted the statement of Nūḥ (Noah), {My Lord, forgive me and my parents} [Nūḥ: 28], to mean those from whom he resulted, namely the Intellect and Nature. They even go so far as to call them lesser lords and minor deities, and they worship them. This is disbelief (kufr) that contradicts what the Messengers brought.

وَبِهَذَا وَصَفَ بَعْضُ السَّلَفِ الصَّابِقَةِ بِأَنَّهُمْ يَعْبُدُونَ الْمَلَائِكَةَ. وَكَذَلِكَ فِي الْكُتُبِ الْمُعَرَّبَةِ عَنْ قَدَمَائِهِمْ: أَنَّهُمْ كَانُوا يُسَمُّونَهَا الْأَلِهَةَ وَالْأَرْبَابَ الصُّغْرَى كَمَا كَانُوا يَعْبُدُونَ الْكُوكَبَ أَيْضًا. وَالْقُرْآنُ يُنْفِي أَنْ تَكُونَ أَرْبَابًا أَوْ أَنْ تَكُونَ آلِهَةً وَيَكُونُ لَهَا

عَبَّرَ مَا لِلرَّسُولِ الَّذِي لَا يَفْعَلُ إِلَّا بَعْدَ أَمْرِ مُرْسِلِهِ وَلَا يَسْمَعُ إِلَّا بَعْدَ أَنْ يُؤْذَنَ لَهُ فِي الشَّفَاعَةِ.

It is in this vein that some of the Salaf (early Muslims) described the Sabians as worshippers of angels. Similarly, in books translated from their ancient sources, it is mentioned that they used to call them minor deities and lesser lords, just as they also worshipped the celestial bodies. The Qur'ān, however, denies that they (angels or any other created beings) are lords or deities, or that they possess anything beyond the role of a messenger who acts only upon the command of his sender and intercedes only after permission is granted to him for intercession.

وَقَدْ رَدَّ اللَّهُ ذَلِكَ عَلَى مَنْ زَعَمَهُ مِنَ الْعَرَبِ وَالرُّومِ وَغَيْرِهِمْ مِنَ الْأُمَمِ فَقَالَ تَعَالَى: (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ) وَقَالَ تَعَالَى: (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ) (لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ)

Allah has refuted this claim made by Arabs, Romans, and other nations, saying, Exalted is He: {Nor would he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?} [Āl 'Imrān: 80]. And He, the Exalted, said: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act by His command} [Al-Anbiyā': 26-27].

وَقَالَ تَعَالَى: (قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَلِيلٍ) (وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ).

And Allah, the Exalted, said: {Say, [O Muḥammad], 'Invoke those you claim [as deities] besides Allah.' They do not possess an atom's weight [of ability] in the heavens or on the earth, and they have no share in either, nor is there for Him from among them any supporter. And intercession does not benefit with Him except for one whom He permits. [And those who are permitted to intercede are in such awe that] until, when terror is removed from their hearts, they will say [to one another], 'What has your Lord said?' They will say, 'The truth.' And He is the Most High, the Grand} [Saba': 22-23].

وَقَدْ تَقَدَّمَ بَعْضُ الْأَحَادِيثِ فِي صَعْقِ الْمَلَائِكَةِ إِذَا قَضَى اللَّهُ بِالْأَمْرِ الْكُونِيَّ أَوْ بِالْوَحْيِ الدِّيْنِيَّ. وَقَالَ تَعَالَى: (وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى) (بَلْ عِبَادٌ مُكْرَمُونَ) الْآيَةَ.

Some ḥadīths have already been mentioned regarding the angels being struck with awe (or fainting) when Allah decrees a cosmic matter or a religious revelation. And Allah, the Exalted, said: {And how many an angel is there in the heavens whose intercession will not avail at all except after Allah has given permission for whom He wills and approves} [An-Najm: 26]. And He, the Exalted, said: {Rather, they are [but] honored servants} [Al-Anbiyā': 26], the verse continuing as previously cited.

وَقَالَ تَعَالَى: (وَمَا تَنْتَظِرُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا) وَقَالَ تَعَالَى: (قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا) (أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا) نَزَلَتْ الْآيَةُ فِي الَّذِينَ يَدْعُونَ الْمَلَائِكَةَ وَالنَّبِيِّينَ.

Allah, the Exalted, has said: {And we [angels] do not descend except by the command of your Lord. To Him belongs whatever is before us and whatever is behind us and whatever is between that. And your Lord is never forgetful.} [Maryam: 64]. And Allah, the Exalted,

has said: {Say, [O Muḥammad], 'Call upon those whom you claim [to be gods] besides Him, for they do not possess [the power] to remove adversity from you nor to transfer it.' Those whom they call upon are themselves seeking the means of access to their Lord, [competing as to] which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever to be feared.} [Al-Isrā': 56-57]. This latter verse was revealed concerning those who invoke angels and prophets.

وَاسْتَفْصَاءُ الْقَوْلِ فِي ذَلِكَ لَيْسَ هَذَا مَوْضِعُهُ. فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا ﷺ بِجَوَامِعِ الْكَلِمِ. فَالْكَلِمُ الَّذِي فِي الْقُرْآنِ جَامِعَةٌ مُحِيطَةٌ كُلِّيَّةٌ غَامَّةٌ لِمَا كَانَ مُتَّفَقًا مُتَّفِرًا فِي كَلَامٍ غَيْرِهِ. ثُمَّ إِنَّهُ يَسْمَى كُلُّ شَيْءٍ بِمَا يَدُلُّ عَلَى صِفَتِهِ الْمُنَاسِبَةِ لِلْحُكْمِ الْمَذْكُورِ الْمُبِينِ وَمَا بَيَّنَّ وَجْهَ دَلَالَتِهِ.

A comprehensive treatment of this matter is not the purpose of this current discussion. For Allah, Glorified is He, sent Muḥammad (peace be upon him) with jawāmi' al-kalim (speech that is concise yet comprehensive in meaning). Thus, the words found in the Qur'ān are comprehensive, all-encompassing, universal, and general, gathering what was disparate and scattered in the speech of others. Furthermore, He names everything in a way that indicates its attribute most pertinent to the ruling being mentioned and clarified, and which elucidates the nature of its indication.

فَإِنَّ تَنْزِيهَهُ نَفْسَهُ عَنِ الْوَلَدِ وَالْوِلَادَةِ وَالتَّخَاذِ الْوَلَدِ: أَعْمٌ وَأَقْوَمُ مِنْ نَفْيِهِ يَلْفُظُ الْعِلَّةَ. فَإِنَّ الْعِلَّةَ أَصْلُهَا الشَّعْبِيُّ كَالْمَرَضِ الَّذِي يُحِيلُ الْبَدَنَ عَنْ صِحَّتِهِ وَالْعَلِيلُ ضِدُّ الصَّحِيحِ. وَقَدْ قِيلَ: إِنَّهُ لَا يُقَالُ مَعْلُولٌ إِلَّا فِي الشَّرْبِ يُقَالُ: شَرِبَ الْمَاءَ عَلًّا بَعْدَ نَهْلٍ وَعَلَّلْتَهُ إِذَا سَقَيْتَهُ مَرَّةً ثَانِيَةً.

Indeed, His declaring Himself free from offspring, from begetting, and from taking a son is more comprehensive and more upright than negating it using the term 'illah (cause, reason, or defect). For the root meaning of 'illah is change or alteration, like an illness (marad) that alters the body from its state of health; the 'alil (ailing) is the opposite of the ṣāḥiḥ (healthy). It has also been said that the term ma'lūl (affected by an 'illah, or given a second drink) is specifically used in the context of drinking; it is said: 'He drank the water 'allan ba'da nahal (a second drink after a first),' and 'I gave him a second drink ('allaltuhu) when you give him water a second time.

وَأَمَّا اسْتِعْمَالُ اسْمِ الْعِلَّةِ فِي الْمَوْجِبِ لِلشَّيْءِ أَوْ الْمُقْتَضِي لَهُ فَهُوَ مِنْ عَرَفِ أَهْلِ الْكَلَامِ وَهِيَ—وَأِنْ كَانَ بَيْنَهُمَا وَبَيَّنَّ الْعِلَّةَ اللَّغَوِيَّةَ مَنَاسِبَةً مِنْ جِهَةِ الشَّعْبِ—فَالْمَنَاسِبَةُ فِي لَفْظِ التَّوَلَّدِ أَظْهَرُ. وَلِهَذَا كَانَ فِي الْخُطَابِ أَشْهُرُ. يَقُولُ النَّاسُ: هَذَا الْأَمْرُ يَتَوَلَّدُ عَنْهُ كَذَا وَهَذَا يُوَلَّدُ كَذَا وَقَدْ تَوَلَّدَ عَنْ ذَلِكَ الْأَمْرِ كَيْتٌ وَكَيْتٌ: لِكُلِّ سَبَبٍ اقْتَضَى مُسَبَّبًا مِنَ الْأَقْوَالِ وَالْأَعْمَالِ حَتَّى أَهْلُ الطَّبَاجِ يَقُولُونَ: الْأَرْكَانُ وَالْمَوْلَدَاتُ يُرِيدُونَ مَا يَتَوَلَّدُ عَنِ الْأَصُولِ الْأَرْبَعَةِ—الْتُّرَابِ وَالْمَاءِ وَالْهَوَاءِ وَالنَّارِ—مِنْ مَعْدِنٍ وَنَبَاتٍ وَحَيَوَانٍ.

As for the use of the term 'illah to mean that which necessitates or requires something, this is from the convention of the scholastic theologians (ahl al-kalām). Although there is a connection between this usage and the linguistic meaning of 'illah in terms of change, the connection is more evident in the term tawallud (generation, origination). This is why the latter is more prominent in common discourse. People say: 'This matter generates (yatawalladu 'anhu) such-and-such,' and 'This generates (yuwallidu) such-and-such,' and 'Such-and-such has been generated (tawallada) from that matter,' referring to any cause that necessitates an effect, whether in words or deeds. Even the natural philosophers (ahl al-ṭabā'i) speak of 'the elements (al-arkān) and the generated entities (al-muwalladāt),' by which they mean what is generated from the four primary elements—earth, water, air, and fire—such as minerals, plants, and animals.

فَنَفْيُهُ سُبْحَانَهُ عَنْ نَفْسِهِ أَنْ يَلِدَ شَيْئًا اقْتَضَى أَنْ لَا يَتَوَلَّدَ عَنْهُ شَيْءٌ وَنَفْيُهُ أَنْ يَتَجَدَّ وَلَدًا يَقْتَضِي أَنَّهُ لَمْ يَفْعَلْ ذَلِكَ

بَشِيءٍ مِنْ خَلْفِهِ عَلَى سَبِيلِ التَّكْرِيمِ وَأَنَّ الْعِبَادَ لَا يَصْلُحُ أَنْ يَتَّخِذَ شَيْئًا مِنْهُمْ بِمَنْزِلَةِ الْوَلَدِ. وَهَذَا يُبْطِلُ دَعْوَى مَنْ يَدَّعِي مِثْلَ ذَلِكَ فِي الْمَسِيحِ وَغَيْرِهِ وَمَنْ يَقُولُ: (نَحْنُ أَبْنَاءُ اللَّهِ) وَمَنْ يَقُولُ: الْفَلَسَفَةُ هِيَ التَّشْبُهُ بِالْإِلَهِ. فَإِنَّ الْوَلَدَ يَكُونُ مِنْ جِنْسٍ وَالِدِهِ وَيَكُونُ نَظِيرًا لَهُ وَإِنْ كَانَ قَرَعًا لَهُ.

Thus, His (Glorified is He) negation that He begets anything necessitates that nothing is generated from Him, and His negation that He takes a son necessitates that He has not done so with any of His creation by way of honoring them [as such], and that it is not fitting for any creature to be taken by Him in the position of a son. This invalidates the claim of those who assert such for the Messiah or others, and those who say, {We are the sons of Allah}, and those who say, 'Philosophy is assimilation to God.' For a son is of the same kind as his father and is his peer, even if he is his offshoot.

وَلِهَذَا كَانَ هَؤُلَاءِ الْقَائِلُونَ بِهِذِهِ الْمَعَانِي مِنْ أَكْثَرِ الْخَلْقِ قَوْلًا بِالتَّشْبِيهِ وَالتَّثْنِيلِ وَجَعَلَ الْأَنْدَادَ لَهُ وَالْعَدْلَ وَالتَّسْوِيَةَ. وَلِهَذَا كَانَتْ الْفَلَسَفَةُ الَّذِينَ يَقُولُونَ بِصُدُورِ الْعُقُولِ وَالنَّفُوسِ عَنْهُ عَلَى وَجْهِ التَّوَلُّدِ وَالتَّغْلِيلِ يَجْعَلُونَهَا لَهُ أَنْدَادًا وَيَتَّخِذُونَهَا إِلَهًا وَأَرْبَابًا بَلْ قَدْ لَا يَعْبُدُونَ إِلَّا إِيَّاهَا وَلَا يَدْعُونَ سِوَاهَا وَيَجْعَلُونَهَا هِيَ الْمُبْدِعَةُ لِمَا سِوَاهَا مِمَّا تَحْتَهَا. فَالْحَقُّ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ. (وَتَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا) (الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا). (١).

This is why those who propound these notions are among those who most egregiously engage in tashbīh (anthropomorphism), tamthīl (likening Allah to creation), assigning rivals (andād) to Him, and equating or leveling others with Him. For this reason, the philosophers who speak of the 'Intelligences' and 'Souls' emanating from Him by way of generation (tawallud) and causation (ta'līl) effectively make them rivals to Him and take them as deities and lords. Indeed, they may worship none but these emanations and invoke no other, and they even consider these emanations to be the originators of whatever is beneath them. So, all praise be to Allah, Who has not taken a son and has no partner in dominion. And {Blessed is He Who sent down the Criterion (the Qur'ān) to His servant that he may be to the worlds a warner—He to Whom belongs the dominion of the heavens and the earth, and Who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.} [Al-Furqān: 1-2].¹

فَإِنَّ هَؤُلَاءِ جَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ وَالْجِنُّ قَدْ قِيلَ: إِنَّهُ يَعْمُ الْمَلَائِكَةَ; كَمَا قِيلَ فِي قَوْلِهِ: (وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِسْبًا) وَإِنْ كَانَ قَدْ قِيلَ فِي سَبَبِ ذَلِكَ: زَعَمَ بَعْضُ مُشْرِكِي الْعَرَبِ: أَنَّ اللَّهَ صَاهَرَ إِلَى الْجِنِّ فَوَلَدَتْ الْمَلَائِكَةُ. فَقَدْ كَانُوا يَعْبُدُونَ الْمَلَائِكَةَ أَيْضًا كَمَا عَبَدَتْهَا الصَّابِئَةُ الْفَلَسَافَةُ كَمَا قَالَ تَعَالَى: (وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَانَا أَشْهَدُوا خَلَقَهُمْ سَخَطْنَا سَخِطْتُمْ شَهَادَتُهُمْ وَيُسْأَلُونَ)

For these people have assigned to Allah partners from among the jinn, even though He created them, and they have falsely attributed to Him sons and daughters without knowledge. It has been said that the term 'jinn' can sometimes include angels, as suggested in the interpretation of His statement: {And they have claimed between Him and the jinn a kinship} [Aṣ-Ṣāffāt: 158]. Although it has also been said regarding the reason for this verse that some of the Arab polytheists claimed that Allah intermarried with the jinn, and they gave birth to the angels. Thus, they used to worship angels as well, just as the Sabian philosophers (aṣ-Ṣābi'ah al-falāsifah) worshipped them. As Allah, the Exalted, says: {And they have made the angels, who are servants of the Most Merciful,

¹ In the margin of the original manuscript, a space of five lines is left blank here. It is stated in the draft: 'The [next] folio follows this,' but we have not found it.

females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.} [Az-Zukhruf: 19].

وَقَالَ تَعَالَى: (وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ) (قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ) بِغَيْرِي أَنَّ الْمَلَائِكَةَ لَمْ تَأْمُرْهُمْ بِذَلِكَ وَإِنَّمَا أَمَرْتَهُمْ بِذَلِكَ الْجِنَّ لِيَكُونُوا عَابِدِينَ لِلشَّيَاطِينِ الَّتِي تَتَمَثَّلُ لَهُمْ كَمَا يَكُونُ لِلْأَصْنَامِ شَيَاطِينٌ.

And Allah, the Exalted, says: {And [mention] the Day when He will gather them all together, then He will say to the angels, 'Is it you whom these [people] used to worship?' They will say, 'Exalted are You! You are our protector from them. Rather, they used to worship the jinn; most of them were believers in them.'} [Saba': 40-41]. This means that the angels did not command them to do so; rather, the jinn commanded them to do it so that they would become worshippers of the devils (shayāṭīn) that appear to them in various forms, just as idols have devils associated with them.

وَكَمَا تَنْزِلُ الشَّيَاطِينُ عَلَى بَعْضٍ مَنِ يَعْبُدُ الْكُوكَبَ وَيَرْضَاهَا حَتَّى تَنْزِلَ عَلَيْهِ صُورَةٌ فَتَخَاطِبُهُ. وَهُوَ شَيْطَانٌ مِنَ الشَّيَاطِينِ. وَلِهَذَا قَالَ تَعَالَى: (أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيَاطِينَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ) (وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ) (وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ) وَقَالَ: (أَفَتَضَعُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا) فَهُمْ وَإِنْ لَمْ يَفْقِدُوا عِبَادَةَ الشَّيْطَانِ وَمُؤَالَاتِهِ وَلَكِنَّهُمْ فِي الْحَقِيقَةِ يَتَّبِعُونَهُ وَيُؤَالُونَهُ.

Similarly, devils descend upon some of those who worship celestial bodies and observe them, to the extent that an image appears and speaks to such a person, and it is a devil from among the devils. This is why Allah, the Exalted, said: {Did I not enjoin upon you, O children of Ādam, that you not worship Satan—indeed, he is to you a clear enemy—And that you worship [only] Me? This is a straight path. And he had already led astray from among you a great multitude. So did you not use reason?} [Yā Sīn: 60-62]. And He said: {Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched is the exchange for the wrongdoers.} [Al-Kahf: 50]. So, even if they do not intend to worship Satan or take him as an ally, in reality, they are worshipping him and allying with him.

فَقَدْ تَبَيَّنَ أَنَّ هَؤُلَاءِ الْفَلَاسِيفَةَ الصَّابِيَةَ الْمُتَبَدِّعَةَ مُؤْمِنُونَ بِقَلِيلٍ مِمَّا جَاءَتْ بِهِ الرُّسُلُ فِي أَمْرِ الْمَلَائِكَةِ؛ فِي صِفَتِهِمْ وَأَقْدَارِهِمْ. وَذَلِكَ: أَنَّ هَؤُلَاءِ الْقَوْمَ إِنَّمَا سَلَكَوا سَبِيلَ الْإِسْتِذْلَالِ بِالْحَرَكَاتِ الْفَلَكَيَّةِ وَالْقِيَاسِ عَلَى نَفْسِهِمْ؛ مَعَ مَا جَحَّوهُ وَجَهَلُوهُ مِنْ خَلْقِ اللَّهِ وَإِدْبَاعِهِ. وَسَبَّبَ ذَلِكَ: مَا ذَكَرَهُ طَائِفَةٌ مِمَّنْ جَمَعَ أَخْبَارُهُمْ: أَنَّ أَسَاطِينَهُمُ الْأَوَائِلَ: كَنِفِثَاغُورَسَ وَسُقْرَاطَ؛ وَأَفْلَاطُونَ كَانُوا يَهَاجِرُونَ إِلَى أَرْضِ الْأَنْبِيَاءِ بِالشَّامِ؛ وَيَتَلَقَّوْنَ عَنْ لُقْمَانَ الْحَكِيمِ وَمَنْ بَعْدَهُ مِنْ أَصْحَابِ دَاوُدَ وَسُلَيْمَانَ وَأَنَّ أَرِسْطُو لَمْ يَسَافِرْ إِلَى أَرْضِ الْأَنْبِيَاءِ؛ وَلَمْ يَكُنْ عِنْدَهُ مِنَ الْعِلْمِ بِأَثَارَةِ الْأَنْبِيَاءِ مَا عِنْدَ سَلَفِهِ. وَكَانَ عِنْدَهُ قَدْرٌ يَسِيرٌ مِنَ الصَّابِيَةِ الصَّحِيحَةِ فَابْتَدَعَ لَهُمْ هَذِهِ التَّعَالِيمَ الْقِيَاسِيَّةَ وَصَارَتْ قَانُونًا مَسَى عَلَيْهِ أَتْبَاعُهُ وَاتَّفَقَ أَنَّهُ قَدْ يَتَكَلَّمُ فِي طَبَائِعِ الْأَجْسَامِ أَوْ فِي صُورَةِ الْمُنْطِقِ أَحْيَانًا بِكَلَامٍ صَحِيحٍ.

Thus, it has become clear that these innovative Sabian philosophers believe in only a little of what the Messengers brought concerning the angels—their attributes and their ranks. This is because these people only followed the path of inference from celestial movements and analogy to their own souls, alongside their denial and ignorance of Allah's creation and origination. The reason for this, as mentioned by a group of those who compiled their histories, is that their early leading figures, such as Pythagoras (Fithāghūras), Socrates (Suqrāt), and Plato (Aflāṭūn), used to emigrate to the land of the Prophets in Syria (Ash-Shām) and receive knowledge from Luqmān al-Ḥakīm and those after him from the companions of Dāwūd (David) and Sulaymān (Solomon). However, Aristotle (Aristū) did not travel to the land of the Prophets, nor did he possess the knowledge from the remnants of prophetic teachings that his predecessors had. He had

a small amount of authentic Sabianism, so he innovated for them these analogical teachings, which became a standard followed by his adherents. It so happened that he might sometimes speak correctly regarding the natures of physical bodies or in the form of logic.

وَأَمَّا الْأَوَّلُونَ فَلَمْ يُوْجَدْ لَهُمْ مَذْهَبٌ تَامٌّ مُبْتَدَعٌ بِمَنْزِلَةِ مُبْتَدَعَةِ الْمُتَكَلِّمِينَ فِي الْمُسْلِمِينَ مِنْهُ: أَبِي الْهَذِيلِ وَهَيْسَامُ بْنُ الْحَكَمِ وَنَحْوُهُمَا وَمَنْ وَضَعَ مَذْهَبًا فِي أَبْوَابِ أَصُولِ الدِّينِ فَاتَّبَعَهُ عَلَى ذَلِكَ طَائِفَةٌ. إِذْ كَانَ أَيْمَةُ الْمُسْلِمِينَ—مِثْلُ مَالِكٍ وَحَمَّادِ بْنِ زَيْدٍ وَالتَّوْرِيِّ وَنَحْوِهِمْ—إِنَّمَا تَكَلَّمُوا بِمَا جَاءَتْ بِهِ الرِّسَالَةُ وَفِيهِ الْهُدَى وَالشَّقَاءُ فَمَنْ لَمْ يَكُنْ لَهُ عِلْمٌ بِطَرِيقِ الْمُسْلِمِينَ: يَغْتَاوِسُ عَنْهُ بِمَا عِنْدَ هَؤُلَاءِ. وَهَذَا سَبَبُ ظُهُورِ الْبِدْعِ فِي كُلِّ أُمَّةٍ وَهُوَ خَفَاءُ سُنَنِ الْمُرْسَلِينَ فِيهِمْ. وَبِذَلِكَ يَقَعُ الْهَلَاكُ.

As for the earlier ones, no complete, innovated school of thought is found from them comparable to the innovators among the scholastic theologians (mutakallimīn) in Islam, such as Abū al-Hudhayl, Hishām ibn al-Hakam, and their likes, who established a school of thought in the 'chapters of the fundamentals of religion' (abwāb uṣūl ad-dīn), which a faction then followed. This is because the Imāms of the Muslims—such as Mālik, Ḥammād ibn Zayd, Ath-Thawrī, and their peers—only spoke in accordance with what the Prophetic Message brought, wherein lies guidance and healing. So, whoever lacks knowledge of the Muslims' path may compensate for it with what these others possess. This is the cause for the emergence of innovations (bida') in every nation: the obscuring of the ways of the Messengers among them. And through that, destruction occurs.

وَلِهَذَا كَانُوا يَقُولُونَ: الْإِغْتِسَامُ بِالسُّنَّةِ نَجَاةٌ قَالَ مَالِكٌ رَحِمَهُ اللَّهُ السُّنَّةُ مِثْلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ. وَهَذَا حَقٌّ. فَإِنَّ سَفِينَةَ نُوحٍ إِنَّمَا رَكِبَهَا مَنْ صَدَّقَ الْمُرْسَلِينَ وَاتَّبَعَهُمْ وَأَنْ لَمْ يَرْكَبَهَا فَقَدْ دَغَبَ الْمُرْسَلِينَ. وَاتَّبَاعُ السُّنَّةِ هُوَ اتِّبَاعُ الرِّسَالَةِ الَّتِي جَاءَتْ مِنْ عِنْدِ اللَّهِ فَاتَّبَعَهَا بِمَنْزِلَةِ مَنْ رَكِبَ مَعَ نُوحٍ السَّفِينَةَ بَاطِنًا وَظَاهِرًا. وَالتَّمُخَّلَفُ عَنْ اتِّبَاعِ الرِّسَالَةِ بِمَنْزِلَةِ الْمُتَخَلِّفِ عَنْ اتِّبَاعِ نُوحٍ عَلَيْهِ السَّلَامُ وَرُكُوبِ السَّفِينَةِ مَعَهُ.

This is why they used to say: 'Adherence to the Sunnah is salvation.' Mālik (may Allah have mercy on him) said: 'The Sunnah is like the Ark of Nūḥ (Noah); whoever boards it is saved, and whoever stays behind perishes.' And this is true. For only those who believed in the Messengers and followed them boarded the Ark of Nūḥ, and whoever did not board it had indeed disbelieved in the Messengers. Following the Sunnah is following the Message that came from Allah. Thus, its follower is like one who boarded the Ark with Nūḥ, inwardly and outwardly. And the one who refrains from following the Message is like the one who refrained from following Nūḥ (peace be upon him) and boarding the Ark with him.

وَهَكَذَا إِذَا تَدَبَّرَ الْمُؤْمِنُ الْعَلِيمُ سَائِرَ مَقَالَاتِ الْفَلَاسِفَةِ وَغَيْرِهِمْ مِنَ الْأُمَمِ الَّتِي فِيهَا ضَلَالٌ وَكُفْرٌ وَجَدَ الْقُرْآنَ وَالسُّنَّةَ كَاشِفِينَ لِأَحْوَالِهِمْ مُبَيِّنِينَ لِحَقِّهِمْ مُبَيِّنِينَ بَيْنَ ذَلِكَ وَبَاطِلِهِ. وَالصَّحَابَةُ كَانُوا أَعْلَمَ الْخَلْقِ بِذَلِكَ كَمَا كَانُوا أَقْوَمَ الْخَلْقِ بِجِهَادِ الْكُفَّارِ وَالْمُنَافِقِينَ كَمَا قَالَ فِيهِمْ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: 'مَنْ كَانَ مِنْكُمْ مُسْتَنًا فَلَيْسَتْ بَيْنَ قَدِّ مَاتَ فَإِنَّ الْحَيَّ لَا تُؤْمِنُ عَلَيْهِ الْفِتْنَةُ. أُولَئِكَ أَصْحَابُ مُحَبِّ: كَانُوا أَبْرَ هَذِهِ الْأُمَّةِ قُلُوبًا وَأَعْمَقَهَا عِلْمًا وَأَقْلَبَهَا تَكَلُّفًا قَوْمَ اخْتَارَهُمُ اللَّهُ لِصُحْبَةِ نَبِيِّهِ وَإِقَامَةِ دِينِهِ فَأَعْرِفُوا لَهُمْ حَقَّهُمْ وَتَمَسَّكُوا بِهِدْيِهِمْ فَإِنَّهُمْ كَانُوا عَلَى الْهُدَى الْمُسْتَقِيمِ.

Similarly, when the knowledgeable believer contemplates all the statements of the philosophers and others from nations wherein there is misguidance and disbelief, he finds the Qur'an and the Sunnah exposing their conditions, clarifying their true nature, and distinguishing between the truth and falsehood therein. The Companions (Ṣaḥābah) were the most knowledgeable of creation in this regard, just as they were the most steadfast of creation in striving against the disbelievers and the hypocrites. As 'Abdullāh ibn Mas'ūd said about them: 'Whoever among you seeks to follow an example, let him

follow the example of those who have passed away, for the living are not safe from trials (fitnah). Those were the Companions of Muḥammad (peace be upon him): they were the purest in heart of this Ummah (community), the deepest in knowledge, and the least given to takalluf (affectation, undue complexity). They were a people whom Allah chose for the companionship of His Prophet and the establishment of His religion. So, recognize their due right and hold fast to their guidance, for they were upon the straight guidance.'

فَأَخْبَرَ عَنْهُمْ بِكَمَالِ بَرِّ الْقُلُوبِ مَعَ كَمَالِ عَقْلِ الْعِلْمِ. وَهَذَا قَلِيلٌ فِي الْمُتَأَخِّرِينَ كَمَا يَقَالُ: مِنْ الْعَجَائِبِ فَقِيهِ صُوفِي وَعَالِمٍ زَاهِدٍ وَتَحَوُّ ذَلِكَ. فَإِنَّ أَهْلَ بَرِّ الْقُلُوبِ وَحُسْنِ الْإِرَادَةِ وَصَلَاحِ الْمَقَاصِدِ يُحْمَدُونَ عَلَى سَلَامَةِ قُلُوبِهِمْ مِنْ الْإِرَادَاتِ الْمَذْمُومَةِ وَيَقْتَرِنُ بِهِمْ كَثِيرًا عَدَمُ الْمَعْرِفَةِ وَإِدْرَاكُ حَقَائِقِ أَحْوَالِ الْخَلْقِ الَّتِي تَوْجِبُ الدَّمَ لِلشَّرِّ وَالنَّهْيِ عَنْهُ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ وَأَهْلُ التَّعَقُّبِ فِي الْعُلُومِ قَدْ يُدْرِكُونَ مِنْ مَعْرِفَةِ الشُّرُورِ وَالسَّبَبَاتِ مَا يُوقِعُهُمْ فِي أَنْوَاعِ الْغَيِّ وَالضَّلَالَاتِ وَأَصْحَابُ مُحَمِّدٍ كَانُوا أَبْرَّ الْخَلْقِ قُلُوبًا وَأَعَمَّقَهُمْ عِلْمًا.

So, he described them as possessing perfect purity of heart along with perfect depth of knowledge. This combination is rare among later generations, as it is said: 'Among the wonders are a jurist (faqih) who is also a Ṣūfī, and a scholar ('ālim) who is also an ascetic (zāhid),' and the like. For those characterized by purity of heart, good intentions, and soundness of purpose are praised for the safety of their hearts from blameworthy desires, yet they are often accompanied by a lack of knowledge and perception of the true realities of people's conditions, which would necessitate condemnation of evil, forbidding it, and striving in the path of Allah. And those who delve deeply into knowledge may perceive such evils and specious arguments as lead them into various forms of error and misguidance. The Companions of Muḥammad (peace be upon him), however, were the purest of creation in heart and the deepest of them in knowledge.

ثُمَّ إِنَّ أَكْثَرَ الْمُتَعَمِّقِينَ فِي الْعِلْمِ مِنَ الْمُتَأَخِّرِينَ يَفْتَرُونَ بِتَعَمُّقِهِمُ التَّكَلُّفَ الْمَذْمُومَ مِنَ الْمُتَكَلِّمِينَ وَالتَّعْبِيدَ: وَهُوَ الْقَوْلُ وَالْفِعْلُ بِلَا عِلْمٍ وَطَلَبٍ مَا لَا يُدْرِكُ. وَأَصْحَابُ مُحَمِّدٍ كَانُوا—مَعَ أَنَّهُمْ أَكْمَلُ النَّاسِ عِلْمًا نَافِعًا وَعَمَلًا صَالِحًا—أَقَلَّ النَّاسِ تَكَلُّفًا بِصُدْرٍ عَنْ أَحَدِهِمُ الْكَلِمَةُ وَالْكَلِمَتَانِ مِنَ الْجُحْمَةِ أَوْ مِنَ الْمَعَارِفِ مَا يَهْدِي اللَّهُ بِهَا أُمَّةً وَهَذَا مِنْ مَبْنَى اللَّهِ عَلَى هَذِهِ الْأُمَّةِ. وَتَجِدُ غَيْرَهُمْ يَحْسُونَ الْأَوْرَاقَ مِنَ التَّكَلُّفَاتِ وَالشَّطَحَاتِ مَا هُوَ مِنْ أَعْظَمِ الْفُضُولِ الْمُبْتَدَعَةِ وَالْأَرَاءِ الْمُخْتَرَعَةِ لَمْ يَكُنْ لَهُمْ فِي ذَلِكَ سَلَفٌ إِلَّا رَعُونَاكَ النَّفُوسِ الْمُتَلَقَّاءَ مِمَّنْ سَاءَ قَصْدُهُ فِي الدِّينِ.

Furthermore, most of those among the later generations who delve deeply into knowledge often combine their depth with blameworthy takalluf (affectation, undue complexity), whether from scholastic theologians or from those overly absorbed in worship: this involves speaking and acting without knowledge, and seeking that which cannot be attained. The Companions of Muḥammad (peace be upon him), despite being the most perfect of people in beneficial knowledge and righteous action, were the least given to takalluf. One or two words of wisdom or profound understanding would issue from one of them, through which Allah would guide an entire nation. This is from the blessings of Allah upon this Ummah. You find others stuffing pages with affectations (takallufāt) and ecstatic utterances (shaṭaḥāt) which constitute some of the greatest innovated superfluities and invented opinions, for which they had no precedent from the Salaf (pious predecessors) except the follies of souls (ra'ūnāt an-nufūs) received from those whose intentions regarding the religion were corrupt.

وَبِرَوَى أَنَّ اللَّهَ سُبْحَانَهُ قَالَ لِلْمَسِيحِ: (إِنِّي سَأَخْلُقُ أُمَّةً أَفْضَلُهَا عَلَى كُلِّ أُمَّةٍ وَلَيْسَ لَهَا عِلْمٌ وَلَا حِلْمٌ فَقَالَ الْمَسِيحُ: أَيُّ رَبِّ كَيْفَ تُفَضِّلُهُمْ عَلَى جَمِيعِ الْأُمَمِ وَلَيْسَ لَهُمْ عِلْمٌ وَلَا حِلْمٌ؟ قَالَ: أَهْبُهُمْ مِنْ عِلْمِي وَحِلْمِي) وَهَذَا مِنْ خَوَاصِّ مُتَابَعَةِ الرُّسُولِ. فَأَيُّهُمْ كَانَ لَهُ أَتْبَعُ كَانَ فِي ذَلِكَ أَكْمَلُ كَمَا قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُولِهِ يُؤْخِذْكُمْ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) (لَيْلًا يَعْلَمُ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ

مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ).

It is narrated that Allah, Glorified is He, said to al-Masīḥ (ʿĪsā, peace be upon him): 'Indeed, I shall create a nation whom I will favor above every other nation, though they will have no [prior] knowledge nor understanding.' Al-Masīḥ then asked: 'O Lord, how will You favor them above all nations when they have no knowledge nor understanding?' He (Allah) replied: 'I shall bestow upon them from My Knowledge and My Understanding.' This [bestowal] is among the unique distinctions that result from following the Messenger (Muḥammad, peace be upon him). Therefore, whoever among them is a more devoted follower of him will be more complete in [attaining] that. As Allah Almighty has said: {O you who have believed, fear Allah and believe in His Messenger; He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful. So that the People of the Book may know that they are not capable of acquiring anything of the bounty of Allah, and that bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty} [Al-Ḥadīd: 28-29].

وَكَذَلِكَ فِي الصَّحِيحَيْنِ مِنْ (حَدِيثِ أَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عُمَرَ مَثَلْنَا وَمَثَلِ الْأُمَمِ قَبْلَنَا: كَالَّذِي اسْتَأْجَرَ أَجْرًا فَقَالَ: مَنْ يَعْمَلْ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلْتُ الْيَهُودُ؛ ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلْتُ النَّصَارَى. ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي إِلَى غُرُوبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ؟ فَعَمِلْتُ الْمُسْلِمُونَ. فَغَضِبْتُ الْيَهُودَ وَالنَّصَارَى. وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلَّ أَجْرًا؟ قَالَ: فَهَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا قَالَ: فَهُوَ فَضْلِي أَوْتِيهِ مَنْ أَشَاءُ). فَدَلَّ الْكِتَابُ وَالسُّنَّةُ عَلَى أَنَّ اللَّهَ يُؤْتِي أَتْبَاعَ هَذَا الرَّسُولِ مِنْ فَضْلِهِ مَا لَمْ يُؤْتِهِ لِأَهْلِ الْكِتَابَيْنِ قَبْلَهُمْ فَكَيْفَ بِمَنْ هُوَ دُونَهُمْ مِنَ الصَّابِئَةِ؟ دَعِ مُبْتَدِعَةَ الصَّابِئَةِ مِنَ الْمُتَفَلِّسَةِ وَنَحْوِهِمْ.

Similarly, it is reported in the two Ṣaḥīḥs (the authentic collections of al-Bukhārī and Muslim), from the Ḥadīth of Abū Mūsā and 'Abdullāh ibn 'Umar (may Allah be pleased with them), that the Prophet (peace be upon him) said: 'Our example and the example of the nations before us is like that of a man who hired laborers. He said: 'Who will work for me until midday for one qīrāt (a unit of measure or currency) each?' So, the Jews worked. Then he said: 'Who will work for me until the 'Aṣr prayer (afternoon prayer) for one qīrāt each?' So, the Christians worked. Then he said: 'Who will work for me until sunset for two qīrāts each?' So, the Muslims worked. The Jews and Christians became angry and said: 'We did more work but received less reward!' He (the employer, representing Allah's decree) asked: 'Have I wronged you in any way regarding your rightful due?' They replied: 'No.' He said: 'Then that is My bounty; I bestow it upon whom I will.' [Narrated by Abū Mūsā al-Ash'arī and 'Abdullāh ibn 'Umar, recorded in al-Bukhārī and Muslim]. Thus, the Book (the Qur'ān) and the Sunnah (Prophetic tradition) indicate that Allah bestows upon the followers of this Messenger (Muḥammad, peace be upon him) from His bounty what He did not bestow upon the People of the two Books (Jews and Christians) before them. How then would it be for those inferior to them, such as the Ṣābi'ah (Sabians, a religious group mentioned in the Qur'ān)? Let alone the innovators among the Ṣābi'ah, such as the pseudo-philosophers (al-mutafalsifah, those who prioritize speculative philosophy over revelation) and their ilk.

وَمِنَ الْمَعْلُومِ: أَنَّ أَهْلَ الْخُبْرَةِ وَالسُّنَّةِ أَحْصَى بِالرَّسُولِ وَأَتْبَاعِهِ. فَلَهُمْ مِنْ فَضْلِ اللَّهِ وَتَخْصِيصِهِ إِلَيْهِمْ بِالْعِلْمِ وَالْجَلْمِ وَتَضْعِيفِ الْأَجْرِ مَا لَيْسَ لِعَمَلِهِمْ كَمَا قَالَ بَعْضُ السَّلَفِ: أَهْلُ السُّنَّةِ فِي الْإِسْلَامِ كَأَهْلِ الْإِسْلَامِ فِي الْمَلِكِ. فَهَذَا الْكَلَامُ تَنْبِيْهُ عَلَى مَا يَظُنُّهُ أَهْلُ الْجَهَالَةِ وَالضَّلَالَةِ مِنْ نَقْصِ الصَّحَابَةِ فِي الْعِلْمِ وَالْبَيَانِ أَوْ الْيَدِ وَالسَّانِ. وَبَسْطَ هَذَا لَا يَتَحَمَّلُهُ هَذَا الْمَقَامُ.

It is well-established that the Ahl al-Ḥadīth wa al-Sunnah (People of Hadith and Sunnah) have the most particular connection to the Messenger (peace be upon him) and his true

followers. Consequently, they receive a share of Allah's bounty, His specific allocation to them of knowledge and understanding, and a multiplication of reward that is not granted to others. This is as some of the Salaf (pious predecessors) said: 'The Ahl al-Sunnah (People of the Sunnah) within Islam are like the people of Islam among the other religions.' This statement serves as an alert against what the people of ignorance and misguidance presume regarding any deficiency in the Ṣaḥābah (Companions of the Prophet, may Allah be pleased with them) concerning knowledge and eloquence, or power and martial prowess (literally, 'the hand and the spearhead'). A detailed exposition of this is beyond the scope of the present discussion.

وَالْمَقْصُودُ: التَّنْبِيْهُ عَلَى أَنَّ كُلَّ مَنْ زَعَمَ بِلِسَانِ حَالِهِ أَوْ مَقَالِهِ: أَنَّ طَائِفَةً غَيْرَ أَهْلِ الْحَدِيثِ أَذْرَكُوا مِنْ حَقَائِقِ الْأُمُورِ الْبَاطِنَةِ الْغَيْبِيَّةِ فِي أَمْرِ الْخَلْقِ وَالْبَعْثِ وَالْمَبْدَأِ وَالْمَعَادِ وَأَمْرِ الْإِيمَانِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَعَرَّفَ وَاجِبُ الْوُجُودِ وَالنَّفْسِ النَّاطِقَةِ وَالْعُلُومِ وَالْأَخْلَاقِ الَّتِي تَرْكُوبُ بِهَا النَّفُوسُ وَتَصْلُحُ وَتَكْتَلِفُ دُونَ أَهْلِ الْحَدِيثِ فَهَؤُلَاءِ إِنْ كَانَ مِنَ الْمُؤْمِنِينَ بِالرَّسْلِ—فَهُوَ جَاهِلٌ فِيهِ شُعْبَةٌ قَوِيَّةٌ مِنْ شُعْبِ النَّفَاقِ وَإِلَّا فَهُوَ مُنَافِقٌ خَالِصٌ مِنَ الَّذِينَ (وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمْ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ) وَقَدْ يَكُونُ مِنَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَنَاهُمْ) وَمِنْ (وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ).

The objective here is to draw attention to the fact that anyone who claims, whether implicitly through their conduct or explicitly through their statements, that a group other than the Ahl al-Hadīth has grasped the inner, unseen realities concerning matters of creation, resurrection, the origin of existence (al-mabda'), the final return (al-ma'ād), faith in Allah and the Last Day, the recognition of the Wājib al-Wujūd (the Necessary Existent, i.e., Allah), the nature of al-naḥs al-nāṭiqah (the rational soul), and those branches of knowledge and ethics by which souls are purified, rectified, and perfected—to the exclusion of, or in a manner surpassing, the Ahl al-Hadīth—then such a person, if they are among those who believe in the Messengers, is ignorant and possesses a strong element of nifāq (hypocrisy). Otherwise, if they do not truly believe in the Messengers, they are an outright hypocrite, among those of whom Allah says: {And when it is said to them, 'Believe as the people have believed,' they say, 'Should we believe as the foolish have believed?' Unquestionably, it is they who are the foolish, but they know [it] not} [Al-Baqarah: 13]. Such a person may also be among {those who dispute concerning the signs of Allah without authority having come to them} [Ghāfir: 35], and among {those who argue concerning Allah after He has been responded to—their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment} [Ash-Shūrā: 16].

وَقَدْ بَيَّنَّ ذَلِكَ بِالْقِيَاسِ الْعَقْلِيِّ الصَّحِيحِ الَّذِي لَا رَيْبَ فِيهِ—وَإِنْ كَانَ ذَلِكَ ظَاهِرًا بِالْفِطْرَةِ لِكُلِّ سَلِيمِ الْفِطْرَةِ—فَأَنَّهُ مَتَى كَانَ الرَّسُولُ أَكْمَلَ الْخَلْقِ وَأَعْلَمَهُم بِالْحَقَائِقِ وَأَقْوَمَهُمْ قَوْلًا وَحَالًا: لَرِمَ أَنْ يَكُونَ أَعْلَمَ النَّاسِ بِهِ أَعْلَمَ الْخَلْقِ بِذَلِكَ وَأَنْ يَكُونَ أَعْظَمُهُمْ مُوَافَقَةً لَهُ وَاقْتِدَاءً بِهِ أَفْضَلَ الْخَلْقِ.

This can be demonstrated through sound, indubitable rational deduction (al-qiyās al-'aqlī al-ṣaḥīḥ)—even though it is self-evident through fiṭrah (innate human disposition) to everyone of sound fiṭrah. For if the Messenger (peace be upon him) is the most perfect of creation, the most knowledgeable among them regarding realities, and the most upright among them in word and state, it necessarily follows that those most knowledgeable about him are the most knowledgeable of creation regarding those realities. It also necessarily follows that those among them who most closely conform to him and emulate him are the best of creation.

وَلَا يَقَالُ: هَذِهِ الْفِطْرَةُ يُغَيِّرُهَا مَا يُوْجَدُ فِي الْمُتَنَبِّسِينَ إِلَى السُّنَّةِ وَالْحَدِيثِ مِنْ تَفْرِيطٍ وَعُدْوَانٍ لِأَنَّهُ يَقَالُ: إِنَّ ذَلِكَ فِي

غَيْرِهِمْ أَكْثَرُ وَالْوَاجِبُ مُقَابَلَةُ الْجُمْلَةِ بِالْجُمْلَةِ فِي الْمَحْمُودِ وَالْمَذْمُومِ هَذِهِ هِيَ الْمُقَابَلَةُ الْعَادَّةُ. وَإِنَّمَا غَيْرُ الْفِطْرَةِ فَلَهُ الْمَعْرِفَةُ بِالْحَدِيثِ وَالسُّنَّةِ وَاتَّبَاعَ ذَلِكَ مَعَ مَا يُوجَدُ فِي الْمَخَالِفِينَ لَهَا مِنْ تَوَعُّدٍ تَحْقِيقِي لِبَعْضِ الْعِلْمِ وَإِحْسَانٍ لِبَعْضِ الْعَمَلِ. فَيَكُونُ ذَلِكَ شُبْهَةً فِي قَبُولِ غَيْرِهِ وَتَرْجِيحِ صَاحِبِهِ. وَلَا غَرَضَ لَنَا فِي ذِكْرِ الْأَشْخَاصِ.

It should not be argued that this *fiṭrah* is altered by instances of negligence or transgression found among those affiliated with the Sunnah and Hadith. This is because it can be said in response that such shortcomings are even more prevalent among others. The correct approach is to compare one group in its entirety with another group in its entirety, considering both commendable and blameworthy aspects; this is the just comparison. Rather, what truly corrupts the *fiṭrah* is a deficiency in the knowledge of Hadith and Sunnah and adherence to them, sometimes coupled with what may be found among their opponents of some degree of verification in certain areas of knowledge or excellence in certain deeds. This partial truth then becomes a *shubhah* (a point of confusion or specious argument) leading to the acceptance of what is other than the complete truth and favoring the one who presents this partial aspect. We have no intention here of mentioning specific individuals.

وَقَدْ ذَكَرَ أَبُو مُحَمَّدٍ بْنُ قُتَيْبَةَ فِي أَوَّلِ كِتَابِ مُخْتَلَفِ الْحَدِيثِ وَغَيْرُهُ مِنَ الْعُلَمَاءِ فِي هَذَا الْبَابِ مَا لَا يُحْصَى مِنَ الْأُمُورِ الْمُتَبَيِّنَةِ لِمَا ذَكَرْنَاهُ. وَإِنَّمَا الْمُتَقَصُّوْنَ: ذَكَرْنَا نَفْسَ الطَّرِيقَةِ الْعِلْمِيَّةِ وَالْعَمَلِيَّةِ الَّتِي تُعْرَفُ بِحَقَائِقِ الْأُمُورِ الْخَبَرِيَّةِ النَّظَرِيَّةِ وَتَوْصُلُ إِلَى حَقَائِقِ الْأُمُورِ الْإِرَادِيَّةِ الْعَمَلِيَّةِ.

Abū Muḥammad ibn Qutaybah, in the introduction to his book *Mukhtalif al-Hadith* (The Interpretation of Seemingly Contradictory Hadiths), and other scholars have mentioned in this domain innumerable matters that elucidate what we have stated. The primary aim here, however, is to describe the very methodology, both theoretical ('ilmiyyah) and practical ('amaliyyah), by which the realities of theoretical, informational matters are known, and which leads to the realities of volitional, practical matters.

فَمَتَى كَانَ غَيْرُ الرَّسُولِ قَادِرًا عَلَى عِلْمٍ بِذَلِكَ أَوْ بَيَانٍ لَهُ أَوْ مَحَبَّةٍ لِإِقَادَةِ ذَلِكَ؟ فَالْرَّسُولُ أَعْلَمُ بِذَلِكَ وَأَحْرَضَ عَلَى الْهَدْيِ وَأَقْدَرُ عَلَى بَيَانِهِ مِنْهُ. وَكَذَلِكَ أَصْحَابُهُ مِنْ بَعْدِهِ وَأَتْبَاعُهُمْ. وَهَذِهِ صِفَاتُ الْكَمَالِ وَالْعِلْمِ وَالْإِرَادَةِ وَالْإِحْسَانِ وَالْقُدْرَةِ عَلَيْهِ كَمَا قَالَ النَّبِيُّ ﷺ فِي دُعَاءِ الْإِسْتِخَارَةِ: (اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ. فَإِنَّكَ تَقْدِيرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ).

For if anyone other than the Messenger (peace be upon him) were capable of possessing such knowledge, or of expounding it, or of having the love to impart it, then the Messenger (peace be upon him) is invariably more knowledgeable of it, more eager to provide guidance, and more capable of articulating it than such a person. The same applies to his *Ṣaḥābah* (Companions) after him, and their followers. These are the attributes of perfection: knowledge, will, *iḥsān* (excellence in faith and action), and the power to achieve them. This is exemplified by what the Prophet (peace be upon him) said in the *Du'ā' al-Istikhārah* (supplication for seeking guidance): 'Allāhumma innī astakḥiruka bi-'ilmika wa astaqrdiruka bi-qudratika wa as'aluka min faḍlika al-'aẓīm. Fa-innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa Anta 'Allām al-ghuyūb' [O Allah, indeed I seek Your guidance through Your knowledge, I seek ability through Your power, and I ask You from Your magnificent bounty. For truly, You have power while I have none, You possess knowledge while I do not, and You are the Knower of all unseen matters].

فَعَلَمْنَا ﷺ أَنَّ نَسْتَخِيرَ اللَّهَ بِعِلْمِهِ فَيَعْلَمَنَا مَنْ عِلْمِهِ مَا نَعْلَمُ بِهِ الْخَيْرَ وَنَسْتَقْدِرُهُ بِقُدْرَتِهِ فَيَقْدِرُنَا قَادِرِينَ. إِذُ الْإِسْتِغْفَالُ هُوَ طَلَبُ الْفِعْلِ كَمَا قَالَ فِي الْحَدِيثِ الصَّحِيحِ: يَقُولُ اللَّهُ تَعَالَى: (يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعَمْتُكُمْ يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدَيْكُمْ). فَاسْتَهْدَاءُ اللَّهِ طَلَبُ أَنْ يَهْدِيَنَا وَاسْتَطْعَامُهُ طَلَبُ أَنْ

يُطْعِمَنَا هَذَا قُوَّةُ الْقُلُوبِ وَهَذَا قُوَّةُ الْأَجْسَامِ وَكَذَلِكَ اسْتِخَارَتُهُ بَعْلِيهِ وَاسْتِغَاثَةُ بِقُدْرَتِهِ.

Thus, he (peace be upon him) taught us to seek Allah's guidance (nastakhīr) through His knowledge, so that He may teach us from His knowledge that by which we may discern what is good; and to seek ability (nastaqdir) from Him through His power, so that He may make us capable. This is because the Arabic verbal form istiṭāʿ (as in istakhāra or istaqdara) signifies the seeking of an action. This is similar to what is stated in the authentic Ḥadīth (Qudsi), where Allah Almighty says: 'Yā 'ibādī kullukum jā'ūn illā man aṭ'amtuhu fastaṭ'imūnī uṭ'imkum. Yā 'ibādī kullukum ḍāllun illā man hadaytuhu fastahdūnī ahdikum' [O My servants, all of you are hungry except for those I have fed, so seek food from Me (fastaṭ'imūnī), and I will feed you. O My servants, all of you are astray except for those I have guided, so seek guidance from Me (fastahdūnī), and I will guide you]. Seeking guidance from Allah (istihdā') is the request that He guide us, and seeking sustenance from Him (istiṭām) is the request that He feed us. The latter (guidance) is nourishment for the hearts, while the former (food) is nourishment for the bodies. Likewise, seeking His guidance through His knowledge (istikhārah) and seeking His enablement through His power (istiqdār) function on the same principle.

ثُمَّ قَالَ: (وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ) فَهَذَا السُّؤَالُ مِنْ جُودِهِ وَمَنِّهِ وَعَطَائِهِ وَإِحْسَانِهِ الَّذِي يَكُونُ بِمَشِيئَتِهِ وَرَحْمَتِهِ وَحَنَانِهِ. وَلِهَذَا قَالَ: (فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ) وَلَمْ يَقُلْ: إِنِّي لَا أَرْحَمُ نَفْسِي؛ لِأَنَّهُ فِي مَقَامِ الْإِسْتِخَارَةِ يُرِيدُ الْخَيْرَ لِنَفْسِهِ وَيَطْلُبُ ذَلِكَ. كَيْفَهُ لَا يَعْلَمُهُ وَلَا يَقْدِرُ عَلَيْهِ إِنْ لَمْ يَعْلَمِهِ اللَّهُ إِيَّاهُ وَيَقْدِرُهُ عَلَيْهِ.

Then, the supplicant says: '...wa as'aluka min faḍlika al-'azīm' [...and I ask You from Your magnificent bounty]. This asking pertains to His generosity, His favor, His bestowal, and His beneficence, all of which occur by His will, His mercy, and His compassion. It is for this reason that the supplicant states: '...Fa-innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu' [...For truly, You have power while I have none, You possess knowledge while I do not]. The supplicant does not say, 'Indeed, I do not have mercy on myself,' because in the context of istikhārah, one inherently desires good for oneself and seeks it. However, one neither knows what that good is nor has the power to attain it, unless Allah imparts that knowledge and grants that ability.

فَإِذَا كَانَ الرَّسُولُ أَعْلَمَ الْخَلْقِ بِالْحَقَائِقِ الْخَبَرِيَّةِ وَالطَّلِبِيَّةِ وَأَحَبَّ الْخَلْقِ لِلتَّلِيمِ وَالْهِدَايَةِ وَالْإِفَادَةِ وَأَقْدَرَ الْخَلْقِ عَلَى الْبَيَانِ وَالْعِبَارَةِ: امْتَنَعَ أَنْ يَكُونَ مَنْ هُوَ دُونَهُ أَفَادَ خَوَاصَهُ مَعْرِفَةَ الْحَقَائِقِ اعْظَمَ مِمَّا أَفَادَهَا الرَّسُولُ لِحَوَاصِهِ؛ فَامْتَنَعَ أَنْ يَكُونَ عِنْدَ أَحَدٍ مِنَ الطَّوَائِفِ مِنْ مَعْرِفَةِ الْحَقَائِقِ مَا لَيْسَ عِنْدَ عُلَمَاءِ الْحَدِيثِ.

Therefore, if the Messenger (peace be upon him) is the most knowledgeable of creation regarding both informational realities (al-ḥaqā'iq al-khabariyyah, e.g., concerning Allah and the unseen) and prescriptive realities (al-ḥaqā'iq al-ṭalabiyyah, e.g., commands and prohibitions), the one among creation who most loves to teach, guide, and benefit others, and the most capable among creation in exposition and articulate expression, then it is impossible that someone inferior to him could have imparted to their own select followers a greater understanding of these realities than what the Messenger (peace be upon him) imparted to his select followers. Consequently, it is impossible that any of the other groups possess knowledge of these realities that is not found with the 'ulamā' al-Ḥadīth (scholars of Hadith), who are the inheritors of his teachings.

وَإِذَا لَمْ يَكُنْ فِي الطَّوَائِفِ مَنْ هُوَ أَعْلَمَ بِالْحَقَائِقِ وَأَبْيَنَ لَهَا مِنْهُ: وَجَبَ أَنْ يَكُونَ كُلُّ مَا يُدْمُونُ بِهِ مِنْ جَهْلِ بَعْضِهِمْ هُوَ فِي طَائِفَةِ الْمُخَالَفِ الدَّامِ لَهُمْ أَكْثَرُ. فَيَكُونُ الدَّامُ لَهُمْ جَاهِلًا ظَالِمًا فِيهِ شُعْبَةٌ نِفَاقِي؛ إِذَا كَانَ مُؤْمِنًا. وَهَذَا هُوَ الْمَقْصُودُ. ثُمَّ إِنَّ هَذَا الَّذِي بَيَّنَّاهُ مَشْهُودٌ بِالْقَلْبِ أَعْلَمُ ذَلِكَ فِي كُلِّ أَحَدٍ مِمَّنْ أَعْرَفَ مَعْصَلًا. وَهَذِهِ جُمْلَةٌ يُمْكِنُ تَفْصِيلُهَا مِنْ وَجْهِ كَثِيرَةٍ؛ لَكِنَّ لَيْسَ هَذَا مَوْضِعُهُ.

And if there is no one among these groups more knowledgeable of such realities or more capable of expounding them than the scholars of Hadith (representing the collective adherence to the Prophetic path), it necessarily follows that any ignorance for which some of them might be criticized exists to an even greater extent within the opposing group that levels such criticism. Thus, anyone who disparages them (the scholars of Hadith for alleged ignorance of deeper truths) is himself ignorant and unjust, possessing an element of hypocrisy if he claims to be a believer. And this is the central point intended. Furthermore, what we have elucidated here is something witnessed by the heart; I know this to be true in detail concerning everyone with whose views I am familiar. This is a summary statement that could be elaborated upon from numerous perspectives, but this is not the appropriate place for such an expansion.

فَصْلٌ

Section

وَأَمَّا قَوْلُ مَنْ قَالَ إِنَّ الْحُسُوِيَّةَ عَلَى ضَرْبَيْنِ أَحَدُهُمَا: لَا يَتَخَاشَى مِنَ الْحَسُوِ وَالتَّشْبِيهِ وَالتَّجْسِيمِ. وَالْآخَرُ: تَسْتُرُ بِمَذْهَبِ السَّلَفِ. وَمَذْهَبُ السَّلَفِ إِنََّّمَا هُوَ التَّوْحِيدُ وَالتَّنْزِيهِ؛ دُونَ التَّشْبِيهِ وَالتَّجْسِيمِ وَكَذَا جَمِيعُ الْمُبْتَدِعَةِ يَزْعُمُونَ هَذَا فِيهِمْ كَمَا قَالَ الْقَائِلُ: وَكُلُّ يَدْعِي وَصْلًا لِلْيَلَى وَلَيْلَى لَا تُفَرِّلُهُمْ بِذَاكَ فَهَذَا الْكَلَامُ فِيهِ حَقٌّ وَبَاطِلٌ.

As for the statement of the one who said that the Hashwiyyah (a term often used pejoratively for those accused of excessive literalism or anthropomorphism in affirming divine attributes) are of two types: one that does not shy away from Hashw (crude literalism or uncritical acceptance of narrations), Tashbih (anthropomorphism or declaring similitude for Allah), and Tajsīm (corporealism or attributing a body to Allah); and another that conceals itself behind the madhhab (way or school of thought) of the Salaf (the pious predecessors). [This critic further claims that] the madhhab of the Salaf is solely Tawhīd (Divine Oneness) and Tanzih (affirming Allah's transcendence and perfection), to the exclusion of Tashbih and Tajsīm. He also claims that all innovators (Muṭtadi'ah) assert this about themselves, as the poet said: 'Everyone claims a passionate connection to Laylā, yet Laylā acknowledges no such bond with them.' This entire statement contains elements of both truth and falsehood.

فَمِنْ الْحَقِّ الَّذِي فِيهِ: دَمٌ مَنْ يُمَثِّلُ اللَّهَ بِمَخْلُوقَاتِهِ وَيَجْعَلُ صِفَاتِهِ مِنْ جَنْسِ صِفَاتِهِمْ. وَقَدْ قَالَ اللَّهُ تَعَالَى: (لَيْسَ كَمِثْلِهِ شَيْءٌ) وَقَالَ تَعَالَى: (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) وَقَالَ: (هَلْ تَعْلَمُ لَهُ سَمِيًّا). وَقَدْ بَسَطْنَا الْقَوْلَ فِي ذَلِكَ وَذَكَرْنَا الدَّلَالَاتِ الْعَقْلِيَّةَ الَّتِي دَلَّ عَلَيْهَا كِتَابُ اللَّهِ فِي نَفْيِ ذَلِكَ وَبَيَّنَّا مِنْهُ مَا لَمْ يَذْكُرْهُ النُّفَاهُ الَّذِينَ يَتَّبِعُونَ بِالتَّنْزِيهِ وَلَا يُوْجَدُ فِي كُتُبِهِمْ وَلَا يُسْمَعُ مِنْ أَهْلِهَا؛ بَلْ عَامَّةُ حُجَجِهِمُ الَّتِي يَذْكُرُونَهَا حُجَجٌ ضَعِيفَةٌ. لِأَنَّهُمْ يَصُدِّدُونَ إِنْثَابَاتِ حَقٍّ وَبَاطِلٍ فَلَا يَقُومُ عَلَى ذَلِكَ حُجَّةٌ مَطْرَدَةٌ سَلِيمَةٌ عَنِ الْفَسَادِ بِخِلَافِ مَنْ اقْتَصَدَ فِي قَوْلِهِ وَتَحَرَّى الْقَوْلَ السَّيِّدَ. فَإِنَّ اللَّهَ يُصْلِحُ عَمَلَهُ كَمَا قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا) (يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ).

Among the truths it contains is the condemnation of anyone who likens Allah to His creatures (Tamthīl) and makes His attributes of the same kind as their attributes. Indeed, Allah Almighty has said: {There is nothing whatsoever like unto Him} [Al-Shūrā: 11], and He Almighty said: {And there is none co-equal or comparable unto Him} [Al-Ikhlās: 4], and He said: {Do you know of any similarity to Him?} [Maryam: 65]. We have elaborated on this matter, mentioning the rational arguments indicated by the Book of Allah for negating such similitude, and we have clarified aspects thereof that the Nufāh (negators of Divine attributes)—those who label themselves with [the claim of upholding] Tanzīh (Divine transcendence)—have not mentioned, nor are such aspects found in their books or heard from their leading figures. Rather, most of the proofs they adduce are weak,

because they aim to affirm a mixture of truth and falsehood, and thus no consistent, sound proof, free from corruption, can be established for such a position. This is contrary to one who is balanced in his speech and strives for sound, upright discourse (al-qawl as-sadid), for Allah rectifies his deeds, as He Almighty said: {O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins} [Al-Aḥzāb: 70-71].

وَفِيهِ مِنَ الْحَقِّ الْإِشَارَةُ إِلَى الرَّدِّ عَلَى مَنْ اتَّخَلَ مَذْهَبَ السَّلَفِ مَعَ الْجَهْلِ بِمَقَالِهِمْ أَوْ الْمُخَالَفَةَ لَهُمْ بِزِيَادَةٍ أَوْ نُقْصَانٍ. فَتَمَثِيلُ اللَّهِ بِخَلْقِهِ وَالْكَذِبُ عَلَى السَّلَفِ مِنَ الْأُمُورِ الْمُنْكَرَةِ سِوَاءَ سَمِيِّ ذَلِكَ حَشْوًا أَوْ لَمْ يُسَمَّ. وَهَذَا يَتَنَاوَلُ كَثِيرًا مِنْ غَالِيَةِ الْمُتَّبِعَةِ الَّذِينَ يَرَوْنَ أَحَادِيثَ مَوْضُوعَةً فِي الصِّفَاتِ مِثْلَ حَدِيثِ عَرَقِ الْخَيْلِ وَتُرْوَلُهُ عَشِيَّةً عَرَفَةَ عَلَى الْجَمَلِ الْأَوْرَقِ حَتَّى يَصْفَحَ النِّسَاءَ وَيُعَاقِبَ الرُّكْبَانَ وَتَجْلِيهِ لِنَبِيِّهِ فِي الْأَرْضِ أَوْ رُؤْيَاهُ لَهُ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ رُؤْيَاهُ إِيَّاهُ فِي الطَّوَافِ أَوْ فِي بَعْضِ سِكَكِ الْمَدِينَةِ إِلَى غَيْرِ ذَلِكَ مِنَ الْأَحَادِيثِ الْمَوْضُوعَةِ. فَقَدْ رَأَيْتُ مِنْ ذَلِكَ أُمُورًا مِنْ أَكْثَرِ الْمُنْكَرَاتِ وَالْكُفْرَانِ. وَأَحْضَرْتُ لِي غَيْرَ وَاحِدٍ مِنَ النَّاسِ مِنَ الْأَجْزَاءِ وَالْكَتُبِ مَا فِيهِ مِنْ ذَلِكَ مَا هُوَ مِنَ الْإِفْتِرَاءِ عَلَى اللَّهِ وَعَلَى رَسُولِهِ. وَقَدْ وَضَعَ لِي ذَلِكَ الْأَحَادِيثِ أَسَانِيدَ؛ حَتَّى إِنَّ مِنْهُمْ مَنْ عَمَدَ إِلَى كِتَابِ صَنَعَةِ الشَّيْخِ أَبُو الْفَرَجِ الْقُدْسِيِّ فِيمَا يُبْتَحَنُ بِهِ السُّنَنُ مِنَ الْبُذْعَى. فَجَعَلَ ذَلِكَ الْكِتَابَ مِمَّا أُوحَاهُ اللَّهُ إِلَى نَبِيِّهِ لَيْلَةَ الْمِرَاجِ وَأَمَرَهُ أَنْ يَبْتَحَنَ بِهِ النَّاسَ فَمَنْ أَقْرَبَهُ فَهُوَ سَيِّئٌ وَمَنْ لَمْ يُقَرِّ بِهِ فَهُوَ بَدِيعِي وَزَادُوا فِيهِ عَلَى الشَّيْخِ أَبِي الْفَرَجِ أَشْيَاءَ لَمْ يَقُلْهَا هُوَ وَلَا عَاقِلٌ. وَالنَّاسُ الْمُسْتَهْزِئُونَ قَدْ يَقُولُ أَحَدُهُمْ مِنَ الْمَسَائِلِ وَالذَّلَائِلِ مَا هُوَ حَقٌّ أَوْ فِيهِ شُبْهَةٌ حَقٌّ. فَإِذَا أَخَذَ الْجَهْلُ ذَلِكَ فَغَيَّرُوهُ صَارَ فِيهِ مِنَ الضَّلَالِ مَا هُوَ مِنْ أَكْثَرِ الْإِفْكِ وَالْمِخَالِ.

Also among the truths it contains is an implicit refutation of those who falsely claim adherence to the madhhab of the Salaf while being ignorant of their actual statements or deviating from them through additions or omissions. Likening Allah to His creation and fabricating lies against the Salaf are reprehensible matters, whether one labels such things as Hashw or not. This applies to many of the extremist affirmers (Ghāliyat al-Muthbitah) who narrate fabricated Hadiths (aḥādīth mawḍū'ah) concerning the Divine attributes, such as the Hadith of 'the sweat of the horses,' or 'His descent on the eve of 'Arafah on a grey-white camel to shake hands with those on foot and embrace the riders,' or 'His manifestation to His Prophet on earth,' or 'His Prophet seeing Him on a throne between heaven and earth,' or 'seeing Him during Ṭawāf (circumambulation of the Ka'bah),' or 'in some of the alleys of Madīnah,' and other such fabricated narrations. I have indeed witnessed such things, which are among the gravest of reprehensible acts and forms of disbelief (kufrān). More than one person has brought me pamphlets and books containing such material, which constitutes slander against Allah and His Messenger. They even concoct chains of narration (asānīd) for these Hadiths. It reached the point where some of them took a book authored by Shaykh Abū al-Faraj al-Maqḍisī concerning how a Sunnī is distinguished from an innovator (Bid'ī), and they claimed this book was part of what Allah revealed to His Prophet on the night of the Mi'rāj (Ascension), ordering him to test people with it: whoever affirmed it was a Sunnī, and whoever did not was an innovator. They added things to Shaykh Abū al-Faraj's work that neither he nor any sane person ever said. Well-known individuals may sometimes present issues and proofs that are true or contain a semblance of truth; however, when the ignorant take these and distort them, they transform into misguidance of the most grievous falsehood and absurdity (al-ifk wal-miḥāl).

وَالْمَقْصُودُ: أَنَّ كَلَامَهُ فِيهِ حَقٌّ وَفِيهِ مِنَ الْبَاطِلِ أُمُورٌ:

The point is that his statement contains truth, but also several elements of falsehood:

أَحَدُهَا قَوْلُهُ: لَا يَتَخَاسَى مِنَ الْحَشْوِ وَالتَّجْسِيمِ ذَمٌّ لِلنَّاسِ بِأَسْمَاءَ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ. وَالَّذِي مَدَحَهُ زَيْنٌ وَذَمَّهُ سَيْنٌ: هُوَ اللَّهُ. وَالْأَسْمَاءُ الَّتِي يَتَعَلَّقُ بِهَا الْمَدْحُ وَالذَّمُّ مِنَ الدِّينِ: لَا تَكُونُ إِلَّا مِنَ الْأَسْمَاءِ الَّتِي أَنْزَلَ اللَّهُ بِهَا سُلْطَانَهُ وَدَلَّ

عَلَيْهَا الْكِتَابُ وَالسُّنَّةُ أَوْ الْإِجْمَاعُ كَالْمُؤْمِنِ وَالْكَافِرِ وَالْعَالِمِ وَالْجَاهِلِ وَالْمُقْتَصِدِ وَالْمُلْجِدِ. فَأَمَّا هَذِهِ الْأَلْفَاظُ الثَّلَاثَةُ فَلَيْسَتْ فِي كِتَابِ اللَّهِ وَلَا فِي حَدِيثِ عَنْ رَسُولِ اللَّهِ وَلَا نَطَقَ بِهَا أَحَدٌ مِنْ سَلَفِ الْأُئِمَّةِ وَأَيَّتُهَا لَا نَفْيًا وَلَا إِبْتِثَانًا. وَأَوَّلُ مَنْ ابْتَدَعَ الدِّمَّ بِهَا الْمُعْتَزِلَةُ الَّذِينَ فَارَقُوا جَمَاعَةَ الْمُسْلِمِينَ فَاتَّبَعَ سَبِيلَ الْمُعْتَزِلَةِ دُونَ سَبِيلِ سَلَفِ الْأُئِمَّةِ تَرَكُ لِلْقَوْلِ السَّيِّدِ الْوَاجِبِ فِي الدِّينِ وَاتَّبَاعِ لِسَبِيلِ الْمُبْتَدِعَةِ الضَّالِّينَ. وَلَيْسَ فِيهَا مَا يُوجَدُ عَنْ بَعْضِ السَّلَفِ دَمَهُ إِلَّا لَفْظَ التَّشْبِيهِ فَلَوْ اقْتَصَرَ عَلَيْهِ لَكَانَ لَهُ قُدُورَةٌ مِنَ السَّلَفِ الصَّالِحِ وَلَوْ ذَكَرَ الْأَسْمَاءَ الَّتِي نَفَاهَا اللَّهُ فِي الْقُرْآنِ مِثْلَ لَفْظِ الْكُفُوِّ وَالِدِّ وَالسَّيِّئِ وَقَالَ: مِنْهُمْ مَنْ لَا يَتَحَاشَى مِنَ التَّمَثِيلِ وَنَحْوِهِ: لَكَانَ قَدْ دَمَ يَقُولُ نَفَاهُ اللَّهُ فِي كِتَابِهِ وَدَلَّ الْقُرْآنُ عَلَى دَمِ قَائِلِهِ ثُمَّ يَنْظُرُ: هَلْ قَائِلُهُ مَوْصُوفٌ بِمَا وَصَفَهُ بِهِ مِنَ الدِّمِّ أَمْ لَا؟.

First, his assertion that one type [of Hashwiyah] 'does not shy away from Hashw and Tajsīm' is a condemnation of people using names for which Allah has sent down no authority (mā anzala Allāhu bihā min sultān). The One whose praise is an adornment and whose condemnation is a disgrace is Allah. Names that entail praise or blame within the religion can only be those for which Allah has revealed His authority and which are indicated by the Book, the Sunnah, or Ijmā' (scholarly consensus)—such as 'believer' (Mu'min), 'disbeliever' (Kāfir), 'knowledgeable' (Ālim), 'ignorant' (Jāhil), 'moderate/righteous' (Muqtaṣid), and 'deviant/heretic' (Mulhid). As for these 'three terms' (i.e., Hashw, Tajsīm, and by implication, Tashbīh as used by the critic), they are not found in the Book of Allah, nor in any Hadith from the Messenger of Allah (peace be upon him), nor did any of the Salaf of the Ummah or its leading scholars (A'immah) utter them, neither in negation nor affirmation. The first to innovate condemnation using these terms were the Mu'tazilah, who separated themselves from the main body of Muslims. Therefore, following the path of the Mu'tazilah instead of the path of the Salaf of the Ummah is an abandonment of the sound, obligatory speech in matters of religion and an adoption of the path of misguided innovators. Among these terms, only the word 'Tashbīh' is found in the speech of some of the Salaf as a term of condemnation. Had the critic confined himself to it, he would have had a precedent among the righteous Salaf. And had he mentioned the terms that Allah negated in the Qur'ān, such as 'Kufu' (co-equal), 'Nidd' (rival), and 'Samiyy' (one having similarity), and said, 'Among them are those who do not shy away from Tamthīl (likening Allah to creation) and the like,' he would have condemned using terms that Allah Himself negated in His Book, and the Qur'ān indicates the blameworthiness of one who says such things. Then, one would examine whether the person so described actually fits that blameworthy description or not.

فَأَمَّا الْأَسْمَاءُ الَّتِي لَمْ يَدُلَّ الشَّرْعُ عَلَى دَمِ أَهْلِهَا وَلَا مَدْحِهِمْ فَيَحْتَاجُ فِيهَا إِلَى مَقَامَيْنِ: أَحَدُهُمَا: بَيَانُ الْمَرَادِ بِهَا. وَالثَّانِي: بَيَانُ أَنَّ أُولَئِكَ مَذْمُومُونَ فِي الشَّرِيعَةِ. وَالْمُعْتَرِضُ عَلَيْهِ لَهُ أَنْ يَمْنَعَ الْمَقَامَيْنِ يَقُولُ: لَا نُسَلِّمُ أَنَّ الَّذِينَ عَنَيْتَهُمْ دَاخِلُونَ فِي هَذِهِ الْأَسْمَاءِ الَّتِي دَمَّيْنَاهَا وَلَمْ يَمَّ دَلِيلُ شَرْعِي عَلَى دَمِّهَا وَإِنْ دَخَلُوا فِيهَا. فَلَا نُسَلِّمُ أَنَّ كُلَّ مَنْ دَخَلَ فِي هَذِهِ الْأَسْمَاءِ فَهُوَ مَذْمُومٌ فِي الشَّرْعِ.

As for names whose bearers the Shari'ah (Islamic Law) has neither indicated are to be praised nor blamed, two conditions must be met regarding them: first, a clarification of what is meant by these names; and second, a demonstration that those designated by them are indeed blameworthy according to the Shari'ah. An objector to such condemnation has the right to reject both these conditions, saying: 'We do not concede that those you intend are included under these names by which you condemn them, for which no Shar'i proof of condemnation has been established, even if they were to fall under them. Furthermore, we do not concede that everyone who falls under these names is thereby blameworthy in the Shari'ah.'

الْوَجْهُ الثَّانِي: أَنَّ هَذَا الضَّرْبَ الَّذِي قُلْتُ: إِنَّهُ لَا يَتَحَاشَى مِنَ الْحُشْوِ وَالتَّشْبِيهِ وَالتَّجْسِيمِ إِذَا أَنْ تُدْخِلَ فِيهِ مُثَبِّتَ الصِّفَاتِ

الْخَبَرِيَّةَ الَّتِي دَلَّ عَلَيْهَا الْكِتَابُ وَالسُّنَّةُ أَوْ لَا تُدْخِلُهُمْ. فَإِنْ أَدْخَلْتَهُمْ كُنْتَ دَامًا لِكُلِّ مَنْ أَثْبَتَ الصِّفَاتِ الْخَبَرِيَّةَ. وَمَعْلُومٌ أَنَّ هَذَا مَذْهَبُ عَامَّةِ السَّلَفِ وَمَذْهَبُ أَئِمَّةِ الدِّينِ. بَلْ أَيْمَةُ الْمُتَكَلِّمِينَ يُثْبِتُونَ الصِّفَاتِ الْخَبَرِيَّةَ فِي الْجُمْلَةِ. وَإِنْ كَانَ لَهُمْ فِيهَا طُرُقٌ كَأَبِي سَعِيدِ بْنِ كَلَّابٍ وَأَبِي الْحَسَنِ الْأَشْعَرِيِّ وَأَيْمَةُ أَصْحَابِهِ: كَأَبِي عَبْدِ اللَّهِ بْنِ مُجَاهِدٍ وَأَبِي الْحَسَنِ الْبَاهِلِيِّ وَالْقَاضِي أَبِي بَكْرٍ بْنُ الْبَاقِلَانِيِّ وَأَبِي إِسْحَاقَ الْإِسْفَرَايِينِي وَأَبِي بَكْرٍ بْنُ فُورَكٍ وَأَبِي مُحَمَّدٍ بْنُ اللَّبَّانِ وَأَبِي عَلِيٍّ بْنُ شَاذَانَ وَأَبِي الْقَاسِمِ الْقَشِيرِي وَأَبِي بَكْرٍ الْبِهَقِي وَغَيْرُهُمْ. فَمَا مِنْ هَؤُلَاءِ إِلَّا مَنْ يُثْبِتُ مِنَ الصِّفَاتِ الْخَبَرِيَّةِ مَا شَاءَ اللَّهُ تَعَالَى. وَعِمَادُ الْمَذْهَبِ عَنْهُمْ: إِنْثَابُ كُلِّ صَفَةٍ فِي الْقُرْآنِ. وَأَمَّا الصِّفَاتُ الَّتِي فِي الْحَدِيثِ: فَمِنْهُمْ مَنْ يُثْبِتُهَا وَمِنْهُمْ مَنْ لَا يُثْبِتُهَا. فَإِذَا كُنْتَ تَذَمُّ جَمِيعَ أَهْلِ الْإِنْثَابِ مِنْ سَلَفِكَ وَغَيْرِهِمْ لَمْ يَبْقَ مَعَكَ إِلَّا الْجَهْمِيَّةُ: مِنَ الْمُعْتَرِلَةِ وَمَنْ وَافَقَهُمْ عَلَى نَفْيِ الصِّفَاتِ الْخَبَرِيَّةِ: مِنْ مُتَأَخَّرِي الْأَشْعَرِيِّ وَتَحْوِيهِمْ. وَلَمْ تَذْكُرْ حُجَّةً تَعْتَمِدُ. فَأَيُّ دَمٍ لَقَوْمٍ فِي أَنْتُمْ لَا يَحَاسُونَ مِمَّا عَلَيْهِ سَلَفُ الْأُمَّةِ وَأَيْمَتُهَا وَأَيْمَةُ الدَّامِ لَهُمْ؟

Second, regarding this category that you claim 'does not shy away from Hashw, Tashbīh, and Tajsīm,' you either include within it those who affirm the Khabarī attributes (attributes known through textual reports) indicated by the Book and the Sunnah, or you do not. If you do include them, then you are condemning everyone who affirms the Khabarī attributes. It is well-known that this is the madhhab of the generality of the Salaf and the madhhab of the Imāms of the religion. Indeed, even the leading figures of the Mutakallimīn (scholastic theologians) affirm Khabarī attributes in principle, though they may have different approaches to them, such as Abū Saʿīd ibn Kullāb, Abū al-Ḥasan al-Ashʿarī, and the leading scholars of his school like Abū ʿAbd Allāh ibn Mujāhid, Abū al-Ḥasan al-Bāhilī, Qāḍī Abū Bakr ibn al-Bāqillānī, Abū Ishāq al-Isfaraʿīnī, Abū Bakr ibn Fūrak, Abū Muḥammad ibn al-Labbān, Abū ʿAlī ibn Shādhān, Abū al-Qāsim al-Qushayrī, Abū Bakr al-Bayhaqī, and others. There is none among these except that he affirms such Khabarī attributes as Allah Almighty wills. The cornerstone of their madhhab concerning this is the affirmation of every attribute mentioned in the Qurʾān. As for attributes mentioned in the Hadith, some of them affirm them, while others do not. So, if you condemn all the proponents of affirmation (Ahl al-Ithbāt) from your Salaf and others, none will remain with you except the Jahmiyyah (followers of Jahm ibn Ṣafwān, known for radical negation of attributes) from among the Muʿtazilah and those who agree with them in negating Khabarī attributes, such as some later Ashʿarīs and their ilk. And you have not presented any reliable proof for your position. What kind of condemnation is it to censure a people for not shying away from what the Salaf of the Ummah, its Imāms, and even the Imāms of those who condemn them, were upon?

وَإِنْ لَمْ تُدْخِلْ فِي اسْمِ الْحَشْوِيَّةِ مَنْ يُثْبِتُ الصِّفَاتِ الْخَبَرِيَّةَ لَمْ يَنْفَعَكَ هَذَا الْكَلَامُ بَلْ قَدْ ذَكَرْتَ أَنْتَ فِي غَيْرِ هَذَا الْمَوْضِعِ هَذَا الْقَوْلَ. وَإِذَا كَانَ الْكَلَامُ لَا يَخْرُجُ بِهِ الْإِنْسَانُ عَنْ أَنْ يَذِمَّ نَفْسَهُ أَوْ يَذِمَّ سَلَفَهُ—الَّذِينَ يُعْرِهُو بِإِمَامَتِهِمْ وَأَنْتُمْ أَفْضَلُ مِمَّنْ اتَّبَعْتَهُمْ—كَانَ هُوَ الْمَذْمُومُ بِهَذَا الدَّمِّ عَلَى التَّقْدِيرَيْنِ. وَكَانَ لَهُ نَصِيبٌ مِنَ الْخَوَارِجِ الَّذِينَ قَالَ النَّبِيُّ ﷺ لَأُولَئِهِمْ: لَقَدْ خَبِتَ وَخَسِرْتَ إِنْ لَمْ أَعْدِلْ يَقُولُ: إِذَا كُنْتُ مُعْرِياً بِأَنِّي رَسُولُ اللَّهِ وَأَنْتَ تَزْعُمُ أَنِّي أَكْظِيمُ فَأَنْتَ خَائِبٌ خَاسِرٌ. وَهَكَذَا مِنْ دَمٍ مَنْ يُعْرِ بِأَنْتَهُمْ خِيَارُ الْأُمَّةِ وَأَفْضَلُهَا وَأَنْ طَائِفَتَهُ إِنَّمَا تَلَقَّتْ الْعِلْمَ وَالْإِيمَانَ مِنْهُمْ. هُوَ خَائِبٌ خَاسِرٌ فِي هَذَا الدَّمِّ. وَهَذِهِ حَالُ الرَّافِضَةِ فِي دَمِ الصَّحَابَةِ.

Conversely, if you do not include those who affirm Khabarī attributes under the label 'Hashwiyyah,' then this statement of yours is of no benefit; rather, you yourself have made this assertion elsewhere. If a person's statement inevitably leads him to condemn either himself or his Salaf—whose leadership he acknowledges and whom he admits are superior to their followers—then he himself is the one blameworthy for this condemnation, in either scenario. He would then have a share with the Khawārīj (an early extremist sect), to the first of whom the Prophet (peace be upon him) said, 'Laqad khibta wa khasirta in lam a'dil' (You would indeed be ruined and lost if I were not just!).

Meaning, if you acknowledge that I am the Messenger of Allah, yet you claim that I commit injustice, then you are ruined and lost. Likewise, whoever condemns those whom he acknowledges to be the best of the Ummah and its most virtuous, and [admits] that his own group received knowledge and faith from them, is himself ruined and lost in this condemnation. This is the condition of the Rāfiḍah (a term for certain Shī'a groups) in their condemnation of the Companions.

الْوَجْهُ الثَّالِثُ قَوْلُهُ: وَالْآخِرُ يَنْسَتَرُ بِمَذْهَبِ السَّلَفِ إِنْ أَرَدْتَ بِالنَّسْتَرِ الْإِسْتِخْفَاءَ بِمَذْهَبِ السَّلَفِ؛ فَيَقَالُ: لَيْسَ مَذْهَبُ السَّلَفِ مِمَّا يَنْسَتَرُ بِهِ إِلَّا فِي بِلَادِ أَهْلِ الْبِدْعِ، مِثْلُ بِلَادِ الرَّافِضَةِ وَالْخَوَارِجِ. فَإِنَّ الْمُؤْمِنَ الْمُسْتَضْعَفَ هُنَاكَ قَدْ يَكْتُمُ إِيْمَانَهُ وَاسْتِنَانَهُ؛ كَمَا كَتَمَ مُؤْمِنُ آلِ فِرْعَوْنَ إِيْمَانَهُ؛ وَكَمَا كَانَ كَثِيرٌ مِنَ الْمُؤْمِنِينَ يَكْتُمُ إِيْمَانَهُ. حِينَ كَانُوا فِي دَارِ الْحَرْبِ. فَإِنْ كَانَ هَؤُلَاءِ فِي بَلَدٍ أَنْتَ لَكَ فِيهِ سُلْطَانٌ—وَقَدْ تَسَتَرُوا بِمَذْهَبِ السَّلَفِ—فَقَدْ دَمَنْتَ نَفْسَكَ؛ حَيْثُ كُنْتَ مِنَ طَائِفَةِ يُسْتَرُ مَذْهَبُ السَّلَفِ عَنْهُمْ؛ وَإِنْ كُنْتَ مِنَ الْمُسْتَضْعَفِينَ الْمُسْتَتَرِينَ بِمَذْهَبِ السَّلَفِ فَلَا مَعْنَى لِدَمِّ نَفْسِكَ. وَإِنْ لَمْ تَكُنْ مِنْهُمْ وَلَا مِنْ الْمَلَائِكَةِ فَلَا وَجْهَ لِدَمِّ قَوْمٍ يَلْفُظُ التَّسْتَرِ.

Third, regarding his statement: 'and the other conceals itself (yatassaturu) behind the madhhab of the Salaf.' If by 'concealment' (tasattur) you mean hiding one's adherence to the Salaf's madhhab, then it is said: the madhhab of the Salaf is not something one needs to conceal except in lands dominated by people of innovation (Ahl al-Bid'ah), such as the lands of the Rāfiḍah or the Khawārij. For indeed, a vulnerable believer (mu'min mustaḍ'af) in such places may conceal his faith and his adherence to the Sunnah, just as the believer from Pharaoh's household (mu'min Āl Fir'awn) concealed his faith, and as many believers used to conceal their faith when they were in the Dār al-Ḥarb (land of war, i.e., non-Islamic territory hostile to Muslims). So, if these people [whom you accuse] are in a land where you hold authority, and they have 'concealed themselves' with the madhhab of the Salaf, then you have condemned yourself, as you belong to a group in whose presence the madhhab of the Salaf must be hidden. If you yourself are among the vulnerable who conceal their adherence to the Salaf's madhhab, then there is no sense in condemning yourself. And if you are neither one of them nor from the ruling class, then there is no justification for condemning a people with the term 'concealment.'

وإِنْ أَرَدْتَ بِالنَّسْتَرِ: أَنَّهُمْ يَجْتَنُونَ بِهِ وَيَتَّقُونَ بِهِ غَيْرَهُمْ وَيَنْتَظِرُونَ بِهِ حَتَّى إِذَا خُوطِبَ أَحَدُهُمْ قَالَ: أَنَا عَلَى مَذْهَبِ السَّلَفِ—وَهَذَا الَّذِي أَرَادَهُ. وَاللَّهُ أَغْلَمُ—فَيَقَالُ لَهُ: لَا غَيْبَ عَلَى مَنْ أَظْهَرَ مَذْهَبَ السَّلَفِ وَانْتَسَبَ إِلَيْهِ وَاعْتَزَى إِلَيْهِ بَلْ يَجِبُ قَبُولُ ذَلِكَ مِنْهُ بِالْإِقْتِافِ. فَإِنَّ مَذْهَبَ السَّلَفِ لَا يَكُونُ إِلَّا حَقًّا. فَإِنْ كَانَ مُوَافِقًا لَهُ بَاطِنًا وَظَاهِرًا: فَهُوَ بِمَنْزِلَةِ الْمُؤْمِنِ الَّذِي هُوَ عَلَى الْحَقِّ بَاطِنًا وَظَاهِرًا. وَإِنْ كَانَ مُوَافِقًا لَهُ فِي الظَّاهِرِ فَقَطْ دُونَ الْبَاطِنِ: فَهُوَ بِمَنْزِلَةِ الْمُنَافِقِ. فَتُجَبَّلُ مِنْهُ عِلَانِيَتُهُ وَتُوكَلِّ سِرِّيَّتُهُ إِلَى اللَّهِ. فَإِنَّمَا لَمْ نُؤْمَرْ أَنْ نُنْقَبَ عَنْ قُلُوبِ النَّاسِ وَلَا نَسْقُ بَطُونَهُمْ.

However, if by 'concealment' you mean that they use it as a shield, protect themselves with it from others, and make an outward show of it, such that when one of them is addressed, he says, 'I am upon the madhhab of the Salaf'—and this is what he intended, and Allah knows best—then it is said to him: There is no fault in one who openly declares the madhhab of the Salaf, affiliates himself with it, and attributes himself to it. Rather, it is obligatory by consensus to accept this from him, for the madhhab of the Salaf can only be truth. If he conforms to it inwardly and outwardly, he is like the believer who is upon the truth inwardly and outwardly. If he conforms to it only outwardly but not inwardly, he is like the hypocrite (munāfiq); his outward declaration is accepted, and his inner reality is entrusted to Allah. For indeed, we have not been commanded to scrutinize people's hearts nor to split open their bellies.

وَأَمَّا قَوْلُهُ: مَذْهَبُ السَّلَفِ إِنَّمَا هُوَ التَّوْحِيدُ وَالتَّنْزِيهِ دُونَ التَّجْسِيمِ وَالتَّشْبِيهِ.

As for his statement: 'The madhhab of the Salaf is solely Tawhīd and Tanzih, to the

exclusion of Tajsīm and Tashbih.

فَقَالَ لَهُ: لَفْظُ التَّوْحِيدِ وَالتَّنْزِيهِ وَالتَّشْبِيهِ وَالتَّجْسِيمِ أَلْفَافٌ قَدْ دَخَلَهَا الْإِشْتِرَاكُ بِسَبَبِ اخْتِلَافِ اصطِلَاحَاتِ الْمُتَكَلِّمِينَ وَغَيْرِهِمْ. وَكُلُّ طَائِفَةٍ تَعْنِي بِهَذِهِ الْأَسْمَاءِ مَا لَا يَغْنِيهِ غَيْرُهُمْ. فَأَلْجَهِيهِ مِنَ الْمُعْتَرِلةِ وَغَيْرِهِمْ بِرَيْدُونَ بِالتَّوْحِيدِ وَالتَّنْزِيهِ: نَفْيِ جَمِيعِ الصِّفَاتِ وَبِالتَّجْسِيمِ وَالتَّشْبِيهِ: إِبْثَاتِ شَيْءٍ مِنْهَا حَتَّى إِنَّ مَنْ قَالَ: إِنَّ اللَّهَ يَرَى أَوْ إِنَّ لَهُ عِلْمًا فَهُوَ عِنْدَهُمْ مُسَبَّهٌ مُجَسَّمٌ. وَكَثِيرٌ مِنَ الْمُتَكَلِّمَةِ الصِّفَاتِيَةِ بِرَيْدُونَ بِالتَّوْحِيدِ وَالتَّنْزِيهِ: نَفْيِ الصِّفَاتِ الْخَبَرِيَّةِ أَوْ بَعْضَهَا وَبِالتَّجْسِيمِ وَالتَّشْبِيهِ إِبْثَاتَهَا أَوْ بَعْضَهَا. وَالْفَالَسِيَّةُ تَعْنِي بِالتَّوْحِيدِ: مَا تَغْنِيهِ الْمُعْتَرِلةُ وَزِيَادَةُ حَتَّى يَقُولُونَ: لَيْسَ لَهُ إِلَّا صِفَةٌ سَلْبِيَّةٌ أَوْ إِضَافِيَّةٌ أَوْ مُرَكَّبَةٌ مِنْهُمَا. وَالْإِتِّحَادِيَّةُ تَعْنِي بِالتَّوْحِيدِ: أَنَّهُ هُوَ الْوُجُودُ الْمُطْلَقُ وَلِغَيْرِ هَؤُلَاءِ فِيهِ اصطِلَاحَاتٌ أُخْرَى.

It is said to him: The terms 'Tawhīd,' 'Tanzih,' 'Tashbih,' and 'Tajsīm' are words that have become equivocal (mushtarak, i.e., having multiple, ambiguous meanings) due to the differing terminologies (iṣṭilāḥāt) of the Mutakallimīn and others. Each group means something by these names that others do not. For instance, the Jahmiyyah, from among the Mu'tazilah and others, intend by 'Tawhīd' and 'Tanzih' the negation of all Divine attributes, and by 'Tajsīm' and 'Tashbih' the affirmation of any of them, to the extent that whoever says, 'Allah sees,' or 'He has knowledge,' is, in their view, a Mushabbih (anthropomorphist) and Mujassim (corporealist). Many of the attribute-affirming theologians (al-Mutakallimah aṣ-Ṣifāṭiyyah) intend by 'Tawhīd' and 'Tanzih' the negation of Khabarī attributes or some of them, and by 'Tajsīm' and 'Tashbih' the affirmation of these attributes or some of them. The Falāsifah (philosophers) mean by 'Tawhīd' what the Mu'tazilah mean and more, even saying that Allah only has negative attributes (ṣifah salbiyyah, e.g., not ignorant, not incapable), relative attributes (ṣifah idāfiyyah, e.g., Creator in relation to creation), or attributes compounded of both. The Ittiḥādiyyah (monists or pantheists, proponents of Waḥdat al-Wujūd—unity of being) mean by 'Tawhīd' that He is Absolute Existence. Others besides these groups have different terminologies for it.

وَأَمَّا التَّوْحِيدُ الَّذِي بَعَثَ اللَّهُ بِهِ الرُّسُلَ وَأَنْزَلَ بِهِ الْكُتُبَ: فَلَيْسَ هُوَ مُتَمَيِّنًا شَيْئًا مِنْ هَذِهِ الاصِّطِلَاحَاتِ بَلْ أَمَرَ اللَّهُ عِبَادَهُ أَنْ يَعْبُدُوهُ وَحْدَهُ لَا يُشْرِكُوا بِهِ شَيْئًا فَلَا يَكُونُ لِعَبِيدِهِ نَصِيبٌ فِيمَا يَخْتَصُّ بِهِ مِنَ الْعِبَادَةِ وَتَوَابِعِهَا—هَذَا فِي الْعَمَلِ. وَفِي الْقَوْلِ: هُوَ الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ وَوَصَفَهُ بِهِ رَسُولُهُ. فَإِنْ كُنْتَ تَعْنِي أَنَّ مَذْهَبَ السَّلَفِ: هُوَ التَّوْحِيدُ بِالْمَعْنَى الَّتِي جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ: فَهَذَا حَقٌّ. وَأَهْلُ الصِّفَاتِ الْخَبَرِيَّةِ لَا يُخَالِفُونَ هَذَا. وَإِنْ عَنَيْتَ أَنَّ مَذْهَبَ السَّلَفِ: هُوَ التَّوْحِيدُ وَالتَّنْزِيهِ الَّذِي يَغْنِيهِ بَعْضُ الطَّوَائِفِ: فَهَذَا يَعْلَمُ بِظُلْمَانِهِ كُلُّ مَنْ تَأَمَّلَ أَقْوَالَ السَّلَفِ الثَّابِتَةَ عَنْهُمْ الْوُجُودَةَ فِي كُتُبِ آثارِهِمْ؛ فَلَيْسَ فِي كَلَامِ أَحَدٍ مِنَ السَّلَفِ كَلِمَةٌ تُؤَافِقُ مَا تَخْتَصُّ بِهِ هَذِهِ الطَّوَائِفُ وَلَا كَلِمَةٌ تُنْفِي الصِّفَاتِ الْخَبَرِيَّةِ.

As for the Tawhīd with which Allah sent His Messengers and revealed His Books, it does not entail any of these terminologies. Rather, Allah commanded His servants to worship Him alone, associating nothing with Him, so that no other has any share in what is exclusively His due of worship and its corollaries—this is regarding actions. Regarding speech, Tawhīd is faith in how He has described Himself and how His Messenger has described Him. If you mean that the madhhab of the Salaf is Tawhīd in the meaning brought by the Book and the Sunnah, then this is true, and the affirmers of Khabarī attributes do not oppose this. But if you mean that the madhhab of the Salaf is the 'Tawhīd' and 'Tanzih' intended by some of these [theological] groups, then anyone who reflects upon the established statements of the Salaf found in their books of transmitted reports (Āthār) knows this to be false. There is not a single word in the speech of any of the Salaf that concurs with what is specific to these groups, nor any word that negates the Khabarī attributes.

وَمِنَ الْمَعْلُومِ: أَنَّ مَذْهَبَ السَّلَفِ إِنْ كَانَ يُعْرَفُ بِالتَّنْقِيلِ عَنْهُمْ فَلْيَرْجِعْ فِي ذَلِكَ إِلَى الْأَثَارِ الْمُنْقُولَةِ عَنْهُمْ وَإِنْ كَانَ إِنَّمَا يُعْرَفُ بِالْإِسْتِدْلَالِ الْمُحْضِ بِأَنْ يَكُونَ كُلُّ مَنْ رَأَى قَوْلًا عَنْهُ هُوَ الصَّوَابُ قَالَ: هَذَا قَوْلُ السَّلَفِ لِأَنَّ السَّلَفَ لَا يَقُولُونَ

إِلَّا الصَّوَابَ وَهَذَا هُوَ الصَّوَابُ فَهَذَا هُوَ الَّذِي يُجَرِّئُ الْمُتَبَدِّعَةَ عَلَى أَنْ يُزْعِمَ كُلُّ مِنْهُمْ: أَنَّهُ عَلَى مَذْهَبِ السَّلَفِ فَقَائِلُ هَذَا الْقَوْلِ قَدْ غَابَ نَفْسُهُ بِنَفْسِهِ حَيْثُ انْتَحَلَ مَذْهَبَ السَّلَفِ بِلَا نَقْلِ عَنْهُمْ بَلْ يَدْعُوهُ: أَنْ قَوْلُهُ هُوَ الْحَقُّ. وَأَمَّا أَهْلُ الْحَدِيثِ: فَإِنَّمَا يَذْكُرُونَ مَذْهَبَ السَّلَفِ بِالنُّقُولِ الْمُتَوَاتِرَةِ يَذْكُرُونَ مَنْ نَقَلَ مَذْهَبَهُمْ مِنْ عُلَمَاءِ الْإِسْلَامِ وَتَارَةً يَرَوُونَ نَفْسَ قَوْلِهِمْ فِي هَذَا الْبَابِ كَمَا سَلَكْنَاهُ فِي جَوَابِ الْإِسْتِفْتَاءِ. فَإِنَّا لَمَّا أَرَدْنَا أَنْ نُبَيِّنَ مَذْهَبَ السَّلَفِ ذَكَرْنَا طَرِيقَيْنِ: أَحَدُهُمَا: أَنَّا ذَكَرْنَا مَا تَبَسَّرَ مِنْ ذِكْرِ أَلْفَاظِهِمْ وَمَنْ رَوَى ذَلِكَ مِنْ أَهْلِ الْعِلْمِ بِالْأَسَانِيدِ الْمُعْتَبَرَةِ. وَالثَّانِي: أَنَّا ذَكَرْنَا مَنْ نَقَلَ مَذْهَبَ السَّلَفِ مِنْ جَمِيعِ طَوَائِفِ الْمُسْلِمِينَ مِنْ طَوَائِفِ الْفُقَهَاءِ الْأَرْبَعَةِ وَمِنْ أَهْلِ الْحَدِيثِ وَالتَّصَوُّفِ وَأَهْلِ الْكَلَامِ كَالْأَشْعَرِيِّ وَغَيْرِهِ. فَصَارَ مَذْهَبُ السَّلَفِ مَثْقُولًا بِاجْتِمَاعِ الطَّوَائِفِ وَبِالتَّوَاتُرِ لَمْ نُشِئْهُ بِمَجَرَّدِ دَعْوَى الْإِصَابَةِ لَنَا وَالْخَطَأِ لِمُخَالِفِنَا كَمَا يَفْعَلُ أَهْلُ الْبِدْعِ.

It is well-known that if the madhhab of the Salaf is to be known through transmission (naql) from them, then one must refer to the reports (Āthār) transmitted from them. If, however, it is to be known merely by pure rational deduction (al-istidlāl al-mahḍ)—such that everyone who deems a particular view to be correct then says, 'This is the view of the Salaf, because the Salaf only say what is correct, and this is what is correct'—then this is precisely what emboldens innovators (Mubtadi'ah) to each claim that they are upon the madhhab of the Salaf. The proponent of such an approach has, in fact, discredited himself by falsely attributing a madhhab to the Salaf without any transmission from them, but merely by his claim that his own view is the truth. As for the Ahl al-Ḥadīth (People of Hadith/Traditionalists), they only state the madhhab of the Salaf based on widely transmitted reports (nuqūl mutawātirah), mentioning those scholars of Islam who transmitted their madhhab, and at times, they narrate their exact words in this domain, as we have done in our response to the formal legal question (istiftā'). For when we sought to clarify the madhhab of the Salaf, we mentioned two methods: first, we cited what was available of their exact statements and those scholars who narrated them with reliable chains of transmission (asānīd). Second, we mentioned those who transmitted the madhhab of the Salaf from all Muslim groups—from the groups of the four jurists (al-Fuqahā' al-Arba'ah), from the Ahl al-Ḥadīth, from the people of Ṭaṣawwuf (Sufism), and from the Ahl al-Kalām (scholastic theologians) like al-Ash'arī and others. Thus, the madhhab of the Salaf became established through the consensus of these groups and through widespread transmission (tawātur); we did not establish it merely by claiming that we are correct and our opponents are mistaken, as the people of innovation do.

ثُمَّ لَفْظُ التَّجْسِيمِ لَا يُوجَدُ فِي كَلَامِ أَحَدٍ مِنَ السَّلَفِ لَا نَفْيًا وَلَا إِنْبَاءً فَكَيْفَ يَجِلُّ أَنْ يَقَالَ: مَذْهَبُ السَّلَفِ نَفْيُ التَّجْسِيمِ أَوْ إِنْبَاءُهُ بِلَا ذِكْرِ لَذَلِكَ اللَّفْظِ وَلَا لِمَعْنَاهُ عَنْهُمْ؟. وَكَذَلِكَ لَفْظُ التَّوْحِيدِ بِمَعْنَى نَفْيِ شَيْءٍ مِنَ الصِّفَاتِ لَا يُوجَدُ فِي كَلَامِ أَحَدٍ مِنَ السَّلَفِ. وَكَذَلِكَ لَفْظُ التَّنْزِيهِ بِمَعْنَى نَفْيِ شَيْءٍ مِنَ الصِّفَاتِ الْخَبَرِيَّةِ لَا يُوجَدُ فِي كَلَامِ أَحَدٍ مِنَ السَّلَفِ. نَعَمْ لَفْظُ التَّشْبِيهِ مُوجُودٌ فِي كَلَامِ بَعْضِهِمْ وَتَفْسِيرُهُ مَعَهُ كَمَا قَدْ كَتَبْنَاهُ عَنْهُمْ وَأَنْتُمْ أَرَادُوا بِالتَّشْبِيهِ تُمَثِيلَ اللَّهِ بِخَلْقِهِ دُونَ نَفْيِ الصِّفَاتِ الَّتِي فِي الْقُرْآنِ وَالْحَدِيثِ.

Furthermore, the term 'Tajsīm' is not found in the speech of any of the Salaf, neither in negation nor affirmation. So how can it be permissible to say that the madhhab of the Salaf is the negation of Tajsīm or its affirmation, without any mention of this term or its meaning from them? Likewise, the term 'Tawḥīd' in the sense of negating any of the Divine attributes is not found in the speech of any of the Salaf. Similarly, the term 'Tanzīh' in the sense of negating any of the Khabarī attributes is not found in the speech of any of the Salaf. Yes, the term 'Tashbih' is found in the speech of some of them, along with its explanation, as we have recorded from them, and they intended by Tashbih the likening of Allah to His creation (Tamthīl), not the negation of the attributes mentioned in the Qur'ān and Hadith.

وَأَيْضًا هَذَا الْكَلَامُ لَوْ كَانَ حَقًّا فِي نَفْسِهِ لَمْ يَكُنْ مَذْكَورًا بِحُجَّةٍ تُتَّبَعُ. وَإِنَّمَا هُوَ مُجَرَّدُ دَعْوَى عَلَى وَجْهِ الْخُصُومَةِ الَّتِي لَا يَعْجُزُ عَنْهَا مَنْ يَسْتَجِيزُ وَيَسْتَحْسِنُ أَنْ يَتَكَلَّمَ بِلَا عِلْمٍ وَلَا عَدْلٍ. ثُمَّ إِنَّهُ يَدُلُّ عَلَى قِلَّةِ الْخُبْرَةِ بِمَقَالَاتِ النَّاسِ مِنْ أَهْلِ السُّنَّةِ وَالْبِدْعَةِ فَإِنَّهُ قَالَ: وَكَذَا جَمِيعُ الْمُبْتَدِعَةِ يُزْعَمُونَ أَنَّهُمْ عَلَى مَذْهَبِ السَّلَفِ فَلَيْسَ الْأَمْرُ كَذَلِكَ بَلِ الطَّوَائِفُ الْمَشْهُورَةُ بِالْبِدْعَةِ كَالْخَوَارِجِ وَالرَّوَافِضِ لَا يَدْعُونَ أَنَّهُمْ عَلَى مَذْهَبِ السَّلَفِ بَلِ هَؤُلَاءِ يَكْفُرُونَ جُمْهُورَ السَّلَفِ. فَالْإِضَافَةُ تَطْعَنُ فِي أَبِي بَكْرٍ وَعَمَرُ وَعَامَّةُ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ وَسَائِرِ أَيْمَةِ الْإِسْلَامِ. فَكَيْفَ يُزْعَمُونَ أَنَّهُمْ عَلَى مَذْهَبِ السَّلَفِ وَلَكِنْ يَنْتَجِلُونَ مَذْهَبَ أَهْلِ الْبَيْتِ كَذِبًا وَافْتِرَاءً. وَكَذَلِكَ الْخَوَارِجُ قَدْ كَفَرُوا عُثْمَانَ وَعَلِيًّا وَجُمْهُورَ الْمُسْلِمِينَ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ؛ فَكَيْفَ يُزْعَمُونَ أَنَّهُمْ عَلَى مَذْهَبِ السَّلَفِ؟

Moreover, this statement [by the critic about the Salaf's madhhab], even if it were true in itself, was not presented with any proof that could be followed. It is merely a claim made in a polemical fashion, a tactic readily employed by anyone who permits and deems it acceptable to speak without knowledge or justice. Furthermore, it indicates a lack of familiarity with the positions of various groups, both Ahl al-Sunnah (People of the Sunnah) and Ahl al-Bid'ah (People of Innovation). For he said, 'And likewise, all innovators claim that they are upon the madhhab of the Salaf.' This is not the case. Rather, the well-known groups of innovation, like the Khawārij and the Rāfiḍah, do not claim to be upon the madhhab of the Salaf; on the contrary, these groups declare takfir (excommunication) upon the majority of the Salaf. The Rāfiḍah disparage Abū Bakr, 'Umar, the generality of the first and foremost (as-Sābiqīn al-Awwalīn) from the Muhājirīn (Emigrants) and the Anṣār (Helpers), those who followed them in excellence, and all other Imāms of Islam. So how can they claim to be upon the madhhab of the Salaf? Instead, they falsely and slanderously claim adherence to the madhhab of the Ahl al-Bayt (People of the Prophet's Household). Similarly, the Khawārij declared takfir upon 'Uthmān, 'Alī, and the majority of Muslims among the Ṣaḥābah (Companions) and Tābi'īn (Successors); so how can they claim to be upon the madhhab of the Salaf?

(الْوَجْهُ الرَّابِعُ) أَنَّ هَذَا الْإِسْمَ لَيْسَ لَهُ ذِكْرٌ فِي كِتَابِ اللَّهِ وَلَا سُنَّةِ رَسُولِهِ وَلَا كَلَامِ أَحَدٍ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَلَا مِنْ أَيْمَةِ الْمُسْلِمِينَ وَلَا شَيْخٍ أَوْ عَالِمٍ مَقْبُولٍ عِنْدَ عُمُومِ الْأُمَّةِ. فَإِذَا لَمْ يَكُنْ ذَلِكَ لَمْ يَكُنْ فِي الدِّمِّ بِهِ لَا نَصٌّ وَلَا إِجْمَاعٌ وَلَا مَا يَصِحُّ تَقْلِيدُهُ لِلْعَامَّةِ. فَإِذَا كَانَ الدِّمُّ بِلاَ مُسْتَنَدٍ لِلْمُجْتَهِدِ وَلَا لِلْمُقَلِّدِينَ عُمُومًا كَانَ فِي غَايَةِ الْفَسَادِ وَالظُّلْمِ؛ إِذْ لَوْ دَمَّ بِهِ بَعْضٌ مِمَّنْ يَصْلُحُ لِبَعْضِ الْعَامَّةِ تَقْلِيدُهُ لَمْ يَكُنْ لَهُ أَنْ يَحْتَجَّ بِهِ؛ إِذْ الْمُقَلِّدُ الْآخَرُ لِمَنْ يَصْلُحُ لَهُ تَقْلِيدُهُ لَا يَدْمُ بِهِ. ثُمَّ مِثْلُ أَبِي حَمَّادٍ وَأَمثَالِهِ لَمْ يَكُنْ يَسْتَحِلُّ أَنْ يَتَكَلَّمَ فِي كَثِيرٍ مِنْ فُرُوعِ الْفَقْهِ بِالتَّقْلِيدِ فَكَيْفَ يَجُوزُ لَهُ التَّكَلُّمُ فِي أَصُولِ الدِّينِ بِالتَّقْلِيدِ؟

Fourth, this name [i.e., 'Hashwiyah,' or the general condemnation being discussed] is not mentioned in the Book of Allah, nor the Sunnah of His Messenger, nor in the speech of any of the Ṣaḥābah or Tābi'īn, nor any of the Imāms of the Muslims, nor any Shaykh or scholar accepted by the generality of the Ummah. Since this is the case, there is no Naṣṣ (textual proof from Qur'ān or Sunnah) nor Ijmā' (consensus) for condemnation by it, nor anything that would make it valid for the common people to adopt through Taqlīd (following a scholar). When condemnation is without basis for either a Mujtahid (one qualified for independent legal reasoning) or for the Muqallidīn (followers) in general, it is utterly corrupt and unjust. For even if some individual—whom some common people might permissibly follow—were to use such a term for condemnation, the critic would still have no right to use that as a definitive argument, because another Muqallid, who permissibly follows a different qualified scholar, would not be condemned by it. Furthermore, someone like Abū Muḥammad (perhaps referring to the original critic or someone of his standing) and his ilk would not deem it permissible to speak on many branches of Fiqh (furū' al-fiqh) based on Taqlīd, so how can it be permissible for him to speak on the foundations of religion (Uṣūl al-Dīn) based on Taqlīd [or without proper

independent reasoning]

وَالْكُفَّةُ: أَنَّ الدَّامَ بِهِ إِمَّا مُجْتَهَدٌ وَإِمَّا مَقْلَدٌ أَمَّا الْمُجْتَهِدُ فَلَا بُدَّ لَهُ مِنْ نَصٍّ أَوْ إِجْمَاعٍ أَوْ دَلِيلٍ يُسْتَنْبَطُ مِنْ ذَلِكَ. فَإِنَّ الدَّامَ وَالْحَمْدَ مِنَ الْأَحْكَامِ الشَّرْعِيَّةِ. وَقَدْ قَدَّمْنَا بَيَانَ ذَلِكَ. وَذَكَرْنَا أَنَّ الْحَمْدَ وَالِدَّامَ وَالْحَبَّ وَالْبَغْضَ وَالْوَعْدَ وَالْوَعْدَ وَالْمَوَالَاةَ وَالْمَعَادَاةَ وَنَحْوَ ذَلِكَ مِنْ أَحْكَامِ الدِّينِ. لَا يَصْلُحُ إِلَّا بِالْأَسْمَاءِ الَّتِي أَنْزَلَ اللَّهُ بِهَا سُلْطَانَهُ. فَأَمَّا تَغْلِيْقُ ذَلِكَ بِأَسْمَاءٍ مُبْتَدَعَةٍ فَلَا يَجُوزُ بَلْ ذَلِكَ مِنْ بَابِ شَرْعِ دِينٍ لَمْ يَأْذَنْ بِهِ اللَّهُ. وَأَنَّهُ لَا بُدَّ مِنْ مَعْرِفَةِ حُدُودِ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ.

The crucial point (an-nuktah) is that one who condemns by such a term is either a Mujtahid or a Muqallid. A Mujtahid must have a Naṣṣ, an Ijmā', or a proof derived from them, because praise and blame are Shar'i rulings (al-aḥkām ash-shar'iyyah), as we have previously explained. We have mentioned that praise, blame, love, hatred, promise (of reward), threat (of punishment), allegiance (muwālāh), and enmity (mu'ādāh), and similar matters are all rulings of the religion. They are only valid when based on names for which Allah has revealed His authority. As for linking such matters to innovated names, it is not permissible; rather, it falls under the category of legislating a religion that Allah has not permitted (shar'i dīnin lam ya'dhan bihi Allāh). And it is imperative to know the divinely set limits of what Allah has revealed to His Messenger.

وَالْمُعْتَرِ لَهُ أَيْضًا تَفْسُقُ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ طَوَائِفٌ وَتَطْعَنَ فِي كَثِيرٍ مِنْهُمْ وَفِي مَا رَوَوْهُ مِنَ الْأَحَادِيثِ الَّتِي تُخَالِفُ آرَاءَهُمْ وَأَهْوَاءَهُمْ بَلْ تُكَفِّرُ أَيْضًا مَنْ يُخَالِفُ أَصُولَهُمُ الَّتِي انْتَحَلُوهَا مِنَ السَّلَفِ وَالْخَلِيفِ فَلَهُمْ مِنَ الطَّلْعِ فِي عِلْمَاءِ السَّلَفِ وَفِي عُلَمَائِهِمْ مَا لَيْسَ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ. وَلَيْسَ انْتِحَالُ مَذْهَبِ السَّلَفِ مِنْ شَعَائِرِهِمْ وَإِنْ كَانُوا يُقَرَّرُونَ خِلَافَةَ الْخُلَفَاءِ الْأَرْبَعَةِ. وَيُعْظَمُونَ مِنَ أَيْمَةِ الْإِسْلَامِ وَجُمْهُورِهِمْ مَا لَا يُعْظَمُهُ أُولَئِكَ فَلَهُمْ مِنَ الْقُدْحِ فِي كَثِيرٍ مِنْهُمْ مَا لَيْسَ هَذَا مَوْضِعَهُ. وَلِلنَّظَامِ مِنَ الْقُدْحِ فِي الصَّحَابَةِ مَا لَيْسَ هَذَا مَوْضِعَهُ.

The Mu'tazilah also declare groups of the Ṣaḥābah and Tābi'īn to be sinners (tufassiqu), and they disparage many of them and the Hadiths they narrated that contradict their own opinions and desires (ahwā'). Indeed, they even declare takfir upon those who oppose the principles they have adopted, whether from the Salaf or later generations (Khalaf). Thus, they engage in criticism of the Salaf's scholars and their knowledge in a manner not found among Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Main Body of Muslims). Falsely claiming the madhhab of the Salaf is not one of their characteristic practices, even if they affirm the caliphate of the Four Caliphs (al-Khulafā' al-Arba'ah) and show a degree of reverence for the Imāms of Islam and their majority that 'those others' (likely referring to groups like the Rāfiḍah and Khawārij) do not. Nevertheless, they still engage in considerable criticism of many of them, the details of which are not for this place. An-Nazzām (a prominent Mu'tazilī theologian) also had criticisms of the Ṣaḥābah, which are not for discussion here.

وَإِنْ كَانَ مِنْ أَسْبَابِ انْتِقَاصِ هَؤُلَاءِ الْمُتَبَدِّعَةِ لِلْسَّلَفِ مَا حَصَلَ فِي الْمُنْتَسِبِينَ إِلَيْهِمْ مِنْ نَوْعِ تَقْصِيرٍ وَعُدْوَانٍ وَمَا كَانَ مِنْ بَعْضِهِمْ مِنْ أُمُورٍ اجْتِهَادِيَّةٍ الصَّوَابِ فِي خِلَافِهَا فَإِنَّ مَا حَصَلَ مِنْ ذَلِكَ صَارَ فِتْنَةً لِلْمُخَالِفِ لَهُمْ. ضَلَّ بِهِ ضَلَالًا كَبِيرًا:

Even if some of the reasons for these innovators' disparagement of the Salaf include certain shortcomings or transgressions found among those affiliated with the Salaf, or some matters of ijtihād (independent reasoning) where the correct view was contrary to theirs, whatever occurred of that nature became a fitnah (trial or cause of misguidance) for their opponents, by which they were led far astray.

فَالْمَقْصُودُ هُنَا: أَنَّ الْمَشْهُورِينَ مِنَ الطَّوَائِفِ—بَيْنَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ—الْعَامَّةَ بِالْبِدْعَةِ لَيْسُوا مُنْتَجِلِينَ لِلْسَّلَفِ بَلْ أَشْهُرُ الطَّوَائِفِ بِالْبِدْعَةِ: الرَّافِضَةُ حَتَّى إِنَّ الْعَامَّةَ لَا تَعْرِفُ مِنْ شَعَائِرِ الْبِدْعِ إِلَّا الرِّفْضَ وَالسُّنِّيَّ فِي اضْطِلَاجِهِمْ: مَنْ لَا يَكُونُ رَافِضِيًّا. وَذَلِكَ لِأَنَّهُمْ أَكْثَرُ مُخَالَفَةٍ لِلْأَحَادِيثِ النَّبَوِيَّةِ وَلِمَعَانِي الْقُرْآنِ وَأَكْثَرُ قَدْخًا فِي سَلَفِ الْأُمَّةِ وَأَيْمَتِهَا وَطَعْنًا فِي جُمْهُورِ الْأُمَّةِ مِنْ جَمِيعِ الطَّوَائِفِ فَلَمَّا كَانُوا أَبْعَدَ عَنْ مَتَابَعَةِ السَّلَفِ كَانُوا أَشْهُرَ بِالْبِدْعَةِ.

The point here is that the well-known groups—among the general populace of Ahl al-Sunnah wa al-Jamā'ah—that are recognized for innovation (Bid'ah) do not [typically] claim adherence to the Salaf. In fact, the most famous group for innovation is the Rāfiḍah, to such an extent that the common people often know no other hallmark of innovation except Rafḍ (the doctrines of the Rāfiḍah). In their common parlance, a 'Sunnī' is simply one who is not a Rāfiḍī. This is because the Rāfiḍah are the most divergent from the Prophetic Hadiths and the meanings of the Qur'ān, and they are the most critical of the Salaf of the Ummah and its Imāms, and the most disparaging of the majority of the Ummah, more so than any other group. Therefore, because they were the furthest from following the Salaf, they became the most renowned for innovation.

فَعَلِمَ أَنَّ شِعَارَ أَهْلِ الْبِدْعِ: هُوَ تَرْكُ انْتِحَالِ اتِّبَاعِ السَّلَفِ. وَلِهَذَا قَالَ الْإِمَامُ أَحْمَدُ فِي رِسَالَةِ عَبْدِوسِ بْنِ مَالِكٍ: أَصُولُ السُّنَّةِ عِنْدَنَا التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ النَّبِيِّ ﷺ.

Thus, it is known that the hallmark of the people of innovation (Ahl al-Bida') is their abandonment of professing adherence to the Salaf (the pious predecessors). It is for this reason that Imām Aḥmad, in his letter to 'Abdūs ibn Mālik, stated: 'The fundamental principles of the Sunnah, in our view, consist of adhering to that which the Companions of the Prophet (peace be upon him) were upon.'

وَأَمَّا مُتَكَلِّمَةُ أَهْلِ الْإِنْبَاتِ مِنَ الْكَلَابِيَّةِ وَالْكَرَامِيَّةِ وَالْأَشْعَرِيَّةِ مَعَ الْفُقَهَاءِ وَالصُّوفِيَّةِ وَأَهْلِ الْحَدِيثِ: فَهَؤُلَاءِ فِي الْجُمْلَةِ لَا يَطْعَمُونَ فِي السَّلَفِ، بَلْ قَدْ يُؤَفِّقُونَهُمْ فِي أَكْثَرِ جَمَلٍ مَقَالَتِهِمْ لَكِنَّ كُلَّ مَنْ كَانَ بِالْحَدِيثِ مِنْ هَؤُلَاءِ أَعْلَمَ كَانَ بِمَذْهَبِ السَّلَفِ أَعْلَمَ وَلَهُ أَتْبَعَ. وَإِنَّمَا يُوجَدُ تَعْظِيمُ السَّلَفِ عِنْدَ كُلِّ طَائِفَةٍ يَقْدِرُ اسْتِنَانَهَا وَقِلَّةُ ابْتِدَاعِهَا. أَمَّا أَنْ يَكُونَ انْتِحَالُ السَّلَفِ مِنْ شَعَائِرِ أَهْلِ الْبِدْعِ: فَهَذَا بَاطِلٌ قَطْعًا. فَإِنَّ ذَلِكَ غَيْرُ مُمَكِّنٍ إِلَّا حَيْثُ يَكْثُرُ الْجَهْلُ وَيَقِلُّ الْعِلْمُ.

As for the theologians of affirmation (mutakallimat ahl al-ithbāt) from the Kullābiyyah, the Karrāmiyyah, and the Ash'ariyyah, along with the jurists (fuqahā'), the Sufis, and the People of Hadīth (Ahl al-Hadīth)—these groups, generally speaking, do not denigrate the Salaf. Indeed, they may concur with them on most of the main points of their discourses. However, among these, whoever possesses greater knowledge of Hadīth will invariably have greater knowledge of the way of the Salaf and will be a more devoted follower of it. The veneration of the Salaf is found within each faction in proportion to its adherence to the Sunnah and the scarcity of its innovations. As for the notion that professing adherence to the Salaf could itself be a hallmark of the people of innovation, this is unequivocally false. Such a pretense (by innovators) is not possible except where ignorance is rampant and knowledge is scarce.

يُوضَحُ ذَلِكَ: أَنَّ كَثِيرًا مِنْ أَصْحَابِ أَبِي مُحَمَّدٍ مِنْ أَتْبَاعِ أَبِي الْحَسَنِ الْأَشْعَرِيِّ يُصَرِّحُونَ بِمُخَالَفَةِ السَّلَفِ—فِي مِثْلِ مَسْأَلَةِ الْإِيمَانِ. وَمَسْأَلَةِ تَأْوِيلِ الْآيَاتِ وَالْأَحَادِيثِ—يَقُولُونَ: مَذْهَبُ السَّلَفِ: أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ. وَأَمَّا الْمُتَكَلِّمُونَ مِنْ أَصْحَابِنَا: فَمَذْهَبُهُمْ كَيْفٌ وَكَيْفٌ وَكَذَلِكَ يَقُولُونَ: مَذْهَبُ السَّلَفِ: أَنَّ هَذِهِ الْآيَاتِ وَالْأَحَادِيثَ الْوَارِدَةَ فِي الصِّفَاتِ لَا تَتَأَوَّلُ. وَالْمُتَكَلِّمُونَ يُرِيدُونَ تَأْوِيلَهَا إِمَّا وَجُوبًا وَإِمَّا جَوَازًا وَيَذْكُرُونَ الْخِلَافَ بَيْنَ السَّلَفِ وَبَيْنَ أَصْحَابِهِمُ الْمُتَكَلِّمِينَ. هَذَا مَنْطُوقُ أَلْسِنَتِهِمْ وَسَطُورُ كُتُبِهِمْ. أَفَلَا غَافِلٌ يَعْتَبِرُ؟ وَمَقَرُّورٌ يَزْدَجِرُ؟ إِنَّ السَّلَفَ ثَبَتَ عَنْهُمْ ذَلِكَ حَتَّى يَتَصَرَّحَ بِالْمُخَالَفِ ثُمَّ يَحْدُثُ مَقَالَةً تَخْرُجُ عَنْهُمْ. أَلَيْسَ هَذَا صَرِيحًا: إِنَّ السَّلَفَ كَانُوا ضَالِّينَ عَنْ التَّوْحِيدِ وَالتَّنْزِيهِ وَعِلْمُهُ الْمُتَأَخَّرُونَ وَهَذَا فَاسِدٌ بِضُرُورَةِ الْعِلْمِ الصَّحِيحِ وَالذِّهْنِ الْمَتِينِ.

This is clarified by the fact that many of the associates of Abū Muḥammad, from the followers of Abū al-Ḥasan al-Ash'arī, openly declare their opposition to the Salaf on issues such as the definition of faith (īmān) and the allegorical interpretation (ta'wīl) of Qur'anic verses and Hadīths. They say: 'The way of the Salaf is that faith is speech and action, and it increases and decreases. As for the theologians (mutakallimūn) among our companions, their way is such-and-such.' Similarly, they state: 'The way of the Salaf is that

these verses and Ḥadīths concerning the Divine Attributes are not to be allegorically interpreted, whereas the theologians intend to interpret them, either deeming it obligatory or permissible.' They thus acknowledge the disagreement between the Salaf and their own theologian colleagues. This is what their tongues utter and their books record. Will not a person of intellect, then, take heed? And will not a deluded one be deterred? Indeed, the position of the Salaf on these matters is established, even by the admission of those who oppose them; then, a new discourse emerges that deviates from theirs. Is this not an explicit assertion that the Salaf were astray concerning Tawhīd (Divine Oneness) and Tanzih (Divine Transcendence/Incomparability), and that the later generations came to know it? This is corrupt by the necessity of sound knowledge and firm religion.

وَأَيْضًا فَقَدْ يَنْصُرُ الْمُتَكَلِّمُونَ أَقْوَالَ السَّلَفِ تَارَةً وَأَقْوَالَ الْمُتَكَلِّمِينَ تَارَةً كَمَا يَفْعَلُهُ غَيْرٌ وَاحِدٍ مِثْلُ أَبِي الْمَعَالِي الْجُونِيِّ وَأَبِي حَامِدٍ الْغَزَالِيِّ وَالرَّازِيِّ وَغَيْرِهِمْ. وَلَا زِمَ الْمَذْهَبُ الَّذِي يَنْصُرُونَهُ تَارَةً أَنَّهُ هُوَ الْمُعْتَمَدُ. فَلَا يَثْبُتُونَ عَلَى دِينٍ وَاحِدٍ وَتَغْلِبُ عَلَيْهِمُ الشُّكُوكُ. وَهَذَا عَادَةٌ اللَّهِ فَيَمْنُ أَعْرَضَ عَنِ الْكِتَابِ وَالسُّنَّةِ. وَتَارَةً يَجْعَلُونَ إِخْوَانَهُمُ الْمُتَأَخِّرِينَ أَحَدَقَ وَأَعْلَمَ مِنَ السَّلَفِ وَيَقُولُونَ: طَرِيقَةُ السَّلَفِ أَسْلَمَ وَطَرِيقُهُ هَؤُلَاءِ أَعْلَمُ وَأَحْكَمُ فَيَصِفُونَ إِخْوَانَهُمُ بِالْفُضِيلَةِ فِي الْعِلْمِ وَالنَّبَانِ وَالتَّحْقِيقِ وَالْعِرْفَانِ وَالسَّلَفِ بِالنَّقْصِ فِي ذَلِكَ وَالتَّفْصِيرِ فِيهِ أَوْ الْخَطَأِ وَالْجَهْلِ. وَغَايَتُهُمْ عِنْدَهُمْ: أَنَّ يَقِيمُوا أَغَارَهُمْ فِي التَّفْصِيرِ وَالتَّفْرِيطِ.

Furthermore, the theologians may at times support the statements of the Salaf and at other times the statements of their fellow theologians, as is done by more than one, such as Abū al-Ma'ālī al-Juwaynī, Abū Ḥamid al-Ghazālī, ar-Rāzī, and others. The necessary implication of the school of thought they champion at any given time is that it is the one to be relied upon. Consequently, they do not remain firm upon a single religious understanding, and doubts overwhelm them. This is Allah's way with those who turn away from the Book and the Sunnah. At other times, they portray their later colleagues as more astute and knowledgeable than the Salaf, saying: 'The way of the Salaf is safer, but the way of these (later scholars) is more knowledgeable and wiser.' Thus, they attribute excellence in knowledge, clarity, verification, and gnosis (al-irfān) to their colleagues, while ascribing deficiency, shortcoming, error, or ignorance in these matters to the Salaf. The most they (these theologians) can offer for the Salaf, in their view, is to make excuses for their (alleged) shortcomings and negligence.

وَلَا رَيْبَ أَنَّ هَذَا شُعْبَةٌ مِنَ الرَّفْضِ فَإِنَّهُ وَإِنْ لَمْ يَكُنْ تَكْفِيرًا لِلْسَّلَفِ—كَمَا يَقُولُهُ مَنْ يَقُولُهُ مِنَ الرَّافِضَةِ وَالْخَوَارِجِ—وَلَا تَفْسِيرًا لَهُمْ—كَمَا يَقُولُهُ مَنْ يَقُولُهُ مِنَ الْمُعْتَرِلَةِ وَالرَّيْدِيَّةِ وَغَيْرِهِمْ—كَانَ تَجْهِيلًا لَهُمْ وَتَخْطِئَةً وَتَضْلِيلًا وَنِسْبَةً لَهُمْ إِلَى الذُّنُوبِ وَالْمَعَاصِي وَإِنْ لَمْ يَكُنْ فِسْقًا فَزَعْمًا: أَنَّ أَهْلَ الْقُرُونِ الْمَفْضُولَةِ فِي الشَّرِيعَةِ أَعْلَمُ وَأَفْضَلُ مِنْ أَهْلِ الْقُرُونِ الْقَاضِلَةِ.

There is no doubt that this constitutes a form of Rafd (rejectionism), for even if it does not amount to declaring the Salaf to be disbelievers (takfīr)—as some among the Rāfiḍah and the Khawārīj do—nor to deeming them morally corrupt (tafsīq)—as some among the Mu'tazilah, the Zaydiyyah, and others do—it certainly involves accusing them of ignorance (tajhīl), error (takhtī'ah), and misguidance (taḍlīl), and attributing sins and acts of disobedience to them, even if not amounting to grave moral corruption (fisq). It is, in effect, a claim that the people of the less virtuous generations in the Sharī'ah are more knowledgeable and superior to the people of the virtuous generations.

وَمِنْ الْمَعْلُومِ بِالضَّرُورَةِ لِمَنْ تَدَبَّرَ الْكِتَابَ وَالسُّنَّةَ وَمَا اتَّفَقَ عَلَيْهِ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ مِنْ جَمِيعِ الطَّوَائِفِ: أَنَّ خَيْرَ قُرُونٍ هَذِهِ الْأُمَّةِ—فِي الْأَعْمَالِ وَالْأَقْوَالِ وَالْإِقْيَادِ وَغَيْرِهَا مِنْ كُلِّ فَضِيلَةٍ أَنَّ خَيْرَهَا الْقُرْنُ الْأَوَّلُ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ كَمَا ثَبَتَ ذَلِكَ عَنْ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ وَأَنَّهُمْ أَفْضَلُ مِنَ الْخَلْفِ فِي كُلِّ فَضِيلَةٍ: مِنْ عِلْمٍ وَعَمَلٍ وَإِيمَانٍ

وَعَقْلٍ وَدِينٍ وَبَيَانٍ وَعِبَادَةٍ وَأَنْتَهُمْ أَوَّلَى بِالْبَيَانِ لِكُلِّ مُشْكِلٍ. هَذَا لَا يَدْفَعُهُ إِلَّا مَنْ كَابَرَ الْمَعْلُومَ بِالْمَرْوَرَةِ مِنْ دِينِ الْإِسْلَامِ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ؛ كَمَا قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ مَنْ كَانَ مِنْكُمْ مُسْتَنًّا فَلْيُسْتَنَّ بِمَنْ قَدْ مَاتَ. فَإِنَّ الْحَيَّ لَا تُؤْمَنُ عَلَيْهِ الْفِتْنَةُ أَوْلَيْكَ أَصْحَابُ مُحَمَّدٍ؛ أَثَرُ هَذِهِ الْأُمَّةِ قُلُوبًا وَأَعْمَقُهَا عِلْمًا وَأَقْلَبُهَا تَكَلُّفًا قَوْمٌ اخْتَارَهُمُ اللَّهُ لِبُصْحَةِ نَبِيِّهِ وَإِقَامَةِ دِينِهِ فَاعْرِفُوا لَهُمْ حَقَّهُمْ وَتَسْكَبُوا بِهَدْيِهِمْ فَإِنَّهُمْ كَانُوا عَلَى الْهَدْيِ الْمُسْتَتِيمِ وَقَالَ غَيْرُهُ: عَلَيْنَا بِأَثَرِ مَنْ سَلَفَ فَإِنَّهُمْ جَاءُوا بِمَا يَكْفِي وَمَا يَشْفِي وَلَمْ يَحْدُثْ بَعْدَهُمْ خَيْرٌ كَامِنٌ لَمْ يَعْلَمُوهُ. هَذَا وَقَدْ قَالَ ﷺ (لَا يَأْتِي زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقُوا رَيْكُم) فَكَيْفَ يَحْدُثُ لَنَا زَمَانٌ فِيهِ الْخَيْرُ فِي أَعْظَمِ الْمَعْلُومَاتِ وَهُوَ مَعْرِفَةُ اللَّهِ تَعَالَى؟ هَذَا لَا يَكُونُ أَبَدًا. وَمَا أَحْسَنَ مَا قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ فِي رِسَالَتِهِ: هُمْ فَوْقَنَا فِي كُلِّ عِلْمٍ وَعَقْلٍ وَدِينٍ وَفَضْلٍ وَكُلِّ سَبَبٍ يُنَالُ بِهِ عِلْمٌ أَوْ يُدْرَكُ بِهِ هُدًى وَرَأْيُهُمْ لَنَا خَيْرٌ مِنْ رَأْيِنَا لِأَنْفُسِنَا

It is necessarily known to anyone who reflects upon the Book, the Sunnah, and what Ahl as-Sunnah wal-Jamā'ah from all factions have unanimously agreed upon, that the best generations of this Ummah—in deeds, words, beliefs, and every other virtue—are the first generation, then those who follow them, then those who follow them, as has been authentically established from the Prophet (peace be upon him) through multiple chains of narration. They are superior to later generations (the Khalaf) in every virtue: in knowledge, action, faith, intellect, religion, clarity of expression, and worship; and they are most suited to clarify every problematic issue. This cannot be denied except by one who obstinately rejects what is necessarily known from the religion of Islam, and whom Allah has allowed to go astray despite possessing knowledge. As 'Abdullāh ibn Mas'ūd (may Allah be pleased with him) said: 'Whoever among you wishes to follow an example, let him follow the example of those who have passed away, for the living are not safe from tribulation (fitnah). Those were the Companions of Muḥammad (peace be upon him): the most righteous hearts in this Ummah, the deepest in knowledge, and the least in artificiality (takalluf). They were a people whom Allah chose for the companionship of His Prophet and the establishment of His religion. So, recognize their due right, and hold fast to their guidance, for they were upon the straight path.' Another scholar said: 'Adhere to the traditions of those who came before (the Salaf), for they brought that which is sufficient and healing, and no hidden good that they were unaware of has emerged after them.' Furthermore, the Prophet (peace be upon him) said: {No time will come but that which follows it will be worse than it, until you meet your Lord.} How then can a time come upon us that is better in the greatest of all knowledge, which is the knowledge of Allah, the Exalted? This can never be. And how excellent is what Ash-Shāfi'ī (may Allah have mercy on him) said in his Risālah: 'They are above us in all knowledge, intellect, religion, virtue, and every means by which knowledge is attained or guidance is perceived. Their opinion for us is better than our opinion for ourselves.'

وَأَيْضًا فَيَقَالُ لِهَؤُلَاءِ الْجَهْمِيَّةِ الْكَلَابِيَّةِ—كَصَاحِبِ هَذَا الْكَلَامِ أَبِي مُحَدٍّ وَأَمثَالِهِ—كَيْفَ تَدْعُونَ طَرِيقَةَ السَّلَفِ وَغَايَةَ مَا عِنْدَ السَّلَفِ: أَنْ يَكُونُوا مُوَافِقِينَ لِرَسُولِ اللَّهِ ﷺ؟ فَإِنَّ عَامَّةَ مَا عِنْدَ السَّلَفِ مِنَ الْعِلْمِ وَالْإِيمَانِ: هُوَ مَا اسْتَفَادُوهُ مِنْ نَبِيِّهِ ﷺ الَّذِي أَخْرَجَهُمُ اللَّهُ بِهِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَهَدَاهُمْ بِهِ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ الَّذِي قَالَ اللَّهُ فِيهِ: (هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ) وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) (لِللَّا يَعْلَمُ أَهْلَ الْكِتَابِ إِلَّا يَفْتَرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ) وَقَالَ تَعَالَى: (لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ) وَقَالَ تَعَالَى: (وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ) (صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ).

Furthermore, it is said to these Jahmite Kullābiyyah—such as the proponent of this discourse, Abū Muḥammad, and his ilk—how can you abandon the way of the Salaf

when the utmost aspiration of the Salaf was to be in conformity with the Messenger of Allah (peace be upon him)? For the generality of the knowledge and faith possessed by the Salaf was what they acquired from their Prophet (peace be upon him), by whom Allah brought them out of darkness into light and guided them to the path of the Mighty, the Praiseworthy. It is concerning him that Allah said: {It is He who sends down upon His Servant clear verses to bring you out from darknesses into the light} [Al-Hadīd: 9]. And He, the Exalted, said: {O you who have believed, fear Allah and believe in His Messenger; He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful * So that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah} [Al-Hadīd: 28-29]. And He, the Exalted, said: {Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error} [Āl 'Imrān: 164]. And He, the Exalted, said: {And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path * The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth} [Ash-Shūrā: 52-53].

وَأَبُو مُحَمَّدٍ وَأَمثَالُهُ قَدْ سَلَكُوا مَسْلَكَ الْمَلَا جِدَةِ الَّذِينَ يَقُولُونَ: إِنَّ الرُّسُولَ لَمْ يَبَيِّنِ الْحَقَّ فِي بَابِ التَّوْحِيدِ وَلَا بَيَّنَ لِلنَّاسِ مَا هُوَ الْأَمْرُ عَلَيْهِ فِي نَفْسِهِ بَلْ أَظْهَرَ لِلنَّاسِ خِلَافَ الْحَقِّ وَالْحَقُّ: إِمَّا كُتِمَهِ وَإِمَّا أَنَّهُ كَانَ غَيْرَ عَالِمٍ بِهِ.

Abū Muḥammad and his like have trodden the path of the heretics (malāḥidah) who assert that the Messenger (peace be upon him) did not elucidate the truth concerning the chapter of Tawḥīd, nor did he clarify to the people the reality of the matter as it is in itself. Rather, they claim, he presented to the people something contrary to the truth, while the actual truth he either concealed or was ignorant of.

فَإِنَّ هَؤُلَاءِ الْمَلَا جِدَةَ مِنَ الْمُتَفَلِّسَةِ وَمَنْ سَلَكَ سَبِيلَهُمْ مِنَ الْمُخَالِفِينَ لِمَا جَاءَ بِهِ الرُّسُولُ فِي الْأُمُورِ الْعِلْمِيَّةِ كَالْتَّوْحِيدِ وَالْعَمَادِ وَغَيْرِ ذَلِكَ يَقُولُونَ: إِنَّ الرُّسُولَ أَحْكَمَ الْأُمُورِ الْعَمَلِيَّةِ الْمُتَعَلِّقَةِ بِالْأَخْلَاقِ وَالسِّيَاسَةِ الْمُنَزِّلَةِ وَالْمَدَنِيَّةِ وَأَتَى بِسُرْعَةٍ عَمَلِيَّةٍ هِيَ أَفْضَلُ شَرَائِعِ الْعَالَمِ وَيَعْتَرِفُونَ بِأَنَّهُ لَمْ يَفْرُغِ الْعَالَمَ نَامُوسَ أَفْضَلٍ مِنْ نَامُوسِهِ وَلَا أَكْمَلَ مِنْهُ. فَإِنَّهُمْ رَأَوْا حُسْنَ سِيَاسَتِهِ لِلْعَالَمِ وَمَا أَقَامَهُ مِنْ سُنَنِ الْعَدْلِ وَمَحَاهِ مِنَ الظُّلْمِ. وَأَمَّا الْأُمُورُ الْعِلْمِيَّةُ الَّتِي أَخْبَرَ بِهَا—مِنْ صِفَاتِ الرَّبِّ وَأَسْمَائِهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْجَنَّةِ وَالنَّارِ—فَلَمَّا رَأَوْهَا تُخَالِفُ مَا هُمْ عَلَيْهِ صَارُوا فِي الرُّسُولِ فَرِيقَيْنِ.

For these heretics from among the philosophers (mutafalsifah) and those who follow their path, who oppose what the Messenger (peace be upon him) brought concerning cognitive matters (al-umūr al-'ilmiyyah) such as Tawḥīd, the afterlife (al-ma'ād), and so forth, claim that the Messenger (peace be upon him) perfected the practical matters related to ethics, domestic policy, and civil governance. They say he brought a practical law (sharī'ah 'amaliyyah) that is the best of all world systems, and they acknowledge that no divine code (nāmūs) has ever impacted the world that is superior or more perfect than his. This is because they observed the excellence of his administration of the world, the systems of justice he established, and the oppression he eradicated. However, as for the cognitive matters he informed of—such as the attributes and names of the Lord, His angels, His books, His messengers, the Last Day, Paradise, and Hellfire—when they found these to be contrary to their own beliefs, they divided into two factions concerning the Messenger (peace be upon him).

فَعَلَا ثَمُّهُمْ يَقُولُونَ: إِنَّهُ لَمْ يَكُنْ يَعْرِفُ هَذِهِ الْمَعَارِفَ؛ وَإِنَّمَا كَانَ كَمَالِهِ فِي الْأُمُورِ الْعَمَلِيَّةِ. الْعِبَادَاتِ وَالْأَخْلَاقِ. وَأَمَّا الْأُمُورُ

الْعِلْمِيَّةُ: فَأَلْفَاسِمُهُ أَعْلَمَ بِهَا مِنْهُ؛ بَلْ وَمِنْ غَيْرِهِ مِنَ الْأَنْبِيَاءِ. وَهَؤُلَاءِ يَقُولُونَ: إِنَّ عَلِيًّا كَانَ فَيَلْسُوفًا وَأَنَّهُ كَانَ أَعْلَمَ بِالْعِلْمِيَّاتِ مِنَ الرَّسُولِ وَأَنَّ هَارُونَ كَانَ فَيَلْسُوفًا وَكَانَ أَعْلَمَ بِالْعِلْمِيَّاتِ مِنْ مُوسَى. وَكَثِيرٌ مِنْهُمْ يَعَظُمُ فِرْعَوْنَ وَيَسُوْنَهُ أَفْلَاطُونَ الْقِبْطِيِّ وَيَدَّعُونَ أَنَّ صَاحِبَ مَدْيَنَ الَّذِي تَزَوَّجَ مُوسَى ابْنَتَهُ—الَّذِي يَقُولُ بَعْضُ النَّاسِ إِنَّهُ شُعَيْبٌ—يَقُولُ هَؤُلَاءِ: إِنَّهُ أَفْلَاطُونَ أَسْنَاذُ أَرِسْطُو وَيَقُولُونَ: إِنَّ أَرِسْطُو هُوَ الْخَضِرُ—إِلَى أَمْثَالِ هَذَا الْكَلَامِ الَّذِي فِيهِ مِنَ الْجَهْلِ وَالضَّلَالِ مَا لَا يَعْلَمُهُ إِلَّا ذُو الْجَلَالِ. أَقَلُّ مَا فِيهِ جَهْلُهُمْ بِتَوَارِيخِ الْأَنْبِيَاءِ.

Their extremists (ghulātuhum) assert that he (the Prophet Muḥammad (peace be upon him)) did not possess knowledge of these higher cognitions; rather, his perfection lay solely in practical matters: acts of worship and ethics. As for cognitive matters, they claim the philosophers are more knowledgeable about them than him, and indeed, than any other prophet. These people say that ‘Alī was a philosopher and more knowledgeable in cognitive matters than the Messenger (peace be upon him), and that Hārūn (Aaron) was a philosopher and more knowledgeable in cognitive matters than Mūsā (Moses). Many of them venerate Fir‘awn (Pharaoh), calling him ‘the Coptic Plato,’ and they claim that the man of Madyan whose daughter Mūsā married—whom some people identify as Shu‘ayb—was, according to them, Plato, the teacher of Aristū (Aristotle). They also say that Aristū is Al-Khidr—and other such statements, which contain an amount of ignorance and misguidance known only to the Lord of Majesty. The least of their errors is their ignorance of the histories of the prophets.

فَإِنَّ أَرِسْطُو بِاتِّفَاقِهِمْ كَانَ وَزِيرًا لِلْإِسْكَندَرِ بْنِ فِيلِبِسِ الْمَقْدُونِيِّ الَّذِي تَوَرَّجَ بِهِ الْيَهُودُ وَالنَّصَارَى التَّارِيخَ الرُّومِيَّ. وَكَانَ قَبْلَ الْمَسِيحِ بَنَحْوِ ثَلَاثِمِائَةِ سَنَةٍ. وَقَدْ يَظُنُّونَ أَنَّ هَذَا هُوَ ذُو الْقَرْنَيْنِ الْمَذْكُورُ فِي الْقُرْآنِ وَأَنَّ أَرِسْطُو كَانَ وَزِيرًا لِذِي الْقَرْنَيْنِ الْمَذْكُورِ فِي الْقُرْآنِ وَهَذَا جَهْلٌ. فَإِنَّ هَذَا الْإِسْكَندَرَ بْنِ فِيلِبِسِ لَمْ يَصِلْ إِلَى بِلَادِ الثَّرَكِ وَلَمْ يَبْنِ السَّدَّ وَإِنَّمَا وَصَلَ إِلَى بِلَادِ الْفُرْسِ. وَذُو الْقَرْنَيْنِ الْمَذْكُورُ فِي الْقُرْآنِ وَصَلَ إِلَى شَرْقِ الْأَرْضِ وَعَرَبِيَّهَا وَكَانَ مُتَقَدِّمًا عَلَى هَذَا يَقَالُ: إِنَّ اسْمَهُ الْإِسْكَندَرُ بْنُ دَارَا وَكَانَ مُحَدِّثًا مُؤْمِنًا؛ وَذَلِكَ مُشْرِكًا: كَانَ يَعْبُدُ هُوَ وَقَوْمُهُ الْكَوَاكِبَ وَالْأَصْنَامَ وَيُعَانُونَ السَّحَرَ كَمَا كَانَ أَرِسْطُو وَقَوْمُهُ مِنَ الْيُونَانِ مُشْرِكِينَ يَعْبُدُونَ الْأَصْنَامَ وَيُعَانُونَ السَّحَرَ وَلَهُمْ فِي ذَلِكَ مَصْنَفَاتٌ وَأَخْبَارُهُمْ مَشْهُورَةٌ وَأَنَارُهُمْ ظَاهِرَةٌ بِذَلِكَ. فَأَيُّ هَذَا مِنْ هَذَا.

For Aristū, by their own consensus, was a minister to Al-Iskandar ibn Filibus al-Maqdūnī (Alexander, son of Philip the Macedonian), by whom the Jews and Christians date the Roman calendar. He lived approximately three hundred years before the Messiah. They may mistakenly believe that this Alexander is ‘Dhu al-Qarnayn’ mentioned in the Qur‘ān, and that Aristū was a minister to the Dhu al-Qarnayn mentioned in the Qur‘ān. This is ignorance. For this Al-Iskandar ibn Filibus did not reach the lands of the Turks nor did he build the barrier; he only reached the lands of the Persians. Dhu al-Qarnayn mentioned in the Qur‘ān, however, reached the east and west of the earth and predated this Alexander. It is said his name was Al-Iskandar ibn Dārā, and he was a monotheist, a believer; whereas that other Alexander was a polytheist: he and his people worshipped celestial bodies and idols, and practiced magic, just as Aristū and his people, the Greeks, were polytheists who worshipped idols and practiced magic. They have writings on these subjects, their historical accounts are well-known, and their relics clearly attest to this. So, what comparison can there be between this one and that?

وَالْمَقْصُودُ هُنَا: بَيَانُ مَا يَقُولُهُ هَؤُلَاءِ الْفَلَاسِفَةُ الْبَاطِنِيَّةُ فِيمَا جَاءَ بِهِ الرَّسُولُ. (وَالْقَرِيقُ الثَّانِي مِنْهُمْ يَقُولُونَ: إِنَّ الرَّسُولَ كَانَ يَعْلَمُ الْحَقَّ الثَّابِتَ فِي نَفْسِ الْأَمْرِ فِي التَّوْحِيدِ وَالْمَعَادِ وَيَعْرِفُ أَنَّ الرَّبَّ لَيْسَ لَهُ صِفَةٌ نُبُوِّيَّةٌ وَأَنَّهُ لَا بَرَى وَلَا يَتَكَلَّمُ وَأَنَّ الْأَفْلاكَ قِيَمَةٌ أَرْزَلِيَّةٌ لَمْ تَزَلْ وَلَا تَزَالْ وَأَنَّ الْأَبْدَانَ لَا تَقُومُ وَأَنَّهُ لَيْسَ لِلَّهِ مَلَائِكَةٌ هُمْ أَخْيَاءٌ نَاطِقُونَ يَنْزِلُونَ بِالْوَحْيِ مِنْ عِنْدِهِ وَيَصْعَدُونَ إِلَيْهِ؛ وَلَكِنْ يَقُولُ بِمَا عَلَيْهِ هَؤُلَاءِ الْبَاطِنِيَّةُ فِي الْبَاطِنِ لَكِنْ مَا كَانَ يُكَيِّفُهُ لِإِظْهَارِ ذَلِكَ لِلْعَامَةِ. لِأَنَّ هَذَا إِذَا ظَهَرَ لَمْ تَقْبَلْهُ عُقُولُهُمْ وَقُلُوبُهُمْ بَلْ يَنْكَرُونَهُ وَيَنْفِرُونَ مِنْهُ. فَأَظْهَرَ لَهُمْ مِنَ التَّحْيِيلِ وَالتَّثْنِيلِ مَا

يَتَّقُونَ بِهِ فِي دِينِهِمْ وَإِنْ كَانَ فِي ذَلِكَ تَلَبُّسٌ عَلَيْهِمْ وَتَجْهِيلٌ لَهُمْ وَاعْتِقَادُهُمْ الْأَمْرَ عَلَى خِلَافِ مَا هُوَ عَلَيْهِ؛ لِمَا فِي ذَلِكَ مِنَ الْمَصْلَحَةِ لَهُمْ.

The objective here is to explain what these Bāṭinī (esoteric) philosophers say regarding what the Messenger (peace be upon him) brought. The second faction among them asserts that the Messenger (peace be upon him) knew the absolute truth as it is in reality concerning Tawḥīd and the afterlife. They claim he knew that the Lord possesses no affirmative attributes, that He is not seen nor does He speak, that the celestial spheres are primordial and eternal, having always existed and always will, that bodies will not be resurrected, and that Allah has no angels who are living, speaking beings that descend with revelation from Him and ascend to Him. However, they maintain that while he (the Prophet) inwardly held the beliefs of these Bāṭiniyyah, he could not disclose this to the common people. For if this were revealed, their minds and hearts would not accept it; rather, they would deny it and recoil from it. So, he presented to them symbolic representations (takhyīl wa tamthīl) from which they could benefit in their religion, even if this involved deceiving them, keeping them ignorant, and leading them to believe the matter to be contrary to its reality—all for what they perceived as being in their best interest (maṣlaḥah).

وَيَجْعَلُونَ أَيْمَةَ الْبَاطِنِيَّةِ—كُنْبِي عُبَيْدِ بْنِ مَيْمُونِ الْقَدَاحِ الَّذِينَ ادَّعَوْا أَنَّهُمْ مِنْ وَلَدِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ؛ وَلَمْ يَكُونُوا مِنْ أَوْلَادِهِ؛ بَلْ كَانَ جَدُّهُمْ يَهُودِيًّا رَبِيبًا لِمَجُوسِيٍّ وَأَظْهَرُوا الشَّعْثَ. وَلَمْ يَكُونُوا فِي الْحَقِيقَةِ عَلَى دِينٍ وَاحِدٍ مِنَ الشَّيْعَةِ. لَا الْإِمَامِيَّةَ وَلَا الرَّيْدِيَّةَ؛ بَلْ وَلَا الْغَالِيَّةَ الَّذِينَ يَعْتَقِدُونَ إِلَهِيَّةَ عَلِيٍّ أَوْ ثُبُوتَهُ؛ بَلْ كَانُوا شَرًّا مِنْ هَؤُلَاءِ كُلِّهِمْ. وَلِهَذَا كَثُرَ تَصَانِيفُ عُلَمَاءِ الْمُسْلِمِينَ فِي كُتُبِ أَسْرَارِهِمْ وَهَتْكَ أَسْرَارِهِمْ وَكَثُرَ غَرُورُ الْمُسْلِمِينَ لَهُمْ. وَقَصَصُهُمْ مَعْرُوفَةٌ. وَإِنَّ سِينَا وَأَهْلَ بَيْتِهِ كَانُوا مِنْ أَتْبَاعِ هَؤُلَاءِ عَلَى عَهْدِ حَاكِمِهِمُ الْمَصْرِيِّ. وَلِهَذَا دَخَلَ ابْنُ سِينَا فِي الْفَلَسَفَةِ.

They elevate the Imāms of the Bāṭiniyyah—such as the Banū 'Ubayd ibn Maymūn al-Qaddāh, who claimed descent from Muḥammad ibn Ismā'īl ibn Ja'far but were not his descendants; rather, their ancestor was a Jew raised by a Magian, and they feigned Shi'ism. In reality, they did not adhere to any single Shi'a denomination: neither the Imāmiyyah nor the Zaydiyyah, nor even the Ghāliyyah (extremists) who believe in the divinity or prophethood of 'Alī. Nay, they were worse than all of these. For this reason, Muslim scholars wrote numerous works exposing their secrets and tearing away their veils, and Muslims frequently waged war against them. Their stories are well-known. Ibn Sīnā (Avicenna) and his household were followers of these Bāṭiniyyah during the reign of their Egyptian ruler (Al-Ḥākim). This is why Ibn Sīnā delved into philosophy.

وَهَؤُلَاءِ يَجْعَلُونَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ هُوَ الْإِمَامُ الْمَكْتُومُ وَأَنَّهُ نَسَخَ شَرْعَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَيَقُولُونَ: إِنَّ هَؤُلَاءِ الْإِسْمَاعِيلِيَّةَ كَانُوا أَيْمَةً مَعْصُومِينَ؛ بَلْ قَدْ يَقُولُونَ: إِنَّهُمْ أَفْضَلُ مِنَ الْأَنْبِيَاءِ وَقَدْ يَقُولُونَ: إِنَّهُمْ إِلَهٌ يُعْبَدُونَ. وَلِهَذَا أَرْسَلَ الْحَاكِمُ غَلَامَهُ هَشْتَكِرَ الدُّرْزِيَّ إِلَى وَادِي تَيْمِ اللَّهِ بْنِ ثَعْلَبَةَ بِالسَّامِ؛ فَأَخْلَى أَهْلَ تِلْكَ النَّاحِيَةِ وَبَقَايَاهُ فِيهِمْ إِلَى الْيَوْمِ يَقُولُونَ بِالْإِلَهِيَّةِ الْحَاكِمِ وَقَدْ أَخْرَجَهُمْ عَنْ دِينِ الْإِسْلَامِ فَلَا يَرَوْنَ الصَّلَوَاتِ الْخَمْسَ وَلَا صِيَامَ شَهْرِ رَمَضَانَ وَلَا حَجَّ الْبَيْتِ الْحَرَامِ وَلَا تَحْرِيمَ مَا حَرَّمَهُ اللَّهُ وَرَسُولُهُ مِنَ الْمَيْتَةِ وَالْدَمِّ وَلَحْمِ الْخِنْزِيرِ وَالْخَمْرِ وَغَيْرِ ذَلِكَ.

These groups consider Muḥammad ibn Ismā'īl to be the 'Concealed Imām' (al-Imām al-Maktūm) and claim that he abrogated the Sharī'ah of Muḥammad ibn 'Abd Allāh ibn 'Abd al-Muttalib (peace be upon him). They assert that these Ismā'īliyyah Imāms were infallible; indeed, they may even say that they are superior to the prophets, and sometimes they claim that they are gods to be worshipped. It was for this reason that Al-Ḥākim dispatched his servant, Hashtakīr ad-Durzī, to Wādī Taym Allāh ibn Tha'labah in Syria. He led the people of that region astray, and their remnants persist there to this day, professing the divinity of Al-Ḥākim. He led them out of the religion of Islam, so they do

not observe the five daily prayers, nor the fast of the month of Ramaḍān, nor the pilgrimage to the Sacred House (Hajj), nor do they uphold the prohibitions ordained by Allah and His Messenger concerning carrion, blood, pork, wine, and other such things.

وهؤلاء يدعون المستجيب لهم أولاً إلى التَّسْيِيعِ والتَّزَامِ مَا تُوجِبُهُ الرَّافِضَةُ وَتَحْرِيْمِ مَا يُحَرِّمُونَهُ؛ ثُمَّ بَعْدَ هَذَا يَنْقُلُونَهُ دَرَجَةً بَعْدَ دَرَجَةٍ حَتَّى يَنْقُلُونَهُ فِي الْآخِرِ إِلَى الْإِنْسِلَاخِ مِنَ الْإِسْلَامِ وَأَنَّ الْمَقْصُودَ: هُوَ مَعْرِفَةُ أَسْرَارِهِمْ وَهُوَ الْعِلْمُ الَّذِي بِهِ تَكْمُلُ النَّفْسُ كَمَا تَقُولُهُ الْفَلَاسِفَةُ الْمَلَايِكَةُ. فَمَنْ حَصَلَ لَهُ هَذَا الْعِلْمُ وَصَلَ إِلَى الْعَالِيَةِ وَسَقَطَتْ عَنْهُ الْعِبَادَاتُ الَّتِي تَجِبُ عَلَى الْعَامَّةِ كَالصَّلَاةِ الْخَمْسِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ وَحَلَّتْ لَهُ الْمَحْرَمَاتُ الَّتِي لَا تَحِلُّ لغيرِهِ.

These individuals initially invite those who respond to them to embrace Shi'ism, obliging them to adhere to what the Rāfiḍah mandate and to prohibit what they prohibit. Then, after this, they gradually move them, stage by stage, until they ultimately lead them to cast off Islam entirely. They claim that the objective is the knowledge of their secrets, which is the 'knowledge' that perfects the soul, as asserted by the heretical philosophers. Whoever attains this 'knowledge' is deemed to have reached the ultimate goal, and the acts of worship obligatory upon the common people—such as the five daily prayers, the fast of Ramaḍān, and the pilgrimage to the House—are lifted from him, and the prohibitions that are unlawful for others become permissible for him.

فَهُؤُلَاءِ يَجْعَلُونَ الرَّسُولَ ﷺ إِذَا عَظَّمُوهُ وَقَالُوا: كَانَ كَامِلًا فِي الْعِلْمِ—مِنْ جِنْسِ رُءُوسِهِمِ الْمَلَايِكَةِ وَأَنَّهُ كَانَ يَظْهَرُ لِلْعَامَّةِ خِلَافَ مَا يُبَيِّنُهُ لِلْخَاصَّةِ. وَقَدْ بَيَّنَّا مِنْ فَسَادِ أَقْوَالِهِمْ فِي غَيْرِ هَذَا الْمَوْضِعِ مَا لَا يُنَاسِبُهُ هَذَا الْمَقَامُ. فَإِنَّ الْمَقْصُودَ هُنَا: أَنَّ هَؤُلَاءِ النُّفَاةَ لِلْمَعْلُومِ وَلِلصِّفَاتِ الْخَبَرِيَّةِ كَصَاحِبِ اللَّمَعَةِ وَأُمَنَائِهِ يَقُولُونَ فِي الرَّسُولِ مِنْ جِنْسِ قَوْلِ هَؤُلَاءِ: إِنَّ الَّذِي أَظْهَرَ لَيْسَ هُوَ الْحَقُّ الثَّابِتُ فِي نَفْسِ الْأَمْرِ لِأَنَّ ذَلِكَ مَا كَانَ يُمَكِّنُهُ إِظْهَارُهُ لِلْعَامَّةِ.

Thus, these people—even when they venerate the Messenger (peace be upon him) and say he was perfect in knowledge—effectively portray him as being of the same kind as their own heretical leaders, alleging that he outwardly showed the common people the opposite of what he inwardly conveyed to the elite. We have expounded upon the corruption of their statements elsewhere in a manner not suited for this current discussion. The point here is that these deniers of Allah's Highness ('Uluww) and of the reported Divine Attributes (aṣ-Ṣifāt al-Khabariyyah), such as the author of Al-Lum'ah and his ilk, make similar claims about the Messenger (peace be upon him): that what he made apparent was not the truth as it is in reality, because it was not possible for him to disclose such truths to the common people.

فَإِذَا كَانُوا يَقُولُونَ هَذَا فِي الرَّسُولِ نَفْسِهِ فَكَيْفَ قَوْلُهُمْ فِي أَتْبَاعِهِ مِنْ سَلَفِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ؟ وَمَنْ كَانَ هَذَا أَصْلُ قَوْلِهِ فِي الرَّسُولِ وَالسَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: كَانَ مُخَالِفًا لَهُمْ لَا مُوَافِقًا لَا سِيَّمَا إِذَا أَظْهَرَ النَّفْيَ الَّذِي كَانَ الرَّسُولُ وَخَوَاصُّ أَصْحَابِهِ عَنْهُ يُبَيِّنُونَهُ وَلَا يَظْهَرُونَهُ. فَإِنَّهُ يَكُونُ مُخَالِفًا لَهُمْ أَيْضًا. وَهَذَا الْمَسْلَكُ بِرَأْيِ عَامَّةِ الثَّنَائَةِ كَابْنِ رُشْدٍ الْخَفِيدِ وَغَيْرِهِ. وَفِي كَلَامِ أَبِي حَامِدٍ الْغَزَالِيِّ مِنْ هَذَا قِطْعَةٌ كَبِيرَةٌ. وَابْنُ عَقِيلٍ وَأُمَنَائِهِ قَدْ يَقُولُونَ أَحْيَانًا هَذَا لَكِنَّ ابْنَ عَقِيلٍ الْغَالِبَ عَلَيْهِ إِذَا خَرَجَ عَنْ السُّنَّةِ أَنْ يَبِيلَ إِلَى التَّجَهُّمِ وَالْإِعْتِرَالِ فِي أَوَّلِ أَمْرِهِ؛ بِخِلَافِ آخِرٍ مَا كَانَ عَلَيْهِ. فَقَدْ خَرَجَ إِلَى السُّنَّةِ الْمُحَضَّةِ.

If they make such claims about the Messenger (peace be upon him) himself, then what must be their view of his followers, the Salaf of the Ummah, namely the Companions (Ṣaḥābah) and their Successors (Tābi'īn)? Whoever holds such a foundational belief concerning the Messenger (peace be upon him) and the first forerunners from the Emigrants (Muhājirīn) and the Helpers (Anṣār) is, in fact, opposing them, not agreeing with them. This is particularly so if he openly proclaims the negations (an-nafy) which, according to his claim, the Messenger (peace be upon him) and his elite companions concealed and did not reveal. In doing so, he would also be in opposition to them. This

approach is adopted by most of the deniers (an-nufāh), such as Ibn Rusud al-Ḥafid (Averroes the Grandson) and others. A significant portion of this can be found in the writings of Abū Ḥāmid al-Ghazālī. Ibn 'Aqīl and his like may sometimes say this, but Ibn 'Aqīl, when he deviated from the Sunnah early in his career, predominantly leaned towards Tajahhum (Jahmism) and I'tizāl (Mu'tazilism), contrary to his later stance, for he eventually returned to the pure Sunnah (as-Sunnah al-maḥḍah).

وَأَبُو حَامِدٍ يَمِيلُ إِلَى الْفَلَسَفَةِ لِكَيْتَهُ أَظْهَرَهَا فِي قَالِبِ التَّصَوُّفِ وَالْعِبَارَاتِ الْإِسْلَامِيَّةِ وَلِهَذَا رَدَّ عَلَيْهِ عُلَمَاءُ الْمُسْلِمِينَ حَتَّى أَحْصَى أَصْحَابُهُ أَبُو بَكْرٍ بْنُ الْعَرَبِيِّ فَإِنَّهُ قَالَ: شَيْخُنَا أَبُو حَامِدٍ دَخَلَ فِي بَطْنِ الْفَلَسَفَةِ ثُمَّ أَرَادَ أَنْ يَخْرُجَ مِنْهُمْ فَمَا قَدَّرَ وَقَدْ حَكِيَ عَنْهُ مِنَ الْقَوْلِ بِمَذَاهِبِ الْبَاطِنِيَّةِ مَا يُوْجِدُ تَصْدِيقَ ذَلِكَ فِي كُتُبِهِ وَرَدَّ عَلَيْهِ الْعُلَمَاءُ الْمَذْكُورُونَ قَبْلُ.

Abū Ḥāmid (al-Ghazālī) leaned towards philosophy but presented it in the framework of Sufism (Taṣawwuf) and Islamic expressions. For this reason, Muslim scholars refuted him, even his closest associates like Abū Bakr ibn al-'Arabī, who said: 'Our Shaykh, Abū Ḥāmid, delved into the core of the philosophers, then attempted to extricate himself from them, but was unable.' It has been narrated that he held views aligned with Bāṭinī doctrines, confirmation of which can be found in his books, and the aforementioned scholars refuted him.

فَصْلٌ

Section

ثُمَّ قَالَ الْمُعْتَرِضُ: قَالَ أَبُو الْفَرَجِ بْنُ الْجَوَزِيِّ فِي الرَّدِّ عَلَى الْخَنَابِلَةِ: إِنَّهُمْ أَتَبُّوا لِلَّهِ سُبْحَانَهُ عَيْنًا وَصُورَةً وَيَمِينًا وَشِمَالًا وَوَجْهًا زَائِدًا عَلَى الذَّاتِ وَجَبْهَةً وَصَدْرًا وَيَدَيْنِ وَرِجْلَيْنِ وَأَصَابِعَ وَخِنْصَرًا وَفَخْدًا وَسَاقًا وَقَدَمًا وَجَنْبًا وَحَقْوًا وَخَلْفًا وَأَمَامًا وَصُعُودًا وَنُزُولًا وَهَرُولًا وَعُجْبًا؛ لَقَدْ كَمَلُوا هَيْئَةَ الْبَدَنِ وَقَالُوا: يُحْمَلُ عَلَى ظَاهِرِهِ وَلَيْسَتْ بِجَوَارِحٍ وَمِثْلُ هَؤُلَاءِ لَا يُحَدِّثُونَ فَإِنَّهُمْ يُكَابِرُونَ الْعُقُولَ وَكَانَتْهُمْ يُحَدِّثُونَ الْأَطْفَالَ.

Then the objector stated: Abū al-Faraj ibn al-Jawzī said, in refutation of the Ḥanābilah (Hanbalites): 'They have affirmed for Allah, Glorified is He, an eye, a form, a right hand, a left hand, a face additional to the Essence, a forehead, a chest, two hands, two feet, fingers, a little finger, a thigh, a shin, a foot, a side, a loin, a back, a front, ascent, descent, hurrying, and amazement. They have indeed completed the form of a body! And they say: 'It is to be taken in its apparent meaning, and these are not limbs (jawāriḥ).' Such people are not to be engaged in discourse, for they defy reason, as if they are addressing children.'

قُلْتُ: الْكَلَامُ عَلَى هَذَا فِيهِ أُنُوعٌ:

I say: The discussion regarding this involves several aspects:

الْأَوَّلُ: بَيَانُ مَا فِيهِ مِنَ النَّعَصِ بِالْجَهْلِ وَالظُّلْمِ قَبْلَ الْكَلَامِ فِي الْمَسْأَلَةِ الْعِلْمِيَّةِ.

First: To expose the ignorant and unjust bias it contains, before addressing the scholarly issue itself.

الثَّانِي: بَيَانُ أَنَّهُ رَدٌّ بِلَا حُجَّةٍ وَلَا دَلِيلٍ أَصْلًا.

Second: To demonstrate that it is a refutation entirely devoid of proof or evidence.

الثَّالِثُ: بَيَانُ مَا فِيهِ مِنْ ضَعْفِ الثَّقَلِ وَالْعَقْلِ.

Third: To reveal its weakness in terms of both transmitted knowledge and rational argument.

أَمَّا أَوَّلًا: فَإِنَّ هَذَا الْمُصَنَّفَ الَّذِي نَقَلَ مِنْهُ كَلَامُ أَبِي الْفَرَجِ لَمْ يُصَنِّفْهُ فِي الرَّدِّ عَلَى الْخَنَابِلَةِ كَمَا ذَكَرَ هَذَا وَإِنَّمَا رَدَّ بِهِ —

فِيمَا ادَّعَاهُ—عَلَى بَعْضِهِمْ. وَقَصَدَ أَبُو عَبْدِ اللَّهِ بْنُ حَامِدٍ وَالْقَاضِي أَبُو يَعْلَى وَسَيِّحُهُ أَبُو الْحَسَنِ بْنُ الرَّاعُونِي وَمَنْ تَبِعَهُمْ؛ وَإِلَّا فَجَسَّسَ الْحَنَابِلَةَ لَمْ يَتَعَرَّضْ أَبُو الْفَرَجِ لِلرَّدِّ عَلَيْهِمْ وَلَا حَكَى عَنْهُمْ مَا أَنْكَرَهُ؛ بَلْ هُوَ يَحْتَجُّ فِي مُخَالَفَتِهِ لَهُمْ لَا بِكَلَامٍ كَثِيرٍ مِنَ الْحَنْبَلِيَّةِ كَمَا يَذْكُرُهُ مِنْ كَلَامِ التَّمِيمِيِّينَ. مِثْلَ رِزْقِ اللَّهِ التَّمِيمِيِّ وَأَبِي الْوَفَاءِ بْنِ عَقِيلٍ. وَرِزْقُ اللَّهِ كَانَ يَمِيلُ إِلَى طَرِيقَةِ سَلَفِهِ كَجَدِّهِ أَبِي الْحَسَنِ التَّمِيمِيِّ وَعَمِّهِ أَبِي الْفَضْلِ التَّمِيمِيِّ وَالشَّرِيفِ أَبِي عَلِيٍّ بْنِ أَبِي مُوسَى هُوَ صَاحِبُ أَبِي الْحَسَنِ التَّمِيمِيِّ وَقَدْ ذَكَرَ عَنْهُ أَنَّهُ قَالَ: لَقَدْ خَرَى الْقَاضِي أَبُو يَعْلَى عَلَى الْحَنَابِلَةَ خَرِيَةً لَا يُغْسِلُهَا الْمَاءُ وَسَتَنَكِّلُكُمْ عَلَى هَذَا بِمَا يُبَيِّنُهُ اللَّهُ مَتَحَرِّينَ لِلْكَلَامِ بِعِلْمٍ وَعَدْلٍ. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

As for the first point: This work from which Abū al-Faraj's statement was quoted was not authored by him as a refutation against the Ḥanābilah in general, as this objector mentioned. Rather, he used it—according to his claim—to refute some of them. He specifically intended Abū 'Abd Allāh ibn Ḥāmid, al-Qāḍī Abū Ya'lā, his shaykh Abū al-Ḥasan ibn al-Zāghūnī, and their followers. Otherwise, Abū al-Faraj did not undertake to refute the Ḥanābilah as a whole, nor did he attribute to them what he condemned. In fact, in his opposition to these individuals, he argues using the statements of many Ḥanbalī scholars, such as what he mentions from the Tamīmīyyīn, like Rizq Allāh al-Tamīmī and Abū al-Wafā' ibn 'Aqīl. Rizq Allāh was inclined towards the way of his predecessors, such as his grandfather Abū al-Ḥasan al-Tamīmī, his uncle Abū al-Faḍl al-Tamīmī, and al-Sharīf Abū 'Alī ibn Abī Mūsā, who was a companion of Abū al-Ḥasan al-Tamīmī. It is reported that the latter [al-Sharīf Abū 'Alī] said: 'Al-Qāḍī Abū Ya'lā has defecated upon the Ḥanābilah a filth that water cannot wash away.' We will discuss this as Allah facilitates, striving to speak with knowledge and justice. And there is no might nor power except with Allah.

فَمَا زَالَ فِي الْحَنْبَلِيَّةِ مَنْ يَكُونُ مِنْهُ إِلَى نَوْعٍ مِنَ الْإِثْبَاتِ الَّذِي يَنْفِيهِ طَائِفَةٌ أُخْرَى مِنْهُمْ وَمِنْهُمْ مَنْ يُنْسِكُ عَنِ النَّفْيِ وَالْإِثْبَاتِ جَمِيعًا. فَفِيهِمْ جَسَسُ التَّنَازُعِ الْمَوْجُودِ فِي سَائِرِ الطَّوَائِفِ لَكِنَّ زِعَاهُمْ فِي مَسَائِلِ الدَّقِّ؛ وَأَمَّا الْأُصُولُ الْكِبَارُ فَهُمْ مُتَّفِقُونَ عَلَيْهَا وَلِهَذَا كَانُوا أَقَلَّ الطَّوَائِفِ تَنَازُعًا وَافْتِرَاقًا لِكثَرَةِ اعْتِمَادِهِمْ بِالسَّنَةِ وَالْأَثَارِ لِأَنَّ لِلْإِمَامِ أَحْمَدَ فِي بَابِ أُصُولِ الدِّينِ مِنَ الْأَقْوَالِ الْمُبَيَّنَةِ لِمَا تَنَازَعَ فِيهِ النَّاسُ مَا لَيْسَ لِغَيْرِهِ. وَأَقْوَالُهُ مُؤَيَّدَةٌ بِالْكِتَابِ وَالسَّنَةِ وَاتِّبَاعِ سَبِيلِ السَّلَفِ الطَّيِّبِ. وَلِهَذَا كَانَ جَمِيعٌ مَنِ ابْتَدَأَ السَّنَةَ مِنَ طَوَائِفِ الْأُمَّةِ—فَقَهَائِهَا وَمُتَكَلِّمَيْهَا وَصُوفِيِّيَهَا—يَنْتَجِلُونَهُ.

Among the Ḥanbalīs, there have always been those whose inclination is towards a type of affirmation [of Divine Attributes] that another group among them negates, and among them are those who refrain from both negation and affirmation altogether. Thus, the kind of disagreement found in other factions also exists among them, but their disputes are typically in subtle matters (*mas'āl al-daḥiq*); as for the major principles (*al-uṣūl al-kibār*), they are agreed upon them. This is why they were among the factions with the least disagreement and division, due to their extensive adherence to the Sunnah and the Āthār (narrations from the early Muslims). This is because Imām Aḥmad, in the domain of the fundamentals of religion, possessed clarifying statements regarding matters of dispute among people, the like of which others did not. His statements are supported by the Book (the Qur'ān), the Sunnah, and the following of the path of the righteous Salaf (predecessors). For this reason, all who ascribe to the Sunnah from the various groups of the Ummah—its jurists (*fuqahā*), its theologians (*mutakallimūn*), and its Sufis (*ṣūfiyyah*)—affiliate themselves with him.

ثُمَّ قَدْ يَتَنَازَعُ هَؤُلَاءِ فِي بَعْضِ الْمَسَائِلِ. فَإِنَّ هَذَا أَمْرٌ لَا بُدَّ مِنْهُ فِي الْعَالِمِ وَالنَّبِيِّ ﷺ قَدْ أَخْبَرَ بَأَنَّ هَذَا لَا بُدَّ مِنْ وَقُوعِهِ وَأَنَّهُ لَمَّا سَأَلَ رَبَّهُ أَنْ لَا يُلْقِيَ بِأَسْهُمٍ يَبْتَنِعُ مِنْ ذَلِكَ. فَلَا بُدَّ فِي الطَّوَائِفِ الْمُتَنَبِّئَةِ إِلَى السَّنَةِ وَالْجَمَاعَةِ مِنْ نَوْعِ تَنَازُعٍ لَكِنْ لَا بُدَّ فِيهِمْ مِنْ طَائِفَةٍ تَعْتَصِمُ بِالْكِتَابِ وَالسَّنَةِ كَمَا أَنَّهُ لَا بُدَّ أَنْ يَكُونُ بَيْنَ الْمُسْلِمِينَ تَنَازُعٌ وَاخْتِلَافٌ لِكَيْتَهُ لَا يَزَالُ فِي هَذِهِ الْأُمَّةِ طَائِفَةٌ قَائِمَةٌ بِالْحَقِّ لَا يَضُرُّهَا مَنْ خَالَفَهَا وَلَا مَنْ خَذَلَهَا حَتَّى تَقُومَ السَّاعَةُ.

Then, these individuals may dispute some issues. Indeed, this is inevitable in the world, and the Prophet (peace be upon him) informed us that this would certainly occur, and that when he asked his Lord not to let them [his Ummah] inflict harm upon one another, this was denied him. Therefore, some form of dispute is inevitable among the factions affiliated with the Sunnah and the Jam'ah (the main body of Muslims). However, there must be among them a group that adheres firmly to the Book and the Sunnah. Just as there must be dispute and disagreement among Muslims, there will nevertheless always remain in this Ummah a group steadfast upon the truth, unharmed by those who oppose them or forsake them, until the Hour is established.

وَلِهَذَا لَمَّا كَانَ أَبُو الْحَسَنِ الْأَشْعَرِيُّ وَأَصْحَابُهُ مُنْتَسِبِينَ إِلَى السُّنَّةِ وَالْجَمَاعَةِ: كَانَ مُنْتَجِلًا لِلْإِمَامِ أَحْمَدَ ذَاكِرًا أَنَّهُ مُقْتَدٍ بِهِ مُتَّبِعٌ سَبِيلَهُ. وَكَانَ بَيْنَ أَغْيَانِ أَصْحَابِهِ مِنَ الْمُوَافَقَةِ وَالْمُؤَالَفَةِ لِكَثِيرٍ مِنْ أَصْحَابِ الْإِمَامِ أَحْمَدَ مَا هُوَ مَعْرُوفٌ حَتَّى إِنَّ أَبَا بَكْرٍ عَبْدَ الْعَزِيزِ يَذْكُرُ مِنْ حُجَجِ أَبِي الْحَسَنِ فِي كَلَامِهِ مِثْلَ مَا يَذْكُرُ مِنْ حُجَجِ أَصْحَابِهِ لِأَنَّهُ كَانَ عِنْدَهُ مِنْ مُتَكَلِّمَةِ أَصْحَابِهِ.

This is why, when Abū al-Ḥasan al-Ash'arī and his companions affiliated themselves with the Sunnah and the Jam'ah, he claimed adherence to Imām Aḥmad, stating that he followed his example and his path. And there existed between the prominent figures among his companions and many of the companions of Imām Aḥmad a well-known degree of agreement and affinity, to the extent that Abū Bakr 'Abd al-'Aziz would mention, from the arguments of Abū al-Ḥasan in his discourse, arguments similar to those mentioned by his own companions, because he [Abū al-Ḥasan] was considered by him [Abū Bakr 'Abd al-'Aziz] to be one of the theologians among his [Imām Aḥmad's] companions.

وَكَانَ مِنْ أَكْثَرِ الْمَأْلُوكِينَ إِلَيْهِمُ التَّيْمِيُّونَ: أَبُو الْحَسَنِ التَّيْمِيُّ وَابْنُهُ وَابْنُ ابْنِهِ وَتَحْوُهُمْ; وَكَانَ بَيْنَ أَبِي الْحَسَنِ التَّيْمِيِّ وَبَيْنَ الْقَاضِي أَبِي بَكْرٍ بْنِ الْبَاقِلَانِيِّ مِنَ الْمَوَدَّةِ وَالصَّحْبَةِ مَا هُوَ مَعْرُوفٌ مَشْهُورٌ. وَلِهَذَا اعْتَمَدَ الْحَافِظُ أَبُو بَكْرٍ الْبَيْهَقِيُّ فِي كِتَابِهِ الَّذِي صَنَفَهُ فِي مَنَاقِبِ الْإِمَامِ أَحْمَدَ—لَمَّا ذَكَرَ اغْتِقَادَهُ—اعْتَمَدَ عَلَى مَا نَقَلَ مِنْ كَلَامِ أَبِي الْفَضْلِ عَبْدِ الْوَاحِدِ بْنِ أَبِي الْحَسَنِ التَّيْمِيِّ. وَلَهُ فِي هَذَا الْبَابِ مُصَنَّفٌ ذَكَرَ فِيهِ مِنْ اغْتِقَادِ أَحْمَدَ مَا فَهَمَهُ; وَلَمْ يَذْكُرْ فِيهِ أَلْفَاظَهُ وَإِنَّمَا ذَكَرَ جَمْلَ الْإِعْتِقَادِ بِلَفْظِ نَفْسِهِ وَجَعَلَ يَقُولُ: وَكَانَ أَبُو عَبْدِ اللَّهِ.

Among the most inclined towards them [the Ash'arites] were the Tamīmīyyūn: Abū al-Ḥasan al-Tamīmī, his son, his grandson, and others like them. And between Abū al-Ḥasan al-Tamīmī and al-Qāḍī Abū Bakr ibn al-Bāqillānī, there existed a well-known and famous degree of affection and companionship. This is why al-Ḥāfiẓ Abū Bakr al-Bayhaqī, in his book which he compiled on the virtues of Imām Aḥmad, when mentioning his [Aḥmad's] creed, relied on what he transmitted from the words of Abū al-Faḍl 'Abd al-Wāḥid ibn Abī al-Ḥasan al-Tamīmī. He [Abū al-Faḍl] has a work on this subject in which he mentioned what he understood of Aḥmad's creed; he did not mention Aḥmad's exact wording but rather stated the tenets of the creed in his own words, saying, 'And Abū 'Abd Allāh [Imām Aḥmad] used to say...'

وَهُوَ بِمَنْزِلَةٍ مَنْ يَصْنَفُ كِتَابًا فِي الْفِقْهِ عَلَى رَأْيٍ بَعْضُ الْأَثَمَةِ وَيَذْكُرُ مَذْهَبَهُ بِحَسَبِ مَا فَهَمَهُ وَرَأَاهُ وَإِنْ كَانَ غَيْرَهُ بِمَذْهَبِ ذَلِكَ الْإِمَامِ أَعْلَمَ مِنْهُ بِالْأَلْفَاظِ وَأَفْهَمَ لِمَقَاصِدِهِ; فَإِنَّ النَّاسَ فِي نَقْلِ مَذَاهِبِ الْأَثَمَةِ قَدْ يَكُونُونَ بِمَنْزِلَتِهِمْ فِي نَقْلِ الشَّرِيعَةِ. وَمِنْ الْمَعْلُومِ: أَنَّ أَحَدَهُمْ يَقُولُ: حُكْمُ اللَّهِ كَذَا أَوْ حُكْمُ الشَّرِيعَةِ كَذَا بِحَسَبِ مَا اعْتَقَدَهُ عَنْ صَاحِبِ الشَّرِيعَةِ; بِحَسَبِ مَا بَلَغَهُ وَفَهَمَهُ وَإِنْ كَانَ غَيْرُهُ أَعْلَمَ بِأَقْوَالِ صَاحِبِ الشَّرِيعَةِ وَأَعْمَالِهِ وَأَفْهَمَ لِمَرَادِهِ.

This is akin to someone who authors a book on jurisprudence (fiqh) according to the opinion of one of the Imāms, presenting that Imām's school of thought (madhhab) based on his own understanding and view, even if someone else might be more knowledgeable of that Imām's exact wording and have a better grasp of his intentions. For indeed,

people, in transmitting the madhabs of the Imāms, may be in a similar position to their transmission of the Shari'ah (Islamic Law) itself. It is well-known that one of them might say, 'The ruling of Allah is such-and-such,' or 'The ruling of the Shari'ah is such-and-such,' according to what he believes from the Lawgiver, based on what has reached him and what he has understood, even if another person is more knowledgeable of the Lawgiver's statements and actions and has a better understanding of His intent.

فَهَذَا أَيْضًا مِنَ الْأُمُورِ الَّتِي يَكْثُرُ وُجُودُهَا فِي بَيْتِ آدَمَ. وَلِهَذَا قَدْ تَخْتَلِفُ الرَّوَايَةُ فِي النَّقْلِ عَنِ الْأَيْمَةِ كَمَا يَخْتَلِفُ بَعْضُ أَهْلِ الْحَدِيثِ فِي النَّقْلِ عَنِ النَّبِيِّ ﷺ لَكِنَّ النَّبِيَّ ﷺ مَعْصُومٌ. فَلَا يَجُوزُ أَنْ يَصْدُرَ عَنْهُ خَبَرَانِ مُتَنَاقِضَانِ فِي الْحَقِيقَةِ. وَلَا أَمْرَانِ مُتَنَاقِضَانِ فِي الْحَقِيقَةِ إِلَّا وَاحِدُهُمَا نَاسِخٌ وَالْآخَرُ مَنْسُوخٌ. وَأَمَّا غَيْرُ النَّبِيِّ ﷺ فَلَيْسَ بِمَعْصُومٍ. فَيَجُوزُ أَنْ يَكُونَ قَدْ قَالَ خَبَرَيْنِ مُتَنَاقِضَيْنِ. وَأَمْرَيْنِ مُتَنَاقِضَيْنِ وَلَمْ يَشْعُرْ بِالتَّنَاقُضِ.

This, too, is among the matters frequently encountered among human beings. For this reason, narrations transmitted from the Imāms may differ, just as some scholars of Hadith may differ in their transmissions from the Prophet (peace be upon him). However, the Prophet (peace be upon him) is infallible (ma'sūm), so it is not permissible that two truly contradictory reports should issue from him, nor two truly contradictory commands, unless one of them abrogates (nāsikh) and the other is abrogated (mansūkh). As for anyone other than the Prophet (peace be upon him), he is not infallible. Thus, it is possible that such a person may have uttered two contradictory statements or two contradictory commands without being aware of the contradiction.

لَكِنْ إِذَا كَانَ فِي الْمُنْقُولِ عَنِ النَّبِيِّ ﷺ مَا يَحْتَاجُ إِلَى تَمْيِيزٍ وَمَعْرِفَةٍ—وَقَدْ تَخْتَلِفُ الرَّوَايَاتُ حَتَّى يَكُونَ بَعْضُهَا أَرْجَحَ مِنْ بَعْضٍ وَالنَّاقِلُونَ يَشْرِبُ بَعْضُهُم بِالْإِسْتِدْلَالِ بَيْنَهُمْ اخْتِلَافٌ كَثِيرٌ—لَمْ يُسْتَنْكَرْ وَفُوعٌ نَحْوِ مَنْ هَذَا فِي غَيْرِهِ؛ بَلْ هُوَ أَوْلَى بِذَلِكَ. لِأَنَّ اللَّهَ قَدْ ضَمَّنَ حِفْظَ الذِّكْرِ الَّذِي أَنْزَلَهُ عَلَى رَسُولِهِ وَلَمْ يَضْمَنْ حِفْظَ مَا يُؤْتَرُ عَنْ غَيْرِهِ. لِأَنَّ مَا بَعَثَ اللَّهُ بِهِ رَسُولَهُ مِنَ الْكِتَابِ وَالْحِكْمَةِ هُوَ هُدًى لِلَّذِي جَاءَ مِنْ عِنْدِ اللَّهِ وَبِهِ يَعْرِفُ سَبِيلَهُ وَهُوَ حُجَّتُهُ عَلَى عِبَادِهِ؛

However, if what is transmitted from the Prophet (peace be upon him) requires discernment and knowledge—and narrations may indeed differ such that some are more authoritative than others, and those who transmit his Shari'ah through deductive reasoning have many disagreements among themselves—then the occurrence of something similar concerning others [i.e., non-Prophets] should not be deemed strange; rather, it is even more likely in their case. This is because Allah has guaranteed the preservation of the Reminder (al-Dhikr, i.e., the Qur'an and Sunnah) which He revealed to His Messenger, but He has not guaranteed the preservation of what is narrated from others. For that which Allah sent His Messenger with, of the Book and Wisdom, is the guidance of Allah that came from Allah, and through it His path is known, and it is His proof against His servants.

فَلَوْ وَقَعَ فِيهِ ضَلَالٌ لَمْ يَبَيِّنْ لَسَطَطَتْ حُجَّتُ اللَّهِ فِي ذَلِكَ وَذَهَبَ هُدَاهُ وَعَمِيَتْ سَبِيلُهُ؛ إِذْ لَيْسَ بَعْدَ هَذَا النَّبِيِّ نَبِيٌّ آخَرٌ يُنْتَظَرُ لِيَبَيِّنَ لِلنَّاسِ مَا اخْتَلَفُوا فِيهِ؛ بَلْ هَذَا الرَّسُولُ آخِرُ الرُّسُلِ. وَأَمْنُهُ خَيْرُ الْأَمَمِ. وَلِهَذَا لَا يَزَالُ فِيهَا طَائِفَةٌ قَائِمَةٌ عَلَى الْحَقِّ بِإِذْنِ اللَّهِ. لَا يَضُرُّهَا مَنْ خَالَفَهَا وَلَا مَنْ خَذَلَهَا. حَتَّى تَقُومَ السَّاعَةُ.

Were misguidance to occur within it [the Revelation] without being clarified, Allah's proof in that regard would be nullified, His guidance would be lost, and His path would become obscured. This is because there is no other prophet to be awaited after this Prophet to clarify for people the matters in which they differ; rather, this Messenger is the last of the Messengers, and his Ummah is the best of nations. For this reason, there will always remain within it a group steadfast upon the truth by Allah's permission, unharmed by those who oppose them or forsake them, until the Hour is established.

الْوَجْهُ الثَّانِي: أَنَّ أَبَا الْفَرَجِ نَفْسَهُ مُتَنَاقِضٌ فِي هَذَا الْبَابِ: لَمْ يَثْبُتْ عَلَى قَدَمِ النَّفْيِ وَلَا عَلَى قَدَمِ الْإِبْتِهَاتِ؛ بَلْ لَهُ مِنَ

الْكَلَامِ فِي الْإِثْبَاتِ نَظْمًا وَنَثْرًا مَا أَثْبَتَ بِهِ كَثِيرًا مِنَ الصِّفَاتِ الَّتِي أَنْكَرَهَا فِي هَذَا الْمُصَنَّفِ. فَهُوَ فِي هَذَا الْبَابِ مِثْلُ كَثِيرٍ مِنَ الْخَائِضِينَ فِي هَذَا الْبَابِ مِنْ أَنْوَاعِ النَّاسِ يُثْبِتُونَ ثَارَةً وَيَنْفُونَ أُخْرَى فِي مَوَاضِعَ كَثِيرَةٍ مِنَ الصِّفَاتِ كَمَا هُوَ حَالُ أَبِي الْوَفَاءِ بْنِ عَقِيلٍ وَأَبِي حَامِدٍ الْعَرَلِيِّ.

The second aspect: Abū al-Faraj [ibn al-Jawzī] himself is contradictory in this matter: he is not firm on a footing of negation [of Attributes], nor on a footing of affirmation. Rather, he has statements in affirmation, both in verse and prose, by which he affirmed many of the Attributes that he denied in this particular work. In this regard, he is like many of those who delve into this subject from various types of people: they affirm at times and negate at other times concerning many aspects of the Attributes, as is the case with Abū al-Wafā' ibn 'Aqil and Abū Ḥamid al-Ghazālī.

الْوَجْهُ الثَّلَاثُ: أَنَّ بَابَ الْإِثْبَاتِ لَيْسَ مُحْتَصًا بِالْحَنْبَلِيَّةِ وَلَا فِيهِمْ مِنَ الْعُلُوِّ مَا لَيْسَ فِي غَيْرِهِمْ؛ بَلْ مَنْ اسْتَقَرَّ مَذَاهِبُ النَّاسِ وَجَدَ فِي كُلِّ طَائِفَةٍ مِنَ الْعُلَاءِ فِي النَّفْيِ وَالْإِثْبَاتِ مَا لَا يُوْجَدُ مِثْلُهُ فِي الْحَنْبَلِيَّةِ وَوَجَدَ مَنْ مَالَ مِنْهُمْ إِلَى نَفْيِ بَاطِلٍ أَوْ إِثْبَاتِ بَاطِلٍ فَإِنَّهُ لَا يُسْرَفُ إِسْرَافَ غَيْرِهِمْ مِنَ الْمَائِلِينَ إِلَى النَّفْيِ وَالْإِثْبَاتِ؛ بَلْ تَجَدُّ فِي الطَّوَائِفِ مِنْ زِيَادَةِ النَّفْيِ الْبَاطِلِ وَالْإِثْبَاتِ الْبَاطِلِ مَا لَا يُوْجَدُ مِثْلُهُ فِي الْحَنْبَلِيَّةِ.

The third aspect: The matter of affirming [Divine Attributes] is not exclusive to the Ḥanbalīs, nor do they exhibit an extremism (ghuluww) not found in others. Indeed, whoever investigates the schools of thought of people will find in every faction extremists in both negation and affirmation, the like of which is not found among the Ḥanbalīs. And one will find that those among them [the Ḥanbalīs] who may incline towards an invalid negation or an invalid affirmation do not go to the same extremes as others who incline towards negation or affirmation. Rather, you will find among other factions excesses in invalid negation and invalid affirmation, the like of which is not found among the Ḥanbalīs.

وَأَمَّا وَقَعَ الْإِعْتِدَاءُ فِي النَّفْيِ وَالْإِثْبَاتِ فِيهِمْ مِمَّا دَبَّ إِلَيْهِمْ مِنْ غَيْرِهِمْ الَّذِينَ اعْتَدَوْا حُدُودَ اللَّهِ بِزِيَادَةِ فِي النَّفْيِ وَالْإِثْبَاتِ إِذْ أَصْلُ السُّنَّةِ مَبْنَاهَا عَلَى الْإِقْتِصَادِ وَالْإِعْتِدَالِ دُونَ الْبُغْيِ وَالْإِعْتِدَاءِ. وَكَانَ عِلْمُ الْإِمَامِ أَحْمَدَ وَأَتْبَاعِهِ لَهُ مِنَ الْكَمَالِ وَالْتِمَامِ عَلَى الْوَجْهِ الْمَشْهُورِ بَيْنَ الْخَاصِّ وَالْعَامِّ مِمَّنْ لَهُ بِالسُّنَّةِ وَأَهْلِهَا نَوَاحٍ

Any transgression in negation or affirmation that occurred among them [the Ḥanbalīs] crept in from others who transgressed the limits of Allah by excess in negation and affirmation, for the foundation of the Sunnah is built upon moderation and balance, not upon injustice and transgression. The knowledge of Imām Aḥmad and his followers possessed a perfection and completeness that is well-known among both the elite and the common folk who have some familiarity with the Sunnah and its adherents.

وَأَمَّا أَهْلُ الْجَهْلِ وَالصَّلَالِ: الَّذِينَ لَا يَعْرِفُونَ مَا بَعَثَ اللَّهُ بِهِ الرَّسُولَ وَلَا يُمَيِّزُونَ بَيْنَ صَحِيحِ الْمَثْنُونِ وَصَرِيحِ الْمَعْنُونِ وَبَيْنَ الرِّوَايَاتِ الْمَكْذُوبَةِ وَالْأَرَاءِ الْمُضْطَرَبَةِ: فَأُولَئِكَ جَاهِلُونَ قَدْرَ الرَّسُولِ وَالسَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ نَطَقَ بِفَضْلِهِمُ الْقُرْآنُ فَهُمْ بِمَقَادِيرِ الْأَيْمَةِ الْمُخَالِفِينَ لَهُؤُلَاءِ أَوْلَى أَنْ يَكُونُوا جَاهِلِينَ إِذْ كَانُوا أَشْبَهَ بِمَنْ شَأْنُ الرَّسُولِ وَاتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ مِنْ أَهْلِ الْعِلْمِ وَالْإِيمَانِ وَهُمْ فِي هَذِهِ الْأَحْوَالِ إِلَى الْكُفْرِ أَقْرَبَ مِنْهُمْ لِلْإِيمَانِ:

As for the people of ignorance and misguidance—those who do not know what Allah sent the Messenger (peace be upon him) with, nor distinguish between authentic transmission and clear reason, nor between fabricated narrations and confused opinions—such people are ignorant of the true stature of the Messenger (peace be upon him) and the first forerunners from the Muhājirīn (Emigrants) and the Anṣār (Helpers), whose virtue the Qurʾān has proclaimed. Therefore, they are even more likely to be ignorant of the true stature of the Imāms who opposed these [ignorant ones], as they [the ignorant ones] more closely resemble those who oppose the Messenger (peace be

upon him) and follow a path other than that of the believers from among the people of knowledge and faith. In these circumstances, they are closer to disbelief (kufr) than to faith (īmān).

تَجِدُ أَحَدَهُمْ يَتَكَلَّمُ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ بِكَلَامٍ مَنْ كَأَنَّهُ لَمْ يَنْشَأْ فِي دَارِ الْإِسْلَامِ وَلَا سَمِعَ مَا عَلَيْهِ أَهْلُ الْعِلْمِ وَالْإِيمَانِ وَلَا عَرَفَ حَالَ سَلَفِ هَذِهِ الْأُمَّةِ وَمَا أُوتُوهُ مِنْ كَمَالِ الْعُلُومِ النَّافِعَةِ وَالْأَعْمَالِ الصَّالِحَةِ وَلَا عَرَفَ مِمَّا بَعَثَ اللَّهُ بِهِ نَبِيَّهُ مَا يَدُلُّهُ عَلَى الْفَرْقِ بَيْنَ الْهُدَى وَالضَّلَالِ وَالْغَيِّ وَالرَّشَادِ.

You find one of them speaking about the fundamentals of religion (uṣūl al-dīn) and its branches (furū') with the words of someone who seemingly was not raised in the land of Islām, nor heard what the people of knowledge and faith adhere to, nor knew the condition of the Salaf of this Ummah and the perfection of beneficial knowledge and righteous deeds they were granted, nor knew enough of what Allah sent His Prophet (peace be upon him) with to guide him to the difference between guidance and misguidance, error and rectitude.

وَتَجِدُ وَبِقِيعَةَ هَؤُلَاءِ فِي أَيْمَةِ السُّنَّةِ وَهَذَا الْأُمَّةِ مِنْ جِنْسٍ وَبِقِيعَةِ الرَّافِضَةِ وَمَنْ مَعَهُمْ مِنَ الْمُنَافِقِينَ فِي أَبِي بَكْرٍ وَعُمَرُ؛ وَأَعْيَانِ الْمُهَاجِرِينَ وَالْأَنْصَارِ؛ وَوَقِيعَةِ الْيَهُودِ وَالنَّصَارَى وَمَنْ تَبِعَهُمْ مِنَ مُنَافِقِي هَذِهِ الْأُمَّةِ فِي رَسُولِ اللَّهِ ﷺ وَوَقِيعَةِ الصَّابِئَةِ وَالْمُشْرِكِينَ مِنَ الْفَلَاسِفَةِ وَغَيْرِهِمْ فِي الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَقَدْ ذَكَرَ اللَّهُ فِي كِتَابِهِ مِنْ كَلَامِ الْكُفَّارِ وَالْمُنَافِقِينَ فِي الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَهْلِ الْعِلْمِ وَالْإِيمَانِ مَا فِيهِ عِبْرَةٌ لِلْمُعْتَبِرِ؛ وَبَيِّنَةٌ لِلْمُسْتَبْصِرِ؛ وَمَوْعِظَةٌ لِلْمُتَهَوِّكِ الْمُتَحَيِّرِ.

You find that the slander of these people against the Imāms of the Sunnah and the guides of the Ummah is of the same kind as the slander of the Rāfiḍah (a Shi'ite sect) and the hypocrites with them against Abū Bakr and 'Umar, and the prominent figures of the Muhājirīn and Anṣār; and the slander of the Jews and Christians, and those hypocrites of this Ummah who follow them, against the Messenger of Allah (peace be upon him); and the slander of the Sabeans and polytheists among the philosophers and others against the Prophets and Messengers. Allah has mentioned in His Book statements of the disbelievers and hypocrites concerning the Prophets, Messengers, and people of knowledge and faith, in which there is a lesson for one who reflects, clear evidence for one who seeks insight, and an admonition for the reckless and bewildered.

وَتَجِدُ عَامَّةَ أَهْلِ الْكَلَامِ وَمَنْ أَعْرَضَ عَنْ جَادَةِ السَّلَفِ—إِلَّا مَنْ عَصَمَ اللَّهُ—يُعْطَمُونَ أَيْمَةَ الْإِتِّحَادِ بَعْدَ تَصْرِيحِهِمْ فِي كُتُبِهِمْ بِعِبَارَاتِ الْإِتِّحَادِ وَيَتَكَلَّفُونَ لَهَا مَحَامِلَ غَيْرَ مَا قَصَدُوهُ. وَلَهُمْ فِي قُلُوبِهِمْ مِنَ الْإِجْلَالِ وَالتَّعْظِيمِ وَالشَّهَادَةِ بِالْإِمَامَةِ وَالْوِلَايَةِ لَهُمْ وَأَتَمُّهُمْ أَهْلُ الْحَقَائِقِ: مَا اللَّهُ بِهِ عَلِيمٌ.

You find that most of the Ahl al-Kalām (speculative theologians) and those who turn away from the path of the Salaf—except for those whom Allah protects—venerate the imāms of Ittīhād (pantheistic union with God), even after their explicit statements of Ittīhād in their books, and they strain to find interpretations for these statements other than what was intended. And in their hearts, they hold for them such reverence, esteem, and testimony to their imāmate (leadership) and wilāyah (sainthood), and that they are people of ultimate realities (ḥaqā'iq), as Allah alone knows.

هَذَا ابْنُ عَرَبِيٍّ يَصْرُحُ فِي فُصُوصِهِ: أَنَّ الْوِلَايَةَ أَعْظَمُ مِنَ النُّبُوَّةِ؛ بَلْ أَكْمَلُ مِنَ الرِّسَالَةِ وَمِنْ كَلَامِهِ: مَقَامُ النُّبُوَّةِ فِي بَرَجٍ فَوْقَ الرُّسُولِ وَدُونَ الْوَلِيِّ وَبَعْضُ أَصْحَابِهِ يَتَأَوَّلُ ذَلِكَ بِأَنَّ وَلَايَةَ النَّبِيِّ أَفْضَلُ مِنْ نُبُوَّتِهِ وَكَذَلِكَ وَلَايَةُ الرُّسُولِ أَفْضَلُ مِنْ رِسَالَتِهِ أَوْ يَجْعَلُونَ وَلَايَتَهُ حَالَهُ مَعَ اللَّهِ وَرِسَالَتَهُ حَالَهُ مَعَ الْخَلْقِ وَهَذَا مِنْ بَلِيغِ الْجَهْلِ.

Here is Ibn 'Arabi, who explicitly states in his Fuṣūṣ [al-Hikam] that Wilāyah (sainthood) is greater than Nubuwwah (prophethood), indeed, more perfect than Risālah (messengership). Among his statements is: 'The station of prophethood is in an intermediary realm (barzakh), slightly above the Messenger and below the Walī (saint).'

Some of his followers interpret this to mean that the wilāyah of a prophet is superior to his nubuwwah, and likewise the wilāyah of a messenger is superior to his risālah, or they consider his wilāyah to be his state with Allah and his risālah to be his state with creation. This is profound ignorance.

فَإِنَّ الرَّسُولَ إِذَا خَاطَبَ الْخَلْقَ وَبَلَّغَهُمُ الرِّسَالَةَ لَمْ يَفَارِقِ الْوِلَايَةَ بَلْ هُوَ وَلِيُّ اللَّهِ فِي تِلْكَ الْحَالِ كَمَا هُوَ وَلِيُّ اللَّهِ فِي سَائِرِ أَحْوَالِهِ فَإِنَّهُ وَلِيُّ اللَّهِ لَيْسَ عَدُوًّا لَهُ فِي شَيْءٍ مِنْ أَحْوَالِهِ. وَلَيْسَ حَالُهُ فِي تَبْلِيغِ الرِّسَالَةِ دُونَ حَالِهِ إِذَا صَلَّى وَدَعَا اللَّهَ وَنَاجَاهُ.

For when a Messenger addresses creation and conveys the message to them, he does not depart from wilāyah; rather, he is a walī of Allah in that state, just as he is a walī of Allah in all his other states. He is a walī of Allah, not an enemy to Him in any of his states. And his state while conveying the message is not inferior to his state when he prays, supplicates to Allah, and communes privately with Him.

وَأَيْضًا: فَمَا يَقُولُ هَذَا الْمُتَكَلِّفُ فِي قَوْلِهِ هَذَا الْمُعْظَمُ: إِنَّ النَّبِيَّ ﷺ لَبِنَةٌ مِنْ فِصَّةٍ وَهُوَ لَبِنَتَانِ مِنْ ذَهَبٍ وَفِصَّةٍ وَيَزْعُمُ أَنَّ لَبِنَةَ مُحَمَّدٍ ﷺ هِيَ الْعِلْمُ الظَّاهِرُ وَلَبِنَتَاهُ: الذَّهَبُ عِلْمُ الْبَاطِنِ وَالْفِصَّةُ عِلْمُ الظَّاهِرِ وَأَنَّهُ يَتَلَقَّى ذَلِكَ بِلا واسِطَةٍ؛ وَيُصَرِّحُ فِي قُصُوصِهِ أَنَّ رُتْبَةَ الْوِلَايَةِ أَعْظَمُ مِنْ رُتْبَةِ النَّبُوَّةِ لِأَنَّ الْوَلِيَّ يَأْخُذُ بِلا واسِطَةٍ وَالنَّبِيُّ بِوَاسِطَةٍ فَالْفِصَّةُ الَّتِي زَعَمَ أَنَّهُ امْتَنَزَ بِهَا عَلَى النَّبِيِّ ﷺ أَعْظَمُ عِنْدَهُ مِمَّا شَارَكَهُ فِيهِ.

Furthermore, what does this strained interpreter say about the statement of this venerated figure [Ibn 'Arabī]: that the Prophet (peace be upon him) is a brick of silver, while he [Ibn 'Arabī] is two bricks, one of gold and one of silver? He claims that the brick of Muḥammad (peace be upon him) is exoteric knowledge, while his own two bricks are: gold for esoteric knowledge and silver for exoteric knowledge, and that he receives this directly without an intermediary. He explicitly states in his Fuṣūṣ that the rank of wilāyah is greater than the rank of nubuwwah because the walī takes directly [from God] without an intermediary, whereas the prophet takes through an intermediary. Thus, the virtue by which he claimed to be distinguished above the Prophet (peace be upon him) is, in his view, greater than that in which he [merely] participated with him.

وَبِالْجُمْلَةِ: فَهُوَ لَمْ يَتَّبِعِ النَّبِيَّ ﷺ فِي شَيْءٍ فَإِنَّهُ أَخَذَ بِزَعْمِهِ عَنِ اللَّهِ مَا هُوَ مُتَابِعُهُ فِيهِ فِي الظَّاهِرِ كَمَا يُوَافِقُ الْمُجْتَهِدُ الْمُجْتَهِدَ وَالرَّسُولَ الرَّسُولَ فَلَيْسَ عِنْدَهُ مِنْ اتِّبَاعِ الرَّسُولِ وَالتَّلَقِّي عَنْهُ شَيْءٌ أَضَلَّ لَا فِي الْحَقَائِقِ الْخَبَرِيَّةِ وَلَا فِي الْحَقَائِقِ الشَّرْعِيَّةِ.

In sum, he did not follow the Prophet (peace be upon him) in anything, for he, according to his claim, took from Allah that in which he outwardly appeared to be a follower, just as one mujtahid (independent jurist) might agree with another, or one messenger with another. So, in his view, there is no following of the Messenger or receiving from him whatsoever, neither in matters of reported realities (al-ḥaqā'iq al-khabariyyah) nor in matters of legislative realities (al-ḥaqā'iq al-shar'iyyah).

وَأَيْضًا: فَإِنَّهُ لَمْ يَرْضَ أَنْ يَكُونَ مَعَهُ كُمُوسَى مَعَ عِيسَى وَكَالْعَالِمِ مَعَ الْعَالِمِ فِي الشَّرْعِ الَّذِي وَافَقَهُ فِيهِ بَلْ ادَّعَى أَنَّهُ يَأْخُذُ مَا أَقَرَّهُ عَلَيْهِ مِنَ الشَّرْعِ مِنَ اللَّهِ فِي الْبَاطِنِ فَيَكُونُ أَخْذُهُ لِلشَّرْعِ عَنِ اللَّهِ أَعْظَمَ مِنْ أَخْذِ الرَّسُولِ.

Moreover, he was not content to be with him [the Prophet Muḥammad (peace be upon him)] as Mūsā (Moses) was with 'Īsā (Jesus), or as one scholar is with another in the Law in which he agrees with him. Rather, he claimed that he takes what the Law affirmed for him directly from Allah esoterically, thus making his reception of the Law from Allah greater than the Messenger's reception of it.

وَأَمَّا مَا ادَّعَى امْتِنَازَهُ بِهِ عَنْهُ وَافْتِقَارَ الرَّسُولِ إِلَيْهِ—وَهُوَ مَوْضِعُ اللَّبِنَةِ الذَّهَبِيَّةِ—فَرَعَمَ أَنَّهُ يَأْخُذُهُ عَنِ الْمُعْدِنِ الَّذِي

بَأَخَذَ مِنْهُ الْمَلِكُ الَّذِي يُوحَى بِهِ إِلَى الرَّسُولِ. فَهَذَا كَمَا تَرَى فِي حَالِ هَذَا الرَّجُلِ وَتَعْظِيمَ بَعْضِ الْمُتَأَخِّرِينَ لَهُ. وَصَرَخَ الْغَزَالِيُّ بِأَن قَتْلَ مَنْ ادَّعَى أَنَّ رُتْبَةَ الْوِلَايَةِ أَعْلَى مِنْ رُتْبَةِ التَّبَوُّةِ أَحَبُّ إِلَيْهِ مِنْ قَتْلِ مِائَةِ كَافِرٍ لِأَنَّ ضَرَرَ هَذَا فِي الدِّينِ أَكْثَرُ. وَلَا نُطِيلُ الْكَلَامَ فِي هَذَا الْمَقَامِ لِأَنَّهُ لَيْسَ الْمَقْصُودُ هُنَا.

As for that by which he claimed to be distinguished from him [the Prophet (peace be upon him)] and the Messenger's need for him—which is the place of the golden brick—he alleged that he takes it from the very source from which the angel who brings revelation to the Messenger takes it. This, as you see, is the state of this man and the veneration some later figures have for him. Al-Ghazālī declared that killing one who claims the rank of wilāyah is higher than the rank of nubuwwah is dearer to him than killing a hundred disbelievers, because the harm of such a person to the religion is greater. We will not prolong the discussion on this point, as it is not the main objective here.

وَأَيْضًا فَاسْمَاءُ اللَّهِ وَأَسْمَاءُ صِفَاتِهِ عِنْدَهُمْ شَرِيعَةٌ سَمْعِيَّةٌ لَا تُطْلَقُ بِمَجَرَّدِ الرَّأْيِ فَهَمُ فِي الْإِمْتِنَاعِ مِنْ هَذِهِ الْأَسْمَاءِ أَحَقُّ بِالْعُدْرِ مِمَّنْ اِمْتَنَعَ مِنْ تَسْمِيَةِ صِفَاتِهِ أَغْرَاضًا. وَذَلِكَ أَنَّ الصِّفَاتِ الَّتِي لَنَا: مِنْهَا مَا هُوَ عَرَضٌ كَالْعِلْمِ وَالْقُدْرَةِ وَمِنْهَا مَا هُوَ جِسْمٌ وَجَوْهَرٌ قَائِمٌ بِنَفْسِهِ كَالْوُجْهِ وَالْيَدِ وَتَسْمِيَةُ هَذِهِ جَوَارِحَ وَأَعْضَاءَ أَحْصَى مِنْ تَسْمِيَتِهَا أَجْسَامًا لِمَا فِي ذَلِكَ مِنْ مَعْنَى الْاِكْتِسَابِ وَالْإِنْفِصَاعِ وَالتَّصَرُّفِ وَجَوَارِ التَّقْرِيقِ وَالتَّبْعِيَّةِ.

Furthermore, according to them [the Salaf and their followers], the Names of Allah and the names of His Attributes are scripturally based and derived from revelation (shar'iyah sam'iyah), not to be applied based on mere opinion. Therefore, they are more entitled to be excused for refraining from [innovating] these names than those who refrain from calling His Attributes 'accidents' (a'rāḍ). This is because the attributes we possess include those that are accidents, like knowledge and power, and those that are corporeal entities and self-subsisting substances (jawhar qā'im bi-nafsihi), like the face and hand. To call these latter 'limbs' (jawāriḥ) and 'organs' (a'dā') is more specific than calling them 'bodies' (ajsām), due to the connotations of acquisition, utility, action, and the permissibility of separation and being a part [of a whole] that are associated with 'limbs' and 'organs.'

الْوُجْهِ الرَّابِعُ: أَنَّ هَذَا السُّؤَالَ لَا يَخْتَصُّ بِهَؤُلَاءِ بَلْ إِبْتِاثُ جَنْسِ هَذِهِ الصِّفَاتِ قَدْ اتَّفَقَ عَلَيْهِ سَلَفُ الْأُمَمِ وَائْتِمَتْهَا مِنْ أَهْلِ الْفِقْهِ وَالْحَدِيثِ وَالتَّصَوُّفِ وَالْمَعْرِفَةِ وَأَيْمَةُ أَهْلِ الْكَلَامِ مِنَ الْكَلَابِيَّةِ وَالْكَرَامِيَّةِ وَالْأَشْعَرِيَّةِ كُلِّ هَؤُلَاءِ يُبْنِثُونَ لِلَّهِ صِفَةَ الْوُجْهِ وَالْيَدِ وَنَحْوِ ذَلِكَ.

The fourth aspect: This issue [of affirming Attributes] is not specific to these individuals [the Hanbalis criticized by Ibn al-Jawzī]. Rather, the affirmation of this category of Attributes has been agreed upon by the Salaf of the Ummah and its Imāms from among the scholars of jurisprudence (fiqh), Ḥadīth, Taṣawwuf (Sufism), and Ma'rifah (gnosis), as well as the imāms of Ahl al-Kalām from the Kullābiyyah, the Karramiyyah, and the Ash'ariyyah. All of these affirm for Allah Attributes such as the Face, the Hand, and the like.

وَقَدْ ذَكَرْنَا الْأَشْعَرِيَّ فِي كِتَابِ الْمَقَالَاتِ أَنَّ هَذَا مَذْهَبُ أَهْلِ الْحَدِيثِ وَقَالَ: إِنَّهُ بِهِ يَقُولُ. فَقَالَ فِي جُمْلَةٍ مَقَالَهُ أَهْلُ السُّنَّةِ وَأَصْحَابُ الْحَدِيثِ: 'جُمْلَةُ مَقَالَةِ أَهْلِ السُّنَّةِ وَأَصْحَابِ الْحَدِيثِ: الْأَقْرَارُ يَكْذِبُ وَكَذَا وَأَنَّ اللَّهَ عَلَى عَرْشِهِ اسْتَوَى وَأَنَّ لَهُ يَدَيْنِ بِلَا كَيْفٍ كَمَا قَالَ: {خَلَقْتَ يَدَيْنِي} وَكَمَا قَالَ: {بَلْ يَدَاهُ مَبْسُوطَتَانِ} وَأَنَّ لَهُ عَيْنَيْنِ بِلَا كَيْفٍ كَمَا قَالَ: {تَجْرِي بَاغْيَيْنًا} وَأَنَّ لَهُ وَجْهًا كَمَا قَالَ: {وَيَتَقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}.

Al-Ash'arī mentioned in his book Al-Maqālāt that this is the madhhab (school of thought/doctrine) of the Ahl al-Ḥadīth (People of Ḥadīth), and he stated that he adheres to it. He said, regarding the collective statement of the Ahl al-Sunnah wa Aṣḥāb al-Ḥadīth (People of the Sunnah and Companions of Ḥadīth): 'The sum of the statement of the Ahl

al-Sunnah wa Aṣḥāb al-Ḥadīth is: Affirmation of such-and-such, and that Allah Rose over His Throne (istawā), and that He has two Hands without [asking] 'how' (bilā kayf), as He said: {whom I created with My two Hands} [Ṣād: 75], and as He said: {Nay, His two Hands are outstretched} [Al-Mā'idah: 64]. And that He has two Eyes without [asking] 'how', as He said: {sailing under Our Eyes} [Al-Qamar: 14]. And that He has a Face, as He said: {And there will remain the Face of your Lord, Owner of Majesty and Honor} [Ar-Raḥmān: 27].'

وَقَدْ قَدَّمْنَا فِيمَا تَقَدَّمَ أَنَّ جَمِيعَ أَئِمَّةِ الطَّوَائِفِ هُمْ مِنْ أَهْلِ الْإِثْبَاتِ وَمَا مِنْ شَيْءٍ ذَكَرَهُ أَبُو الْفَرَجِ وَغَيْرُهُ مِمَّا هُوَ مُوجُودٌ فِي الْحَنْبَلِيَّةِ—سِوَاءِ كَانِ الصَّوَابُ فِيهِ مَعَ الْمُثَبِّتِ أَوْ مَعَ النَّافِي أَوْ كَانِ فِيهِ تَفْصِيلٌ—إِلَّا وَذَلِكَ مُوجُودٌ فِيمَا شَاءَ اللَّهُ مِنْ أَهْلِ الْحَدِيثِ وَالصُّوفِيَّةِ وَالْمَالِكِيَّةِ وَالشَّافِعِيَّةِ وَالْحَنَفِيَّةِ وَتَحْوِهِمْ؛ بَلْ هُوَ مُوجُودٌ فِي الطَّوَائِفِ الَّتِي لَا تَنْتَجِلُ السُّنَّةَ وَالْجَمَاعَةَ وَالْحَدِيثَ وَلَا مَذْهَبَ السَّلَفِ مِثْلَ السَّيْعَةِ وَغَيْرِهِمْ فَفِيهِمْ فِي طَرَفِي الْإِثْبَاتِ وَالنَّفْيِ مَا لَا يُوْجَدُ فِي هَذِهِ الطَّوَائِفِ.

We have previously established that all the imāms of the various factions are among the proponents of affirmation (ahl al-ithbāt). There is nothing mentioned by Abū al-Faraj or others as being present among the Ḥanbalīs—whether the correct view lies with the affirmer or the negator, or whether it requires detailed elaboration—except that it is also found, as Allah wills, among the Ahl al-Ḥadīth, the Sūfis, the Mālikīs, the Shāfi'īs, the Ḥanafīs, and their like. Indeed, it is even found among factions that do not adhere to the Sunnah, the Jamā'ah, Ḥadīth, or the madhhab of the Salaf, such as the Shī'ah and others. Among them, there exist extremes of affirmation and negation not found in these [Sunni] factions.

وَكَذَلِكَ فِي أَهْلِ الْكُتَاتَيْنِ—أَهْلِ التَّوْرَةِ وَالْإِنْجِيلِ—ثُوجَدَ هَذِهِ الْمَذَاهِبُ الْمُتَقَابِلَةُ فِي النَّفْيِ وَالْإِثْبَاتِ وَكَذَلِكَ الصَّابِغَةُ مِنَ الْفَلَاسِفَةِ وَغَيْرِهِمْ لَهُمْ تَقَابُلٌ فِي النَّفْيِ وَالْإِثْبَاتِ حَتَّى إِنْ مِنْهُمْ مَنْ يُثَبِّتُ مَا لَا يُثَبِّتُهُ كَثِيرٌ مِنْ مُتَكَلِّمَةِ الصَّفَاتِيَّةِ وَلَكِنْ جِنْسُ الْإِثْبَاتِ عَلَى الْمُتَّبِعِينَ لِلرُّسُلِ أَغْلَبُ: مِنَ الَّذِينَ آمَنُوا وَالْيَهُودَ وَالنَّصَارَى وَالصَّابِغَةَ الْمُتَّبِعِينَ وَجِنْسُ النَّفْيِ عَلَى غَيْرِ الْمُتَّبِعِينَ لِلرُّسُلِ أَغْلَبُ: مِنَ الْمُشْرِكِينَ وَالصَّابِغَةَ الْمُتَّبِعَةَ.

Similarly, among the People of the two Books—the people of the Torah and the Gospel—these opposing doctrines of negation and affirmation are found. Likewise, the Sabaeans, among philosophers and others, have corresponding views in negation and affirmation, to the extent that some of them affirm what many of the speculative theologians who affirm Attributes (mutakallimat al-ṣifātiyyah) do not affirm. However, the general tendency of affirmation is more prevalent among the followers of the Messengers: the believers, the Jews, the Christians, and the guided Sabaeans. And the general tendency of negation is more prevalent among those who do not follow the Messengers: the polytheists and the innovating Sabaeans.

وَقَدْ ذَكَرْنَا فِي غَيْرِ هَذَا الْجَوَابِ مَذْهَبَ سَلَفِ الْأُمَّةِ وَأَيْمَتِهَا بِأَلْفَاظِهَا وَالْفَائِظِ مِنْ نَقْلِ ذَلِكَ مِنْ جَمِيعِ الطَّوَائِفِ: بِحَيْثُ لَا يَبْقَى لِأَحَدٍ مِنَ الطَّوَائِفِ اخْتِصَاصٌ بِالْإِثْبَاتِ.

We have mentioned elsewhere, besides this response, the madhhab of the Salaf of the Ummah and its Imāms, in their own words and in the words of those who transmitted it from all factions, such that no single faction remains exclusively characterized by affirmation.

وَمِنْ ذَلِكَ: مَا ذَكَرَهُ شَيْخُ الْحَرَمَيْنِ: أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْكَرْجِيُّ فِي كِتَابِهِ الَّذِي سَمَّاهُ الْفُصُولُ فِي الْأُصُولِ عَنْ الْأَئِمَّةِ الْمُفْخُولِ الْإِزْمَازِيِّ الْبَدْعِ وَالْفُصُولِ وَكَانَ مِنْ أَئِمَّةِ الشَّافِعِيَّةِ—ذَكَرَ فِيهِ مِنْ كَلَامِ الشَّافِعِيِّ وَمَالِكٍ وَالْقَوَارِيَّ وَأَحَدَ بْنَ حَنْبَلٍ وَالتَّبْرَجَارِيِّ—صَاحِبِ الصَّحِيحِ—وَسُقْيَانِ بْنِ عُيَيْنَةَ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالْأَوْرَاعِي وَاللَّيْثُ بْنُ سَعْدٍ وَإِسْحَاقُ بْنُ رَاهُوَيْهِ فِي أُصُولِ السُّنَنِ مَا يُعْرِفُ بِهِ اغْتِنَاقَهُمْ.

An example of this is what Shaykh al-Haramayn, Abū al-Hasan Muḥammad ibn 'Abd al-Malik al-Karajī, one of the Imāms of the Shāfi'ī school, mentioned in his book titled *Al-Fuṣūl fī al-Uṣūl 'an al-A'immah al-Fuḥūl Ilzāman li-Dhawī al-Bida' wa al-Fuḍūl* (Chapters on the Fundamentals from the Eminent Imāms, as a Compelling Argument against People of Innovation and Excess). In it, he cited statements from al-Shāfi'ī, Mālik, al-Thawrī, Aḥmad ibn Ḥanbal, al-Bukhārī (author of the Ṣaḥīḥ), Sufyān ibn 'Uyaynah, 'Abd Allāh ibn al-Mubārak, al-Awzā'ī, al-Layth ibn Sa'd, and Ishāq ibn Rāhawayh concerning the fundamentals of the Sunnah, by which their creed is known.

وَذَكَرَ فِي تَرَاجُمِهِمْ مَا فِيهِ تَنْبِيْهُ عَلَى مَرَاتِبِهِمْ وَمَكَاتِبِهِمْ فِي الْإِسْلَامِ وَذَكَرَ أَنَّهُ اقْتَصَرَ فِي النُّقْلِ عَنْهُمْ—دُونَ غَيْرِهِمْ—لِأَنَّهُمْ هُمُ الْمُقْتَدَى بِهِمْ وَالْمَرْجُوعُ شَرْقًا وَغَرْبًا إِلَى مَذَاهِبِهِمْ وَلِأَنَّهُمْ أَجْمَعُ لِسَرَائِطِ الْقُدْوَةِ وَالْإِمَامَةِ مِنْ غَيْرِهِمْ وَأَكْتَرُ لِتَخْصِيصِ أَسْبَابِهَا وَأَدْوَانِهَا: مِنْ جُودَةِ الْحِفْظِ وَالْبَصِيرَةِ وَالْفِطْنَةِ وَالْمَعْرِفَةِ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالسَّنَدِ وَالرِّجَالِ وَالْأَحْوَالِ وَلُغَاتِ الْعَرَبِ وَمَوَاضِعِهَا وَالتَّارِيخِ وَالتَّنَاسُخِ وَالْمَنْسُوخِ وَالْمَنْقُولِ وَالْمَعْقُولِ وَالصَّحِيحِ وَالْمَذْخُولِ فِي الصَّدَقِ وَالصَّلَاةِ وَظُهُورِ الْأَمَانَةِ وَالِدِّيَانَةِ: مِنْ سِوَاهُمْ.

In their biographies, he mentioned what draws attention to their ranks and status in Islām. He stated that 'he confined his transmission to them—to the exclusion of others—because they are the ones to be emulated, and their madhhabs are the point of reference from East to West. This is because they, more than others, fulfilled the conditions of being exemplars and Imāms, and were more accomplished in acquiring the means and tools thereof: such as excellence in memory, insight, acumen, knowledge of the Book, the Sunnah, consensus (ijmā'), chains of narration (sanad), narrators (rijāl), conditions (aḥwāl), Arabic languages and their usages, history, the abrogating and abrogated (nāsikh wa mansūkh), transmitted knowledge (manqūl) and rational knowledge (ma'qūl), and the authentic versus the compromised, in terms of truthfulness, steadfastness, and manifest trustworthiness and religiosity, more so than others.'

قَالَ: وَإِنْ قَصَرَ وَاحِدٌ مِنْهُمْ فِي سَبَبٍ مِنْهَا جَبَرَ تَقْصِيرُهُ قُرْبَ عَصَرِهِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ بَابُنَا هَؤُلَاءِ بِهَذَا الْمَعْنَى مِنْ سِوَاهُمْ فَإِنَّ غَيْرَهُمْ مِنَ الْأَئِمَّةِ—وَإِنْ كَانُوا فِي مَنْصِبِ الْإِمَامَةِ—لَكِنْ أَخْلَوْا بِبَعْضٍ مَا أَشْرَتْ إِلَيْهِ مُجْمَلًا مِنْ سَرَائِطِهَا إِذْ لَيْسَ هَذَا مَوْضِعًا لِبَيَانِهَا.

He [al-Karajī] said: 'And if one of them fell short in any of these aspects, his proximity to the era of the Companions and those who followed them in excellence (Tābi'in) compensated for his shortcoming. In this sense, these [Imāms] were distinct from others. For other Imāms—even if they held the position of imāmate—fell short in some of the conditions I have briefly alluded to, as this is not the place to elaborate on them.'

قَالَ: 'وَوَجَّهَ ثَالِثٌ لَا بَدَّ مِنْ أَنْ تُبَيَّنَ فِيهِ فَعَنُقُولُ: إِنَّ فِي النُّقْلِ عَنْ هَؤُلَاءِ إلْزَامًا لِلْحُجَّةِ عَلَى كُلِّ مَنْ يَنْتَحِلُ مَذَهَبَ إِمَامٍ يُخَالِفُهُ فِي الْعَقِيدَةِ فَإِنْ أَحَدَهُمَا لَا مَحَالَةَ يَضِلُّ صَاحِبُهُ أَوْ يُبَدِّعُهُ أَوْ يَكْفُرُهُ فَانْتِحَالُ مَذَهَبِهِ—مَعَ مُخَالَفَتِهِ لَهُ فِي الْعَقِيدَةِ—مُسْتَنْكَرٌ وَاللَّهُ شَرَعًا وَطَبْعًا فَمَنْ قَالَ: أَنَا شَافِعِي الشَّرْعِ أَشْعَرِي الْأَعْقَادَ فَلَنَا لَهُ: هَذَا مِنَ الْأَضْدَادِ لَا بَلْ مِنْ الْإِرْتِدَادِ إِذْ لَمْ يَكُنِ الشَّافِعِي أَشْعَرِي الْأَعْقَادَ.

He continued: 'And a third point which we must clarify, so we say: Transmitting from these [Imāms] serves as a compelling proof against anyone who affiliates with the madhhab of an Imām while opposing him in creed. For, inevitably, one of them [either the follower or the Imām] would deem the other misguided, an innovator, or a disbeliever. Thus, to affiliate with his madhhab while opposing him in creed is, by Allah, reprehensible according to both sacred law and sound nature. So, whoever says, 'I am Shāfi'ī in law, Ash'arī in creed,' we say to him: This is a contradiction, nay, rather it is apostasy, since al-Shāfi'ī was not Ash'arī in creed.'

وَمَنْ قَالَ: أَنَا حَنْبَلِيٌّ فِي الْقُرُوعِ مُعْتَزِلِيٌّ فِي الْأُصُولِ قُلْنَا: قَدْ ضَلَلْتَ إِذَا عَنِ سَوَاءِ السَّبِيلِ فِيمَا تَزْعُمُهُ إِذْ لَمْ يَكُنْ أَحَدٌ مُعْتَزِلِيَّ الدِّينِ وَالْإِجْتِهَادِ. قَالَ: وَقَدْ أَفْتَتَنَ أَيْضًا خَلَقٌ مِنَ الْمَالِكِيَّةِ بِمَذَاهِبِ الْأَشْعَرِيَّةِ وَهَذِهِ سَبَّةٌ وَعَارٌ وَقَلْتُهُ تَعُودُ بِالْبُيُوتِ وَالنَّكَالِ وَسُوءِ الدَّارِ عَلَى مُتَجَلِّ مَذَاهِبِ هَؤُلَاءِ الْأَيْمَةِ الْكِبَارِ فَإِنَّ مَذَاهِبَهُمْ مَا رَوَيْنَاهُ مِنْ تَكْفِيرِهِمْ: الْجَهْمِيَّةَ وَالْمُعْتَزِلَةَ وَالْقَدَرِيَّةَ وَالوَاقِفِيَّةَ وَتَكْفِيرَهُمُ اللَّفْظِيَّةَ.

'And whoever says, 'I am Hanbalī in the branches (legal rulings), Mu'tazilī in the fundamentals (creed),' we say: Then you have indeed strayed from the right path in what you claim, since Aḥmad was not Mu'tazilī in religion or ijtihād (independent reasoning).' He [al-Karajī] said: 'And many among the Mālikīs have also been misguided by the doctrines of the Ash'ariyyah. This, by Allah, is a disgrace, a shame, and an aberration that will bring dire consequences, punishment, and an evil abode upon those who [falsely] affiliate with the madhhabs of these great Imāms. For their madhhab, as we have narrated, included their declaring as disbelievers: the Jahmiyyah, the Mu'tazilah, the Qadariyyah, the Wāqifiyyah (those who were hesitant about the createdness of the Qur'ān), and their declaring as disbelievers the Lafziyyah (those who said their utterance of the Qur'ān was created).'

وَبَسَطَ الْكَلَامَ فِي مَسْأَلَةِ اللَّفْظِ إِلَى أَنْ قَالَ فَأَمَّا غَيْرُ مَا ذَكَرْنَاهُ مِنَ الْأَيْمَةِ: فَلَمْ يَنْتَجِلْ أَحَدٌ مَذَاهِبَهُمْ فَيَذَلِكَ لَمْ تَعْرِضْ لِلنَّقْلِ عَنْهُمْ. قَالَ: فَإِنْ قِيلَ: فَهَلَّا اقْتَصَرْتُمْ إِذَا عَلَى النَّقْلِ عَمَّنْ شَاعَ مَذْهَبُهُ وَانْتَحَلَ اخْتِيَارَهُ مِنْ أَصْحَابِ الْحَدِيثِ وَهُمْ الْأَيْمَةُ: الشَّافِعِيُّ وَمَالِكٌ وَالتَّوْرِيُّ وَأَحْمَدُ إِذْ لَا تَرَى أَحَدًا يَنْتَجِلُ مَذْهَبَ الْأَوْزَاعِيِّ وَاللَّيْثِ وَسَائِرِهِمْ؟

He elaborated on the issue of the Lafz (utterance of the Qur'ān) until he said: 'As for Imāms other than those we have mentioned, no one affiliates with their madhhab, so we did not undertake to transmit from them.' He continued: 'If it is said: Why then did you not confine your transmission to those whose madhhabs became widespread and whose choices were adopted by the Aṣḥāb al-Ḥadīth, namely the Imāms: al-Shāfi'ī, Mālik, al-Thawrī, and Aḥmad, since we do not see anyone affiliating with the madhhab of al-Awzā'ī, al-Layth, and the rest of them?'

قُلْنَا: لِأَنَّ مَنْ ذَكَرْنَاهُ مِنَ الْأَيْمَةِ—سِوَى هَؤُلَاءِ—أَرْبَابَ الْمَذَاهِبِ فِي الْجُمْلَةِ إِذْ كَانُوا قُدُوةً فِي عَصْرِهُمْ ثُمَّ انْدَرَجَتْ مَذَاهِبُهُمُ الْآخِرَةُ تَحْتَ مَذَاهِبِ الْأَيْمَةِ الْمُعْتَبَرَةِ. وَذَلِكَ أَنَّ ابْنَ عُيَيْنَةَ كَانَ قُدُوةً وَلَكِنْ لَمْ يُصَنَّفْ فِي الَّذِي كَانَ يَخْتَارُهُ مِنَ الْأَحْكَامِ وَإِنَّمَا صَنَّفَ أَصْحَابُهُ وَهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ فَانْدَرَجَ مَذْهَبُهُ تَحْتَ مَذَاهِبِهِمْ.

'We reply: Because the Imāms we mentioned—besides these [four]—were generally founders of madhhabs, as they were exemplars in their time. Then, their later madhhabs became incorporated under the madhhabs of the recognized Imāms. For example, Ibn 'Uyaynah was an exemplar, but he did not compile [a work] on the rulings he preferred; rather, his companions, namely al-Shāfi'ī, Aḥmad, and Ishāq, did so, and thus his madhhab became incorporated under theirs.'

وَأَمَّا اللَّيْثُ بْنُ سَعْدٍ فَلَمْ يَقَمْ أَصْحَابُهُ بِمَذْهَبِهِ قَالَ الشَّافِعِيُّ: لَمْ يَرِزُقْ الْأَصْحَابُ إِلَّا أَنْ قَوْلَهُ يُوَافِقُ قَوْلَ مَالِكٍ أَوْ قَوْلَ التَّوْرِيِّ لَا يَخُطِئُهُمَا؛ فَانْدَرَجَ مَذْهَبُهُ تَحْتَ مَذَاهِبِهِمَا. وَأَمَّا الْأَوْزَاعِيُّ فَلَا تَرَى لَهُ فِي أَعْمِ النَّسَائِيِّ قَوْلًا إِلَّا وَيُوَافِقُ قَوْلَ مَالِكٍ أَوْ قَوْلَ التَّوْرِيِّ أَوْ قَوْلَ الشَّافِعِيِّ؛ فَانْدَرَجَ اخْتِيَارُهُ أَيْضًا تَحْتَ اخْتِيَارِ هَؤُلَاءِ. وَكَذَلِكَ اخْتِيَارُ إِسْحَاقَ يَنْدَرِجُ تَحْتَ مَذْهَبِ أَحْمَدَ لِتَوَافُقِهِمَا.

'As for al-Layth ibn Sa'd, his companions did not uphold his madhhab. Al-Shāfi'ī said: 'He was not blessed with companions [to preserve his school].' However, his opinions generally align with those of Mālik or al-Thawrī, not deviating from them; thus, his madhhab became incorporated under theirs. As for al-Awzā'ī, we do not find an opinion from him on most issues except that it aligns with the opinion of Mālik, al-Thawrī, or al-Shāfi'ī; so his choices also became incorporated under the choices of these. Similarly, the

choices of Ishāq [ibn Rāhawayh] are incorporated under the madhhab of Aḥmad due to their agreement.'

قَالَ: فَإِنْ قِيلَ: فَمِنْ أَيْنَ وَقَعْتَ عَلَى هَذَا التَّفْصِيلِ وَالْبَيَانِ فِي انْدِرَاجِ مَذَاهِبِ هَؤُلَاءِ تَحْتَ مَذَاهِبِ الْأَئِمَّةِ؟ قُلْتُ: مِنْ التَّغْلِيْقَةِ لِلشَّيْخِ أَبِي حَامِدٍ الْإِسْفَرَايْنِيِّ الَّتِي هِيَ دِيْوَانُ السَّرَائِعِ وَأُمُّ الْبَدَائِعِ: فِي بَيَانِ الْأَحْكَامِ وَمَذَاهِبِ الْعُلَمَاءِ الْأَعْلَامِ وَأَصُولِ الْحُجَجِ الْعِظَامِ؛ فِي الْمُخْتَلِفِ وَالْمُؤْتَلِفِ.

He [al-Karajī] said: 'If it is asked: From where did you derive this detailed explanation of how the madhhabs of these [Imāms] became incorporated under the madhhabs of the [major] Imāms? I reply: From the Ta'liqah (Commentary) of Shaykh Abū Hāmid al-Isfarā'īnī, which is the compendium of laws and the mother of marvels in explaining rulings, the madhhabs of renowned scholars, and the principles of great proofs, concerning matters of agreement and disagreement.'

قَالَ: وَأَمَّا اخْتِيَارُ أَبِي زُرْعَةَ وَأَبِي حَاتِمٍ فِي الصَّلَاةِ وَالْأَحْكَامِ—مِمَّا قَرَأْتَهُ وَسَمِعْتُهُ مِنْ مَجْمُوعِيهِمَا—فَهُوَ مُوَافِقٌ لِقَوْلِ أَحْمَدَ وَمَنْدَرَجٍ تَحْتَهُ وَذَلِكَ مَشْهُورٌ. وَأَمَّا الْبُخَارِيُّ فَلَمْ أَرْ لَهُ اخْتِيَارًا وَلَكِنْ سَمِعْتُ مُحَمَّدَ بْنَ طَاهِرِ الْحَافِظِ يَقُولُ: اسْتَنْبَطَ الْبُخَارِيُّ فِي الْإِخْتِيَارَاتِ مَسَائِلَ مُوَافِقَةً لِمَذْهَبِ أَحْمَدَ وَإِسْحَاقَ. فَلِهَذَا الْمَعَانِي نَقَلْنَا عَنْ الْجَمَاعَةِ الَّتِي سَمَّيْنَاهُمْ دُونَ غَيْرِهِمْ إِذْ هُمْ أَرْبَابُ الْمَذَاهِبِ فِي الْجُمْلَةِ وَلَهُمْ أَهْلِيَّةُ الْإِقْتِدَاءِ بِهِمْ لِجَيَازَتِهِمْ سَرَائِطَ الْإِمَامَةِ وَلَيْسَ مِنْ سِوَاهُمْ فِي دَرَجَتِهِمْ وَإِنْ كَانُوا أئِمَّةَ كِبَرَاءَ قَدْ سَارُوا بِسِيرِهِمْ.

He [al-Isfarā'īnī, as quoted by al-Karajī] said: 'As for the choices of Abū Zur'ah and Abū Ḥātim in prayer and rulings—from what I have read and heard from their collections—they align with the opinion of Aḥmad and are incorporated under it, and this is well-known. As for al-Bukhārī, I have not seen specific choices from him, but I heard Muḥammad ibn Ṭāhir al-Ḥāfiẓ say: 'Al-Bukhārī, in his selections, deduced issues that align with the madhhab of Aḥmad and Ishāq.' For these reasons, we transmitted from the group we named, to the exclusion of others, as they are generally the founders of madhhabs and possess the eligibility to be emulated due to their fulfillment of the conditions of imāmate. Others are not at their level, even if they were great Imāms who followed their path.'

ثُمَّ ذَكَرَ بَعْدَ ذَلِكَ الْفَصْلَ الثَّانِي عَشَرَ فِي ذِكْرِ خُلَاصَةِ تَحْوِي مَنَاصِيصِ الْأَئِمَّةِ بَعْدَ أَنْ أَفْرَدَ لِكُلِّ مِنْهُمْ فَصْلًا—قَالَ: لَمَّا تَبَيَّنَتْ أَصُولُ مَا صَحَّ لِي رَوَاتُهُ فَعَرَّضْتُ فِيهَا بِمَا قَدْ ذَكَرْتُ مِنْ عَقَائِدِ الْأَئِمَّةِ قَرَّبْتُهَا عِنْدَ ذَلِكَ عَلَى تَرْتِيبِ الْفُصُولِ الَّتِي أَتَيْتُهَا وَافْتَتَحْتُ كُلَّ فِصْلٍ بِبَيِّنٍ مِنَ الْمَحَايِدِ يَكُونُ لِإِمَامَتِهِمْ إِحْدَى السَّوَاهِدِ دَاعِيَةً إِلَى اتِّبَاعِهِمْ وَوُجُوبِ وَفَاقِهِمْ وَتَحْرِيمِ خِلَافِهِمْ وَشِقَاقِهِمْ فَإِنَّ اتِّبَاعَ مَنْ ذَكَرْنَاهُ مِنَ الْأَئِمَّةِ فِي الْأُصُولِ فِي زَمَانِنَا بِمَنْزِلَةِ اتِّبَاعِ الْإِجْمَاعِ الَّذِي يُبْلَغُنَا عَنْ الصَّحَابَةِ وَالتَّابِعِينَ إِذْ لَا يَسَعُ مُسْلِمًا خِلَافُهُ وَلَا يَعْذَرُ فِيهِ فَإِنَّ الْحَقَّ لَا يَخْرُجُ عَنْهُمْ لِأَنَّهُمُ الْأَدْلَاءُ وَأَرْبَابُ مَذَاهِبِ هَذِهِ الْأُمَّةِ وَالصُّدُورُ وَالسَّادَةُ وَالْعُلَمَاءُ الْقَادَةُ أَوَّلُوا الدِّينَ وَالْدِّيَانَةَ وَالصَّدَقَ وَالْأَمَانَةَ وَالْعِلْمَ الْوَافِرَ وَالْإِجْتِهَادَ الظَّاهِرَ وَلِهَذَا الْمَعْنَى اقْتَدَوْا بِهِمْ فِي الْفُرُوعِ فَجَعَلُوهُمْ فِيهَا وَسَائِلَ بَيِّنَةٍ وَبَيِّنَ اللَّهُ حَتَّى صَارُوا أَرْبَابَ الْمَذَاهِبِ فِي الْمَشَارِقِ وَالْمَغَارِبِ فَلْيَرْصُوا كَذَلِكَ بِهِمْ فِي الْأُصُولِ فِيمَا بَيَّنَّهُمْ وَبَيَّنَ رَبُّهُمْ وَبِمَا نَصَّوْا عَلَيْهِ وَدَعَوْا إِلَيْهِ.

Then, after that, he [al-Karajī] mentioned the twelfth chapter, concerning a summary containing the explicit statements (manāṣiṣ) of the Imāms, after having dedicated a separate chapter to each of them. He said: 'When I traced the sources of what was authentically narrated to me and came across therein what I have mentioned of the creeds of the Imāms, I then arranged them according to the order of the chapters I established. I began each chapter with some words of praise that serve as one of the testimonies to their imāmate, calling for their emulation, the obligation of agreeing with them, and the prohibition of opposing and dissenting from them. For indeed, following the Imāms we have mentioned in the fundamentals (uṣūl) in our time is like following the consensus (ijmā') that reaches us from the Companions and the Ṭābi'in, which no

Muslim has the leeway to oppose, nor is he excused for doing so. For the truth does not depart from them, as they are the guides, the founders of the madhabs of this Ummah, the leaders, the masters, and the guiding scholars, possessors of religion, piety, truthfulness, trustworthiness, abundant knowledge, and manifest ijtihād. For this reason, people emulated them in the branches (furū'), making them intermediaries in these matters between themselves and Allah, until they became the founders of madhabs in the East and the West. So let them likewise be content with them in the fundamentals, in what is between them and their Lord, and with what they explicitly stated and called to.'

قَالَ: فَإِنَّا نَعْلَمُ قَطْعًا أَنَّهُمْ أَغْرَفَ قَطْعًا بِمَا صَحَّ مِنْ مُعْتَقِدِ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مِنْ بَعْدِهِ لِحُجُودِ مَعَارِفِهِمْ وَحِيَارَتِهِمْ سَرَائِظَ الْإِمَامَةِ وَلِقُرْبِ عَصَرِهِمْ مِنَ الرَّسُولِ ﷺ وَأَصْحَابِهِ كَمَا بَيَّنَّاهُ فِي أَوَّلِ الْكِتَابِ.

He [al-Karajī] said: 'For we know with certainty that they are undoubtedly more knowledgeable of the authentic creed of the Messenger of Allah (peace be upon him) and his Companions after him, due to the excellence of their understanding, their fulfillment of the conditions of imāmate, and the proximity of their era to that of the Messenger (peace be upon him) and his Companions, as we explained at the beginning of the book.'

قَالَ: ثُمَّ أَرَدْتُ—وَوَاقِفَ مُرَادِي سُؤَالَ بَعْضِ الْإِخْوَانِ—أَنْ أَذْكَرَ خُلَاصَةَ مَنَاصِيهِمْ مُتَضَمِّنَةً بَعْضَ أَلْفَاظِهِمْ. فَإِنِّي أَقْرَبُ إِلَى الْجَفِظِ وَهِيَ اللَّبَابُ لِمَا يَنْطَوِي عَلَيْهِ الْكِتَابُ فَاسْتَعَنْتُ بِمَنْ عَلَيْهِ التَّكْلَانُ وَقُلْتُ: إِنَّ الَّذِي أَثَرْنَاهُ مِنْ مَنَاصِيهِمْ يَجْمَعُهُ فَصْلَانِ:

He [al-Karajī] continued: 'Then I intended—and my intention coincided with a request from some brethren—to mention a summary of their explicit statements, including some of their exact wording, for it is easier to memorize and is the essence of what the book contains. So I sought help from Him upon Whom reliance is placed, and I said: What we have selected from their explicit statements is encompassed by two chapters:

أَحَدُهُمَا: فِي بَيَانِ السُّنَّةِ وَفَضْلِهَا.

One: On explaining the Sunnah and its virtue.

وَالثَّانِي: فِي هِجْرَانِ الْبِدْعَةِ وَأَهْلِهَا.

Two: On abandoning innovation (bid'ah) and its adherents.'

أَمَّا الْفَصْلُ الْأَوَّلُ: فَاعْلَمْ أَنَّ السُّنَّةَ طَرِيقَهُ رَسُولُ اللَّهِ ﷺ وَالتَّسَنُّنُ بِسُلُوكِهَا وَإِصَابَتُهَا وَهِيَ أَقْسَامُ ثَلَاثَةٌ: أَقْوَالٌ وَأَعْمَالٌ وَعَقَائِدُ. فَأَلْفَاظُ: نَحْوُ الْأَذْكَارِ وَالتَّسْبِيحَاتِ الْمَأْثُورَةِ. وَالْأَفْعَالُ: مِثْلُ سُنَنِ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَاتِ الْمَذْكُورَةِ وَنَحْوِ السَّيْرِ الْمَرْضِيَّةِ وَالْأَدَابِ الْحِكْمِيَّةِ فَهَذَانِ الْقِسْمَانِ فِي عِدَادِ التَّأَكُّيدِ وَالِاسْتِحْبَابِ وَاكْتِسَابِ الْأَجْرِ وَالتَّوَابِ. وَالْقِسْمُ الثَّلَاثُ: سُنَّةُ الْعَقَائِدِ وَهِيَ مِنَ الْإِيمَانِ إِحْدَى الْقَوَاعِدِ.

'As for the first chapter: Know that the Sunnah is the way of the Messenger of Allah (peace be upon him), and adherence to the Sunnah (tasannun) means treading its path and attaining it. It has three parts: sayings, actions, and beliefs. The sayings include things like the reported remembrances (adhkar) and glorifications (tasbiḥāt). The actions include things like the sunnahs of prayer, fasting, and charity mentioned [in the texts], as well as commendable conduct and reported manners. These two parts fall under the category of emphasis, recommendation (istiḥbāb), and earning reward. The third part is the Sunnah of beliefs (sunnat al-'aqa'id), which is one of the foundations of faith (īmān).'

قَالَ: وَمَا أَنَا ذَا أَذْكَرُ بَعْوَنَ اللَّهِ خُلَاصَةً مَا نَقَلْتُهُ عَنْهُمْ مُفَرَّقًا وَأَضِيفَ إِلَيْهِ مَا دَوَّنَ فِي كُتُبِ الْأَصُولِ مِمَّا لَمْ يَبْلُغْنِي عَنْهُمْ مُطْلَقًا وَأَرَبَّتْهَا مَرَّسَحَةً وَبَعْضُ مَنَاصِيهِمْ مُوسَّحَةً بِأَوْجَرٍ لَفِظَ عَلَى قَدَرٍ وَسَعَى لِيَسْهَلَ حِفْظُهُ عَلَى مَنْ يُرِيدُ أَنْ يَبْعِيَ

فَأَقُولُ: لِيَعْلَمَ الْمُسْتَنُّ أَنَّ سُنَّةَ الْعَقَائِدِ عَلَى ثَلَاثَةِ أَصْرُبٍ؛ صَرْبٌ يَتَعَلَّقُ بِأَسْمَاءِ اللَّهِ وَذَاتِهِ وَصِفَاتِهِ. وَصَرْبٌ يَتَعَلَّقُ بِرَسُولِ اللَّهِ ﷺ وَصَحْبِهِ وَمُعْجَزَاتِهِ وَصَرْبٌ يَتَعَلَّقُ بِأَهْلِ الْإِسْلَامِ فِي أَوَّلِهِمْ وَأَخْرَاهُمْ.

He [al-Karajī] said: 'And here I am, with Allah's help, mentioning a summary of what I transmitted from them separately, adding to it what is recorded in the books of fundamentals (uṣūl) that did not reach me from them directly. I will arrange it, prepared and adorned with some of their explicit statements, in the most concise wording, according to my ability and effort, so that it may be easy to memorize for whoever wishes to comprehend it. So I say: Let the one who adheres to the Sunnah (al-mustann) know that the Sunnah of beliefs is of three types: a type related to the Names of Allah, His Essence, and His Attributes; a type related to the Messenger of Allah (peace be upon him), his Companions, and his miracles; and a type related to the people of Islām in their early and later times.'

أَمَّا الصَّرْبُ الْأَوَّلُ: فَلْنَعْتَقِدْ أَنَّ لِلَّهِ أَسْمَاءَ وَصِفَاتٍ قَدِيمَةً غَيْرَ مَخْلُوقَةٍ جَاءَ بِهَا كِتَابُهُ وَأَخْبَرَ بِهَا الرَّسُولُ أَصْحَابَهُ فِيمَا رَوَاهُ الثَّقَاتُ وَصَحَّحَهُ الثَّقَاتُ الْأَثْبَاتُ وَدَلَّ الْقُرْآنُ الْمُطِيبُ وَالْحَدِيثُ الصَّحِيحُ الْمُتَيْنِ عَلَى ثُبُوتِهَا.

'As for the first type: Let us believe that Allah has eternal, uncreated Names and Attributes, which His Book brought and which the Messenger informed his Companions of, as narrated by reliable transmitters and authenticated by discerning critics. The clear Qur'ān and the sound, strong Ḥadīth indicate their affirmation.'

قَالَ رَحِمَهُ اللَّهُ تَعَالَى وَهِيَ أَنَّ اللَّهَ تَعَالَى أَوَّلٌ لَمْ يَزَلْ وَأَخِرٌ لَا يَزَالُ أَحَدٌ قَدِيمٌ وَصَمَدٌ كَرِيمٌ عَلِيمٌ حَلِيمٌ عَلِيٌّ عَظِيمٌ رَفِيعٌ مَجِيدٌ وَلَهُ بَطْشٌ شَدِيدٌ وَهُوَ يَبْدِئُ وَيُعِيدُ تَعَالَى لِمَا يُرِيدُ قَوِيٌّ قَدِيرٌ مَنِيْعٌ نَصِيرٌ (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

He (may Allah the Exalted have mercy on him) said: 'And they are: that Allah the Exalted is the First, Who never ceases to be, and the Last, Who will never cease to be; One (Aḥad), Eternal (Qadīm), Self-Sufficient (Ṣamad), Generous (Karīm), All-Knowing ('Alīm), Forbearing (Ḥalīm), Most High ('Alī), Most Great ('Aẓīm), Exalted (Rafī), Glorious (Majīd). His is a Mighty Grasp (Baṭṣh Shadīd). He originates and restores. He is the Effector of what He wills (Fa'āl limā yurīd). Strong (Qawī), Able (Qadīr), Unassailable (Manī), Helper (Naṣīr). {There is nothing like unto Him, and He is the All-Hearer, the All-Seer} [Ash-Shūrā: 11].'

إِلَى سَائِرِ أَسْمَائِهِ وَصِفَاتِهِ مِنْ النَّفْسِ وَالْوَجْهِ وَالْعَيْنِ وَالْقَدَمِ وَالْيَدَيْنِ وَالْعِلْمِ وَالنَّظَرِ وَالسَّمْعِ وَالْبَصَرِ وَالْإِرَادَةَ وَالْمَشِيئَةَ وَالرِّضَى وَالغَضَبَ وَالْمَحَبَّةَ وَالضَّحِكَ وَالْعَجَبَ وَالِاسْتِحْيَاءَ؛ وَالْغَيْرَةَ وَالْكَرَاهَةَ وَالسَّخَطَ وَالْقَبْضَ وَالْبَسْطَ وَالْقُرْبَ وَالذُّنُوبَ وَالْفَوْقِيَّةَ وَالْعُلُوَّ وَالْكَلَامَ وَالسَّلَامَ وَالْقَوْلَ وَالنَّدَاءَ وَالْتَجَلِّيَ وَاللِّقَاءَ وَالْتَرُؤْلَ؛ وَالصُّعُودَ وَالِاسْتِوَاءَ وَأَنَّهُ تَعَالَى فِي السَّمَاءِ وَأَنَّهُ عَلَى عَرْشِهِ بَاطِنٌ مِنْ خَلْقِهِ.

'[And so on] to the rest of His Names and Attributes, such as: Self (Nafs), Face (Wajh), Eye ('Ayn), Foot (Qadam), Two Hands (Yadayn), Knowledge ('Ilm), Seeing (Nazar), Hearing (Sam'), Sight (Baṣar), Will (Irāḍah), Wish (Mashī'ah), Pleasure (Riḍā), Anger (Ghaḍab), Love (Maḥabbah), Laughter (Ḍaḥik), Amazement ('Ajab), Shyness (Istihyā'), Protective Jealousy (Ghayrah), Dislike (Karāhah), Displeasure (Sakhaṭ), Grasping (Qabḍ), Extending (Baṣṭ), Nearness (Qurb), Drawing Near (Dunuww), Aboveness (Fawqiyah), Highness ('Uluww), Speech (Kalām), Peace (Salām), Saying (Qawl), Calling (Nidā'), Manifestation (Tajallī), Meeting (Liqā'), Descent (Nuzūl), Ascent (Ṣu'ūd), and Rising Over (Istiwa'). And that He, the Exalted, is in the heaven, and that He is over His Throne, distinct (bā'in) from His creation.'

قَالَ مَالِكٌ: إِنَّ اللَّهَ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ نَعْرِفُ رَبَّنَا فَوْقَ سَمَوَاتِهِ عَلَى الْعَرْشِ بَاطِنًا مِنْ خَلْقِهِ وَلَا نَقُولُ كَمَا قَالَتْ الْجَهْمِيَّةُ إِنَّهُ هَهُنَا—وَأَشَارَ إِلَى الْأَرْضِ وَقَالَ سُفْيَانُ الثَّوْرِيُّ: (وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ)

قَالَ: عَلَّمَهُ قَالَ الشَّافِعِيُّ: إِنَّهُ عَلَى عَرْشِهِ فِي سَمَائِهِ يَقْرُبُ مِنْ خَلْقِهِ كَيْفَ شَاءَ قَالَ أَحْمَدُ: إِنَّهُ مُسْتَوٍ عَلَى الْعَرْشِ عَالِمٌ بِكُلِّ مَكَانٍ،

'Mālik said: 'Allah is in the heaven, and His knowledge is in every place.' 'Abd Allāh ibn al-Mubārak said: 'We know our Lord to be above His seven heavens, over the Throne, distinct from His creation, and we do not say as the Jahmiyyah say that He is here'—and he pointed to the earth. Sufyān al-Thawrī, regarding the verse {And He is with you wherever you are} [Al-Ḥadīd: 4], said: 'His knowledge.' Al-Shāfi'ī said: 'He is over His Throne in His heaven; He draws near to His creation as He wills.' Aḥmad said: 'He is Risen Over the Throne, knowledgeable of every place.'

وَأَنَّهُ يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا كَيْفَ شَاءَ وَأَنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ كَيْفَ شَاءَ وَأَنَّهُ يَعْلُو عَلَى كُرْسِيِّهِ وَالْإِيمَانُ بِالْعَرْشِ وَالْكُرْسِيِّ وَمَا وَرَدَ فِيهِمَا مِنَ الْآيَاتِ وَالْأَخْبَارِ. وَأَنَّ الْكَلِمَ الطَّيِّبَ يَصْعَدُ إِلَيْهِ وَتَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ وَأَنَّهُ خَلَقَ آدَمَ بِيَدَيْهِ وَخَلَقَ الْقَلَمَ وَجَنَّهُ عَذْنٍ وَسَجَرَةَ طُوًى بِيَدَيْهِ وَكَتَبَ التَّوْرَةَ بِيَدَيْهِ وَأَنَّ كُلَّنَا بِيَدَيْهِ يَبِينُ.

'And that He descends every night to the lowest heaven as He wills, and that He will come on the Day of Resurrection as He wills, and that He is high above His Kursī (Footstool). And [belief in] the Throne (al-'Arsh) and the Kursī, and the verses and narrations that have come concerning them. And that good words ascend to Him, and the angels and the Spirit (al-Rūḥ) ascend to Him. And that He created Ādam with His two Hands, and created the Pen, the Garden of Eden, and the tree of Ṭubā with His Hands, and wrote the Torah with His Hands, and that both His Hands are Right.'

وَقَالَ ابْنُ عُمر: خَلَقَ اللهُ بِيَدَيْهِ أَرْبَعَةَ أَشْيَاءَ: آدَمَ وَالْعَرْشَ وَالْقَلَمَ وَجَنَّهُ عَذْنٍ وَقَالَ لِسَائِرِ الْخَلْقِ: كُنْ فَكَانَ وَأَنَّهُ يَتَكَلَّمُ بِالْوَحْيِ كَيْفَ يَشَاءُ قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا لَشَأْنِي فِي نَفْسِي كَانَ أَحَقَّ مِنْ أَنْ يَتَكَلَّمَ اللهُ فِيَّ بِوَحْيٍ يَثْنِي.

'Ibn 'Umar said: 'Allah created four things with His Hands: Ādam, the Throne, the Pen, and the Garden of Eden. And to the rest of creation, He said, 'Be,' and it was.' And that He speaks with revelation as He wills. 'Ā'ishah (may Allah be pleased with her) said: 'My own affair was, in my view, too insignificant for Allah to speak about me in a revelation that would be recited.'

وَأَنَّ الْقُرْآنَ كَلَامُ اللهِ بِجَمِيعِ جِهَاتِهِ مُتَرْتِّلٌ غَيْرُ مَخْلُوقٍ وَلَا حَرْفٌ مِنْهُ مَخْلُوقٌ مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ قَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: مَنْ كَفَرَ بِحَرْفٍ مِنَ الْقُرْآنِ فَقَدْ كَفَرَ وَمَنْ قَالَ: لَا أُوْمِنُ بِهِذِهِ اللَّامِ فَقَدْ كَفَرَ وَأَنَّ الْكُتُبَ الْمُنَزَّلَةَ عَلَى الرُّسُلِ مِائَةٌ وَأَرْبَعَةٌ كُتِبَ—كَلَامُ اللهِ غَيْرُ مَخْلُوقٍ قَالَ أَحْمَدُ: وَمَا فِي اللَّوْحِ الْمَحْفُوظِ وَمَا فِي الْمَصَاحِفِ وَبِلَاوَةِ النَّاسِ وَكَيْفَمَا يُقْرَأُ وَكَيْفَمَا يُوصَفُ فَهُوَ كَلَامُ اللهِ غَيْرُ مَخْلُوقٍ

'And that the Qur'ān is the Speech of Allah in all its aspects, revealed, not created. Not a single letter of it is created. From Him it began, and to Him it will return.' 'Abd Allāh ibn al-Mubārak said: 'Whoever disbelieves in a single letter of the Qur'ān has disbelieved, and whoever says, 'I do not believe in this Lām (letter L),' has disbelieved.' And that the Books revealed to the Messengers—one hundred and four books—are the Speech of Allah, not created. Aḥmad said: 'And what is in the Preserved Tablet (al-Lawḥ al-Maḥfūz), and what is in the Muṣḥafs (copies of the Qur'ān), and the recitation of people, and however it is read, and however it is described—it is the Speech of Allah, not created.'

قَالَ الْبُخَارِيُّ: وَأَقُولُ: فِي الْمُصْحَفِ قُرْآنٌ وَفِي صُدُورِ الرِّجَالِ قُرْآنٌ فَمَنْ قَالَ غَيْرَ هَذَا يُسْتَنَابُ؛ فَإِنْ تَابَ وَإِلَّا فَسَبِيلُهُ سَبِيلُ الْكُفْرِ. قَالَ وَذَكَرَ الشَّافِعِيُّ الْمُعْتَقَدَ بِالذَّلَالِ فَقَالَ لِلَّهِ أَسْمَاءٌ وَصِفَاتٌ جَاءَ بِهَا كِتَابُهُ؛ وَأَخْبَرَ بِهَا نَبِيَّهُ أَمَّتُهُ؛ لَا يَسْعُ أَحَدًا مِنْ خَلْقِ اللهِ قَامَتْ عَلَيْهِ الْحُجَّةُ رَدُّهَا—إِلَى أَنْ قَالَ—نَحْوُ إِخْبَارِ اللهِ سُبْحَانَهُ إِنَّا أَنَا أَنَّهُ سَمِيعٌ بَصِيرٌ وَأَنَّ لَهُ يَدَيْنِ لِقَوْلِهِ: {بَلْ يَدَاهُ مَبْسُوطَتَانِ} وَأَنَّ لَهُ يَمِينًا يَقُولُ: {وَالسَّمَاءَاتِ مَطْوِيَّاتٌ بِيَمِينِهِ} وَأَنَّ لَهُ وَجْهًا يَقُولُ: {كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ} وَقَوْلُهُ: {وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

'Al-Bukhārī said: 'And I say: In the Muṣḥaf is Qur'ān, and in the chests of men is Qur'ān. Whoever says otherwise is asked to repent; if he repents, [well and good], otherwise his path is the path of disbelief (kufr).' He [al-Karajī] said: And al-Shāfi'ī mentioned the creed with its proofs, saying: 'Allah has Names and Attributes which His Book brought and with which His Prophet informed his Ummah. It is not permissible for anyone from Allah's creation, against whom the proof has been established, to reject them.'—until he said— 'Such as Allah, Glorified is He, informing us that He is All-Hearing, All-Seeing; and that He has two Hands, due to His saying: {Nay, His two Hands are outstretched} [Al-Mā'idah: 64]; and that He has a Right Hand, due to His saying: {And the heavens will be folded up in His Right Hand} [Az-Zumar: 67]; and that He has a Face, due to His saying: {Everything will perish except His Face} [Al-Qaṣaṣ: 88], and His saying: {And there will remain the Face of your Lord, Owner of Majesty and Honor} [Ar-Raḥmān: 27]."

وَأَنَّ لَهُ قَدَمًا لَقَوْلِهِ: {حَتَّى يَضَعَ الرَّبُّ فِيهَا قَدَمَهُ} يَعْنِي جَهَنَّمَ. وَأَنَّهُ يَضْحَكُ مِنْ عَبْدِهِ الْمُؤْمِنِ {لِقَوْلِهِ} لِلَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ: إِنَّهُ لَقِيَ اللَّهَ وَهُوَ يَضْحَكُ إِلَيْهِ} وَأَنَّهُ يَهْبِطُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا لِيُخَبِّرَ رَسُولَ اللَّهِ ﷺ بِذَلِكَ وَأَنَّهُ لَيْسَ بِأَعْوَرَ {لِقَوْلِ رَسُولِ اللَّهِ ﷺ} إِذْ ذَكَرَ الدَّجَالَ فَقَالَ: إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَأَنَّ الْمُؤْمِنِينَ يَرَوْنَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ وَأَنَّ لَهُ إصْبَعًا لِقَوْلِهِ ﷺ {مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ}.

"And that He has a Foot, due to his [the Prophet's (peace be upon him)] saying: {until the Lord places His Foot in it} [Narrated by al-Bukhārī, 4850; Muslim, 2848]—meaning Hell. And that He laughs at His believing servant, due to his (peace be upon him) saying concerning the one killed in the path of Allah: {Indeed, he met Allah while He was laughing at him} [Narrated by al-Bukhārī, 2826; Muslim, 1890]. And that He descends every night to the lowest heaven, due to the report of the Messenger of Allah (peace be upon him) concerning that. And that He is not one-eyed (a'war), due to the saying of the Messenger of Allah (peace be upon him) when he mentioned the Dajjāl (Antichrist) and said: {Indeed, he is one-eyed, and your Lord is not one-eyed} [Narrated by al-Bukhārī, 3337; Muslim, 169]. And that the believers will see their Lord on the Day of Resurrection with their own eyes, just as they see the moon on the night of the full moon. And that He has a Finger, due to his (peace be upon him) saying: {There is no heart except that it is between two Fingers of the Fingers of the Most Merciful (al-Raḥmān)} [Narrated by Muslim, 2654]."

قَالَ: وَسَوَى مَا نَقَلَهُ الشَّافِعِيُّ أَحَادِيثُ جَاءَتْ فِي الصَّحَاحِ وَالْمُسَانِيدِ وَلَقَّتْهَا الْأُمَّةُ بِالْقَبُولِ وَالتَّصْدِيقِ نَحْوَ مَا فِي الصَّحِيحِ مِنْ حَدِيثِ الذَّاتِ وَقَوْلِهِ: {لَا شَخْصٌ أَغْيَرَ مِنَ اللَّهِ} وَقَوْلِهِ: {أَتَعْجَبُونَ مِنْ غَيْرِهِ سَعْدٌ؟ وَاللَّهِ لَا نَأْأَغْيَرَ مِنْ سَعْدٍ وَاللَّهِ أَغْيَرَ مِنِّي} وَقَوْلِهِ: {لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ}

He [al-Karajī] said: 'And besides what al-Shāfi'ī transmitted, there are ḥadīths that have come in the authentic collections (Ṣiḥāḥ) and Musnads, which the Ummah has received with acceptance and affirmation, such as what is in the Ṣaḥīḥ from the ḥadīth of the Essence (Dhāt), and His saying: {No person (shakhṣ) is more jealous than Allah} [Narrated by al-Bukhārī, 7416; Muslim, 2760]. And his (peace be upon him) saying: {Are you amazed at Sa'd's jealousy? By Allah, I am more jealous than Sa'd, and Allah is more jealous than me} [Narrated by al-Bukhārī, 5220; Muslim, 1499]. And his (peace be upon him) saying: {There is none to whom praise is more beloved than Allah, and for that reason He praised Himself; and there is none more jealous than Allah, and for that reason He forbade shameful deeds, both apparent and hidden} [Narrated by al-Bukhārī, 5220; Muslim, 2760].'

وَقَوْلِهِ: {يُدُّ اللَّهُ مَلَأَى} وَقَوْلِهِ: {بِيَدِهِ الْأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ} وَقَوْلِهِ: {إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضِينَ وَتَكُونُ

السَّمَاوَاتِ يَبْسِجُهُ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ}. وَنَحْوُهُ قَوْلُهُ: {ثَلَاثَ حَنَائِطٍ مِنْ حَنَائِطِ الرَّبِّ} وَقَوْلُهُ: {لَمَّا خَلَقَ آدَمَ مَسَحَ ظَهْرَهُ يَبْسِجُهُ}

'And his (peace be upon him) saying: {Allah's Hand is full} [Narrated by al-Bukhārī, 7411; Muslim, 993]. And his (peace be upon him) saying: {In His other Hand is the Scale; He lowers and raises} [Narrated by Muslim, 993]. And his (peace be upon him) saying: {Indeed, on the Day of Resurrection, Allah will grasp the earths, and the heavens will be in His Right Hand, then He will say: I am the King} [Narrated by al-Bukhārī, 7412; Muslim, 2787]. And similar to it is his (peace be upon him) saying: {three handfuls from the handfuls of the Lord} [Narrated by al-Tirmidhī, 3100, who graded it ḥasan gharīb]. And his (peace be upon him) saying: {When He created Ādam, He wiped his back with His Right Hand} [Narrated by Aḥmad, 17827; al-Tirmidhī, 3075, who graded it ḥasan ṣaḥīḥ].'

وَقَوْلُهُ فِي {حَدِيثِ أَبِي رَزِينٍ: قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا يَفْعَلُ رَبُّنَا بِنَا إِذَا لَقِينَاهُ؟ قَالَ: تُعْرَضُونَ عَلَيْهِ بِأَدْبَائِهِ لَهُ صَفَحَاتُكُمْ لَا يَخْفَى عَلَيْهِ مِنْكُمْ خَافِيَةٌ فَيَأْخُذُ رَبُّكَ بِيَدِهِ غَرْفَةً مِنَ الْمَاءِ فَيَنْضَحُ قِبَلَكُمْ فَلَعَمْرُ الْهَلِكِ مَا يُخْطِئُ وَجْهَ أَحَدِكُمْ مِنْهَا قَطْرَةٌ} أَخْرَجَهُ أَحْمَدُ فِي الْمُسْنَدِ.

'And his (peace be upon him) saying in the ḥadīth of Abū Razīn: 'I said: O Messenger of Allah, what will our Lord do with us when we meet Him?' He said: {You will be presented before Him, your faces visible to Him, nothing of you hidden from Him. Then your Lord will take in His Hand a scoop of water and sprinkle it towards you. By the life of your God, not a single drop of it will miss the face of any one of you.} [Narrated by Aḥmad in Al-Musnad, 16189].'

وَحَدِيثُ: {الْقَبِيضَةُ الَّتِي يُخْرِجُ بِهَا مِنَ النَّارِ قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ قَدْ عَادُوا حُمَامًا فَيَلْقِيهِمْ فِي نَهْرٍ مِنْ أَنْهَارِ الْجَنَّةِ يُقَالُ لَهُ: نَهْرُ الْحَيَاةِ}. وَنَحْوُ الْحَدِيثِ: {رَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ} وَنَحْوُ قَوْلِهِ: {خَلَقَ آدَمَ عَلَى صُورَتِهِ} وَقَوْلِهِ: {يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَصْعَ كَنَفُهُ عَلَيْهِ} وَقَوْلِهِ: {كَلَّمَ أَبَاكَ كِفَاخًا} وَقَوْلِهِ: {مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ ثَرْجَمَانٌ يُتَرَجِّمُ لَهُ} وَقَوْلِهِ: {يَتَجَلَّى لَنَا رَبُّنَا يَوْمَ الْقِيَامَةِ ضَاحِكًا}.

'And the ḥadīth of: {The Grasp (al-qabḍah) by which He will bring out from the Fire a people who never did any good, having turned into charcoal, and He will cast them into a river of Paradise called the River of Life} [Narrated by al-Bukhārī, 7439; Muslim, 191]. And the like of the ḥadīth: {I saw my Lord in the best form (ṣūrah)} [Narrated by al-Tirmidhī, 3233, who graded it ḥasan gharīb]. And the like of his (peace be upon him) saying: {Allah created Ādam in His form (ṣūratihī)} [Narrated by al-Bukhārī, 6227; Muslim, 2841]. And his (peace be upon him) saying: {One of you will draw near to his Lord until He places His Kanf (protection/side) upon him} [Narrated by al-Bukhārī, 2441; Muslim, 2768]. And his (peace be upon him) saying: {He spoke to your father Kifāḥan (directly, without intermediary)} [Narrated by al-Tirmidhī, 3032, who graded it ḥasan gharīb]. And his (peace be upon him) saying: {There is none among you except that his Lord will speak to him, with no interpreter between Him and him to translate for him} [Narrated by al-Bukhārī, 7443; Muslim, 1016]. And his (peace be upon him) saying: {Our Lord will manifest Himself to us on the Day of Resurrection, laughing} [Narrated by al-Bukhārī, 7437; Muslim, 182].'

وَفِي حَدِيثِ الْمُعَرَّاجِ فِي الصَّحِيحِ: {ثُمَّ دَنَا الْجَبَّارُ رَبَّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابٌ قَوْسَيْنِ أَوْ أَدْنَى} وَقَوْلِهِ: {كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي} وَقَوْلِهِ: {لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَرِيدٍ؟ حَتَّى يَصْعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ—وَفِي رِوَايَةٍ: رَجُلًا—فَيَنْزِلُ فِي بَعْضِهَا إِلَى بَعْضٍ وَتَقُولُ: قَدْ قَدْ وَفِي رِوَايَةٍ قَطُّ بِعِزَّتِكَ}.

'And in the ḥadīth of the Mi'rāj (Ascension) in the Ṣaḥīḥ: {Then the Compeller (al-Jabbār), the Lord of Might, drew near and came down until He was within two bow-lengths of him or nearer} [This phrasing is a combination of Qur'ānic verses (An-Najm: 8-9) and

ḥadīth elements; the specific wording 'dhanā al-Jabbār' is found in some narrations of the Mi'rāj, e.g., Musnad Aḥmad]. And His saying: {He wrote a book, which is with Him above the Throne: Indeed, My mercy precedes My anger} [Narrated by al-Bukhārī, 3194; Muslim, 2751]. And his (peace be upon him) saying: {Hell will continue to have [people] cast into it, and it will say, 'Is there any more?' until the Lord of Might places His Foot in it—and in another narration: His Leg—then its parts will draw together, and it will say, 'Enough, enough!'—and in a narration: 'Qad, qad (Enough, enough)!' or 'Qaṭṭ, qaṭṭ (Enough, enough), by Your Might!'} [Narrated by al-Bukhārī, 4849; Muslim, 2848].

وَنَحْوُ قَوْلِهِ: {فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: أَنْتَ رَبُّنَا} وَقَوْلِهِ: {يَحْشُرُ اللَّهُ الْعِبَادَ فَيَنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قُرْبَ: أَنَا الْمَلِكُ أَنَا الدَّيَّانُ}.

'And the like of his (peace be upon him) saying: {Then Allah will come to them in His Form that they recognize, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.'} [Narrated by al-Bukhārī, 7437; Muslim, 182]. And his (peace be upon him) saying: {Allah will gather the servants and call them with a voice that those far away will hear just as those near will hear: 'I am the King, I am the Judge (al-Dayyān).'} [Narrated by al-Bukhārī in Khalq Af'al al-'Ibād; al-Hākim, who graded it ṣaḥīḥ].

إِلَى غَيْرِهَا مِنَ الْأَحَادِيثِ هَالِكُنَا أَوْ لَمْ تَهْلِكُنَا بَلَعْنَا أَوْ لَمْ تَبْلَعْنَا اغْتَدَانَا فِيهَا وَفِي الْأَيِّ الْوَارِدَةِ فِي الصِّفَاتِ: أَنَّا نَقْبَلُهَا وَلَا نَحَرِّفُهَا وَلَا نَكْثِفُهَا وَلَا نَعْمَلُهَا وَلَا نَتَأَوَّلُهَا وَعَلَى الْمُقُولِ لَا نَحْمِلُهَا وَبِصِفَاتِ الْخَلْقِ لَا نُسَبِّحُهَا وَلَا نَعْمَلُ رَأْيَنَا وَفِكْرَنَا فِيهَا وَلَا نَزِيدُ عَلَيْهَا وَلَا نَنْقُصُ مِنْهَا بَلْ نُؤْمِنُ بِهَا وَنَكِلُ عِلْمَهَا إِلَى عَالِمِهَا كَمَا فَعَلَ ذَلِكَ السَّلَفُ الصَّالِحُ وَهُمْ الْقُدْوَةُ لَنَا فِي كُلِّ عِلْمٍ.

'[And so on] to other such ḥadīths, whether they astound us or not, whether they have reached us or not. Our belief concerning them and concerning the verses that have come regarding the Attributes is: that we accept them, we do not distort them (nuḥarrifuhā), we do not ask 'how' (nukayyifuhā), we do not deny them (nu'aṭṭiluhā), and we do not interpret them figuratively (nata'awwaluhā). We do not subject them to [the limitations of our] intellects, we do not liken them to the attributes of creation, we do not apply our opinion or thought to them, we do not add to them, nor do we subtract from them. Rather, we believe in them and entrust the knowledge of their reality to their Knower [Allah], just as the righteous Salaf did, and they are our exemplars in all knowledge.'

رُويَا عَنْ إِسْحَاقَ أَنَّهُ قَالَ: 'لَا تُزِيلُ صِفَةً مِمَّا وَصَفَ اللَّهُ بِهَا نَفْسَهُ أَوْ وَصَفَهُ بِهَا الرَّسُولُ عَنْ جَهْتِهَا لَا بِكَلَامٍ وَلَا بِإِرَادَةٍ إِنَّمَا يُلْزَمُ الْمُسْلِمُ الْأَدَاءُ وَيُوقِنُ بَقْلِيهِ أَنَّ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي الْقُرْآنِ إِنَّمَا هِيَ صِفَاتُهُ وَلَا يَعْقِلُ نَبِيٌّ مَرْسَلٌ وَلَا مَلَكٌ مُقَرَّبٌ تِلْكَ الصِّفَاتِ إِلَّا بِالْأَسْمَاءِ الَّتِي عَرَفَهُمُ الرَّبُّ عَزَّ وَجَلَّ. فَإِمَّا أَنْ يَذْكُرَ أَحَدٌ مِنْ بَنِي آدَمَ تِلْكَ الصِّفَاتِ فَلَا يَذْكُرُهَا أَحَدٌ—الْخَبِيثَ إِلَى آخِرِهِ.

'We have narrated from Ishāq [ibn Rāhawayh] that he said: 'We do not remove any attribute with which Allah has described Himself or with which the Messenger has described Him from its proper meaning, neither by word nor by intention. The Muslim is only obligated to convey [what has been revealed] and to be certain in his heart that what Allah has described Himself with in the Qur'ān are indeed His Attributes. Neither a sent Prophet nor a favored angel comprehends those Attributes except by the names with which the Lord, Mighty and Majestic, has made them known. As for any human being comprehending those Attributes, no one comprehends them.'—the ḥadīth to its end.'

وَكَمَا رُويَا عَنْ مَالِكٍ وَالْأَوْزَاعِيِّ وَسُفْيَانَ؛ وَاللَيْثِ وَأَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُمْ قَالُوا فِي الْأَحَادِيثِ فِي الرُّوْيَةِ وَالنُّزُولِ: أَمْرُوهَا كَمَا جَاءَتْ. وَكَمَا رُويَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ—صَاحِبِ أَبِي خَنيفَةَ—أَنَّهُ قَالَ فِي الْأَحَادِيثِ الَّتِي جَاءَتْ: {إِنَّ اللَّهَ

يَهَيِّطُ إِلَى السَّمَاءِ الدُّنْيَا} وَنَحْوُ هَذَا مِنَ الْأَحَادِيثِ: إِنَّ هَذِهِ الْأَحَادِيثَ قَدْ رَوَاهَا الثَّقَاتُ فَتَحُنْ تَرَوِيهَا وَتُؤْمِنُ بِهَا. وَلَا تُفَسِّرُهَا. انْتَهَى كَلَامُ الْكُرْخِيِّ رَحِمَهُ اللَّهُ تَعَالَى.

'And as we have narrated from Mālik, al-Awzā'ī, Sufyān [al-Thawrī], al-Layth [ibn Sa'd], and Aḥmad ibn Ḥanbal that they said concerning the ḥadīths on the Seeing [of Allah] and the Descent: 'Pass them on as they came.' And as it is narrated from Muhammad ibn al-Ḥasan—the companion of Abū Ḥanīfah—that he said concerning the ḥadīths that have come, such as: {Indeed, Allah descends to the lowest heaven}, and similar ḥadīths: 'These ḥadīths have been narrated by reliable narrators, so we narrate them and believe in them, and we do not explain them (wa lā nufassiruhā).'" End of the words of al-Karajī (may Allah the Exalted have mercy on him).

وَالْعَجَبُ أَنَّ هَؤُلَاءِ الْمُتَكَلِّمِينَ إِذَا أُحْتِجَّ عَلَيْهِمْ بِمَا فِي الْآيَاتِ وَالْأَحَادِيثِ مِنَ الصِّفَاتِ قَالَ: قَالَتْ الْحَنَابِلَةُ: إِنَّ اللَّهَ: كَذَا وَكَذَا بِمَا فِيهِ تَشْبِيحٌ وَتَرْوِيجٌ لِبَاطِلِهِمْ وَالْحَنَابِلَةُ أَفْتَقُوا أَثَرُ السَّلَفِ وَسَارُوا بِسَيْرِهِمْ وَوَقَفُوا بِوُفُوفِهِمْ بِخِلَافِ غَيْرِهِمْ وَاللَّهُ الْمَوْفِقُ.

It is astonishing that when these speculative theologians (mutakallimūn) are confronted with the Attributes mentioned in the verses [of the Qur'ān] and ḥadīths, they say: 'The Ḥanābilah said: Allah is such-and-such,' thereby defaming [the Ḥanābilah] and promoting their own falsehood. The Ḥanābilah, however, followed the path of the Salaf, trod in their footsteps, and stopped where they stopped, unlike others. And Allah is the Granter of success.

النُّوعُ الثَّانِي أَنَّ هَذَا الْكَلَامَ لَيْسَ فِيهِ مِنَ الْحُجَّةِ وَالِدَلِيلِ مَا يَسْتَحِقُّ أَنْ يُخَاطَبَ بِهِ أَهْلُ الْعِلْمِ. فَإِنَّ الرَّدَّ بِمُجَرَّدِ الشَّمِّ وَالتَّقْوِيلِ لَا يَعْجِزُ عَنْهُ أَحَدٌ. وَالْإِنْسَانُ لَوْ أَنَّهُ يُنَاطِرُ الْمُشْرِكِينَ وَأَهْلَ الْكِتَابِ: لَكَانَ عَلَيْهِ أَنْ يَذْكَرَ مِنَ الْحُجَّةِ مَا يَبِينُ بِهِ الْحَقَّ الَّذِي مَعَهُ وَالْبَاطِلَ الَّذِي مَعَهُمْ.

The second type [of response to the objector's initial quote]: This statement [of Ibn al-Jawzī] contains no proof or evidence worthy of being addressed to people of knowledge. For refutation by mere insult and intimidation is something no one is incapable of. If a person were to debate polytheists or the People of the Book, he would be obligated to present proofs by which he clarifies the truth he possesses and the falsehood they possess.

فَقَدْ قَالَ اللَّهُ عز وجل لِنَبِيِّهِ ﷺ {ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ} وَقَالَ تَعَالَى: {وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ}. فَلَوْ كَانَ خَصْمٌ مَنْ يَتَكَلَّمُ بِهَذَا الْكَلَامِ—سَوَاءً كَانَ الْمُتَكَلِّمُ بِهِ أَبُو الْفَرَجِ أَوْ غَيْرُهُ مِنْ أَشْهُرِ الطَّوَائِفِ بِالْبِدْعِ كَالرَّافِضَةِ—لَكَانَ يُنْبَغِي أَنْ يَذْكَرَ الْحُجَّةَ وَيَعْدِلَ عَمَّا لَا فَايِدَةَ فِيهِ إِذْ كَانَ فِي مَقَامِ الرَّدِّ عَلَيْهِمْ دَع (١) وَالْمَنَازِعُونَ لَهُ—كَمَا ادَّعَاهُ—هُمْ عِنْدَ جَمِيعِ النَّاسِ أَعْلَمُ مِنْهُ بِالْأُصُولِ وَالْفُرُوعِ.

Allah, Mighty and Majestic, said to His Prophet (peace be upon him): {Call to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best} [An-Nahl: 125]. And He, the Exalted, said: {And do not argue with the People of the Scripture except in a way that is best} [Al-'Ankabūt: 46]. So, if the opponent of the one making this statement—whether the speaker is Abū al-Faraj or someone else from the most notorious factions of innovation, like the Rāfiḍah—were [even such a group], it would still be incumbent upon him to present proof and refrain from what is useless, especially when in the position of refuting them. Let alone¹ his disputants—as he claimed—are, according to everyone, more knowledgeable than him in fundamentals (uṣūl) and branches (furū').

¹ Thus in the original.

وَهُوَ فِي كَلَامِهِ وَرَدَّه لَمْ يَأْتِ بِحُجَّةٍ أَصْلًا لَا حُجَّةٍ سَمْعِيَّةٍ وَلَا عَقْلِيَّةٍ. وَإِنَّمَا اعْتَمَدَ تَقْلِيدَ طَائِفَةٍ مِنْ أَهْلِ الْكَلَامِ—قَدْ خَالَفَهَا أَكْثَرُ مِنْهَا مِنْ أَهْلِ الْكَلَامِ—فَقَلَّدَهُمْ فِيمَا زَعَمُوا أَنَّهُ حُجَّةٌ عَقْلِيَّةٌ كَمَا فَعَلَ هَذَا الْمُعْتَرِضُ. وَمَنْ يَرُدُّ عَلَى النَّاسِ بِالْمَعْقُولِ إِنْ لَمْ يَبَيِّنْ حُجَّةً عَقْلِيَّةً وَلَا كَانَ قَدْ أَحَالَ النَّاسَ عَلَى الْمَجْهُولَاتِ كَمَعْصُومِ الرَّافِضَةِ وَعَوَثِ الصُّوفِيَّةِ.

In his statement and refutation, he [Ibn al-Jawzī] brought no proof at all, neither scriptural nor rational. He merely relied on imitating (taqlīd) a faction of Ahl al-Kalām—a faction opposed by a larger number of Ahl al-Kalām—blindly following them in what they alleged to be rational proof, just as this objector has done. Whoever refutes people using reason, if he does not present a rational proof, will have referred people to unknowns, like the 'infallible Imām' of the Rāfiḍah or the 'Ghawth' (Arch-Saint) of the Sūfis.

فَأَمَّا قَوْلُهُ: إِنْ مِثْلَ هَؤُلَاءِ لَا يُحَدِّثُونَ فَيَقَالُ لَهُ: قَدْ بَعَثَ اللَّهُ الرَّسُلَ إِلَى جَمِيعِ الْخَلْقِ لِيَذْعُبَهُمْ إِلَى اللَّهِ. فَمَنْ الَّذِي أَسْفَلَ اللَّهُ مُحَاطَبَتَهُ مِنَ النَّاسِ؟ دَعُ مَنْ تَعْرِفُ أَنْتَ وَغَيْرَكَ مِمَّنْ فَضَّلَهُمُ اللَّهُ مَا لَيْسَ هَذَا مَوْضِعَهُ. وَلَوْ أَرَادَ سَفِيهُ أَنْ يَرُدَّ عَلَى الرَّادِّ بِمِثْلِ رَدِّهِ لَمْ يَعْجِزْ عَنْ ذَلِكَ.

As for his statement, 'Such people are not to be engaged in discourse,' it should be said to him: Allah sent Messengers to all of creation to call them to Allah. So who is it whose address Allah has nullified among people? Leave aside those whom you and others know Allah has favored, for this is not the place for that discussion. If a fool wanted to refute the refuter with a similar refutation, he would not be incapable of doing so.

وَكَذَلِكَ قَوْلُهُ: إِنَّهُمْ يَكَابِرُونَ الْعُقُولَ. فَنَقُولُ: الْمُكَابَرَةُ لِلْعُقُولِ إِمَّا أَنْ تُكُونَ فِي إِبْطَاتٍ مَا أَنْتَبَهُوْا وَإِمَّا أَنْ تُكُونَ فِي تَنَاقُضِهِمْ بِجَمْعٍ (١) مِنْ إِبْطَاتٍ هَذِهِ الْأُمُورُ وَنَفْيِ الْجَوَارِحِ.

Likewise, his statement, 'They defy reason.' We say: Defiance of reason is either in affirming what they affirmed, or in their alleged contradiction by combining¹ the affirmation of these matters with the negation of [them being] limbs (jawāriḥ).

أَمَّا الْأَوَّلُ: فَبَاطِلٌ. فَإِنَّ الْمُجَسِّمَةَ الْمَحْضَةَ الَّتِي تُصَرِّحُ بِالتَّجْسِيمِ الْمَحْضِ وَتَعْلُو فِيهِ لَمْ يَقُلْ أَحَدٌ قَطُّ: إِنَّ قَوْلَهَا مُكَابَرَةٌ لِلْعُقُولِ وَلَا قَالَ أَحَدٌ: إِنَّهُمْ لَا يُخَاطَبُونَ؛ بَلِ الَّذِينَ رَدُّوا عَلَى غَالِيَةِ الْمُجَسِّمَةِ—مِثْلِي هِشَامِ بْنِ الْحَكَمِ وَسَيِّعَتِهِ—وَلَمْ يَرُدُّوْا عَلَيْهِمْ مِنَ الْحُجَجِ الْعَقْلِيَّةِ إِلَّا بِحُجَجٍ تَحْتَاجُ إِلَى تَنْظِيرٍ وَاسْتِدْلَالٍ. وَالْمُنَازَعُ لَهُمْ—وَإِنْ كَانَ مُبْطِلًا فِي كَثِيرٍ مِمَّا يَقُولُهُ—فَقَدْ قَابَلَهُمْ بِنَظِيرٍ حُجَّتِهِمْ وَلَمْ يَكُونُوا عَلَيْهِ بِأَظْهَرٍ مِنْهُ عَلَيْهِمْ إِذْ مَعَ كُلِّ طَائِفَةٍ حَقٌّ وَبَاطِلٌ.

As for the first (that affirming what they affirmed is a defiance of reason): This is false. For the outright anthropomorphists (Mujassimah) who explicitly declare pure anthropomorphism and go to extremes in it—no one has ever said that their statement is a defiance of reason, nor has anyone said that they are not to be engaged in discourse. Rather, those who refuted the extremist anthropomorphists—like Hishām ibn al-Ḥakam and his followers—only refuted them with rational arguments that require consideration and deduction. And their opponent—even if he was wrong in much of what he said—countered them with arguments comparable to theirs, and they were not more clearly right against him than he was against them, as every faction possesses some truth and some falsehood.

وَإِذَا كَانَ مِثْلُ أَبِي الْفَرَجِ بْنِ الْجَوْزِيِّ إِنَّمَا يَعْتَمِدُ فِي نَفْيِ هَذِهِ الْأُمُورِ عَلَى مَا يَذْكُرُهُ نَفَاةَ النَّظَارِ فَأُولَئِكَ لَا يَكَادُونَ يَزْعُمُونَ فِي شَيْءٍ مِنَ النَّفْيِ وَالْإِبْطَاتِ أَنَّهُ مُكَابَرَةٌ لِلْعُقُولِ؛ حَتَّى جَاحَدُوا الصَّانِعَ الَّذِينَ هُمْ أَجْهَلُ الْخَلْقِ وَأَضْلَهُمْ وَأَكْثَرُهُمْ وَأَعْظَمُهُمْ خِلَافًا لِلْعُقُولِ لَا يَزْعُمُ أَكْثَرُ هَؤُلَاءِ الَّذِينَ انْتَصَرَ بِهِمْ أَبُو الْفَرَجِ: أَنَّ قَوْلَهُمْ مُكَابَرَةٌ لِلْعُقُولِ بَلِ يَزْعُمُونَ أَنَّ الْعِلْمَ يَفْسَدُ قَوْلُهُمْ إِنَّمَا يَعْلَمُ بِالنَّظَرِ وَالِاسْتِدْلَالِ.

If someone like Abū al-Faraj ibn al-Jawzī relies, in negating these matters, on what the

¹ Thus in the original and the printed edition.

deniers among speculative theologians (nufāt al-nuzzār) mention, then those [theologians] hardly ever claim regarding any matter of negation or affirmation that it is a defiance of reason. Even concerning those who deny the Creator—who are the most ignorant, most astray, most disbelieving of creation, and the greatest in their opposition to reason—most of these [theologians] whom Abū al-Faraj champions do not claim that their [the atheists'] statement is a defiance of reason. Rather, they claim that the knowledge of the falsehood of their statement is only known through speculation and deduction.

وَهَذَا الْقَوْلُ—وَإِنْ كَانَ يَقُولُهُ جُلُّ هَؤُلَاءِ النُّفَاتِ مِنَ أَهْلِ الْكَلَامِ—فَلَيْسَ هُوَ طَرِيقَةً مَرْضِيَّةً. لَكِنَّ الْمَقْصُودَ: أَنَّ هَؤُلَاءِ النُّفَاتِ لَا يَزْعُمُونَ أَنَّ الْعِلْمَ بِفَسَادِ قَوْلِ الْمُتَّبِعَةِ مَعْلُومٌ بِالضَّرُورَةِ وَلَا أَنَّ قَوْلَهُمْ مُكَابَرَةً لِلْعَقْلِ وَإِنْ شَنَعُوا عَلَيْهِمْ بِأَشْيَاءَ يَنْفِرُ عَنْهَا كَثِيرٌ مِنَ النَّاسِ فَذَلِكَ لِيَسْتَعِينُوا بِنَفَرَةِ النَّافِرِينَ عَلَى دَفْعِهِمْ وَإِخْطَادِ قَوْلِهِمْ؛ لَا لِأَنَّ نَفَرِ النَّافِرِينَ عَنْهُمْ يَدُلُّ عَلَى حَقِّ أَوْ بَاطِلٍ وَلَا لِأَنَّ قَوْلَهُمْ مُكَابَرَةٌ لِلْعَقْلِ أَوْ مَعْلُومٌ بِضُرُورَةِ الْعَقْلِ أَوْ بِبِدْيَهِيَّةِ فَسَادِهِ.

This statement [that the falsehood of atheism is known only by speculation]—although most of these deniers among Ahl al-Kalām say it—is not an acceptable approach. However, the point is: these deniers do not claim that the knowledge of the falsehood of the affirmers' (al-muthbitah) statement is self-evidently known, nor that their statement is a defiance of reason, even if they defame them with things that many people find repulsive. That [defamation] is done so they can use the aversion of the averse to repel them and suppress their views, not because the aversion of the averse indicates truth or falsehood, nor because their statement is a defiance of reason or its falsehood is known by rational necessity or self-evidence.

هَذَا لَمْ أَعْلَمْ أَحَدًا مِنَ أَئِمَّةِ النُّفَاتِ أَهْلِ النَّظَرِ يَدَّعِيهِ فِي شَيْءٍ مِنْ أَقْوَالِهِ الْمُتَّبِعَةِ وَإِنْ كَانَ فِيهَا مِنَ الْعُلُومِ مَا فِيهَا. وَمِنْ الْمَعْلُومِ أَنَّ مُجَرَّدَ نَفَرِ النَّافِرِينَ أَوْ مَحَبَّةِ الْمُؤَافِقِينَ: لَا يَدُلُّ عَلَى صِحَّةِ قَوْلِهِ وَلَا فُسَادِهِ إِلَّا إِذَا كَانَ ذَلِكَ يَهْدِي مِنَ اللَّهِ بَلِّ الْإِسْتِدْلَالِ بِذَلِكَ هُوَ اسْتِدْلَالٌ بِاتِّبَاعِ الْهُوَى بِغَيْرِ هُدًى مِنَ اللَّهِ.

I do not know of any of the leading deniers among the speculative theologians who claim this [that the affirmers' views are a self-evident defiance of reason] regarding any of the statements of the affirmers, even if those statements contain whatever extremism they may contain. It is well-known that the mere aversion of the averse or the affection of supporters does not indicate the correctness or incorrectness of a statement, unless that [aversion or affection] is based on guidance from Allah. Rather, to use that as proof is to use the following of desires (hawā) without guidance from Allah as proof.

فَإِنَّ اتِّبَاعَ الْإِنْسَانِ لِمَا يَهْوَاهُ هُوَ أَخَذُ الْقَوْلِ وَالْفِعْلِ الَّذِي يُحِبُّهُ وَرَدُّ الْقَوْلِ وَالْفِعْلِ الَّذِي يُبْغِضُهُ بِلَا هُدًى مِنَ اللَّهِ قَالَ تَعَالَى: {وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ} وَقَالَ: {فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ} وَقَالَ تَعَالَى لِدَاوُدَ: {وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ}

For a person's following of what he desires is to accept the statement and action he loves and to reject the statement and action he dislikes, without guidance from Allah. Allah the Exalted said: {And indeed, many lead astray by their passions without knowledge} [Al-An'am: 119]. And He said: {But if they do not respond to you—then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah?} [Al-Qaṣaṣ: 50]. And Allah the Exalted said to Dāwūd (David): {and do not follow desire, for it will lead you astray from the way of Allah} [Sād: 26].

وَقَالَ تَعَالَى: {فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرِيبُهُمْ يَعْدِلُونَ} وَقَالَ تَعَالَى: {قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا

كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ) وَقَالَ تَعَالَى: (وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنَّ آتِّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ).

And Allah the Exalted said: {So if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate others with their Lord} [Al-An'ām: 150]. And He the Exalted said: {Say, 'O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the vain desires of a people who went astray before and misled many and have strayed from the soundness of the way'} [Al-Mā'idah: 77]. And He the Exalted said: {And never will the Jews or the Christians approve of you until you follow their religion. Say, 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper} [Al-Baqarah: 120].

فَمَنْ اتَّبَعَ أَهْوَاءَ النَّاسِ بَعْدَ الْعِلْمِ الَّذِي بَعَثَ اللَّهُ بِهِ رَسُولَهُ وَبَعْدَ هُدَى اللَّهِ الَّذِي بَيَّنَّهُ لِعِبَادِهِ: فَهُوَ بِهَذِهِ الْمَنَابَةِ. وَلِهَذَا كَانَ السَّلَفُ يُسَمُّونَ أَهْلَ الْيَدِّعِ وَالتَّفَرُّقِ—الْمُخَالِفِينَ لِلْكِتَابِ وَالسُّنَّةِ—أَهْلَ الْأَهْوَاءِ: حَيْثُ قَبِلُوا مَا أَحْبَبُوهُ وَرَدُّوا مَا أَبْغَضُوهُ بِأَهْوَائِهِمْ بِغَيْرِ هُدَى مِنَ اللَّهِ.

Therefore, whoever follows the desires of people after the knowledge with which Allah sent His Messenger and after the guidance of Allah which He clarified for His servants, is in this same position. This is why the Salaf (righteous predecessors) used to call the people of innovations (ahl al-bida') and disunity—those who oppose the Book and the Sunnah—'people of desires' (ahl al-ahwā'), because they accepted what they loved and rejected what they disliked based on their desires, without guidance from Allah.

وَأَمَّا قَوْلُ الْمُعْتَرِضِ عَنْ أَبِي الْقَرَجِ: وَكَأَنَّهُمْ يُخَاطَبُونَ الْأَطْفَالَ فَلَمْ تُخَاطَبِ الْحَنَابِلَةُ إِلَّا بِمَا وَدَّ عَنْ اللَّهِ وَرَسُولِهِ وَأَصْحَابِهِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانِ الَّذِينَ هُمْ أَغْرَفَ بِاللَّهِ وَأَحْكَمِيهِ وَسَلَّمْنَا لَهُمْ أَمْرَ الشَّرِيعَةِ وَهُمْ قَدَوْنَنَا فِيمَا أَخْبَرُوا عَنْ اللَّهِ وَسَرَّعِيهِ.

As for the objector's quotation from Abū al-Faraj, 'as if they are addressing children,' the Ḥanābilah have only addressed [people] with what has been transmitted from Allah, His Messenger (peace be upon him), his Companions, and those who followed them in excellence (Tābi'in)—those who are most knowledgeable of Allah and His rulings. We have submitted to them in matters of the Sharī'ah, and they are our exemplars in what they have reported about Allah and His Law.

وَقَدْ أَنْصَفَ مَنْ أَحَالَ عَلَيْهِمْ وَقَدْ شَاقَّ مَنْ خَرَجَ عَنْ طَرِيقَتِهِمْ وَادَّعَى أَنَّ غَيْرَهُمْ أَعْلَمَ بِاللَّهِ مِنْهُمْ أَوْ أَنَّهُمْ عَلِمُوا وَكُتِّمُوا وَأَنَّهُمْ لَمْ يَفْهَمُوا مَا أَخْبَرُوا بِهِ أَوْ أَنَّ عَقْلَ غَيْرِهِمْ فِي (بَابِ مَعْرِفَةِ اللَّهِ أَتَمُّ وَأَكْمَلُ وَأَعْلَمُ مِمَّا نَقَلُوهُ وَعَقَلُوهُ وَقَدْ قَدَّمْنَا مَا فِيهِ كِفَايَةً فِي هَذَا الْبَابِ وَاللَّهُ الْمَوْفَّقُ). (وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ).

Indeed, whoever refers to them [the Salaf] has been just, and whoever deviates from their path has caused dissent, claiming that others are more knowledgeable of Allah than them, or that they [the Salaf] knew but concealed [the truth], or that they did not understand what they reported, or that the intellect of others in the domain of knowing Allah (bāb ma'rifat Allāh) is more perfect, more complete, and more knowledgeable than what they [the Salaf] transmitted and understood. We have already presented what is sufficient in this regard, and Allah is the Granter of success. {And he for whom Allah has not made light—for him there is no light} [An-Nūr: 40].

فَصْلٌ

Section

قَالَ سَيُخَالِفُ الْإِسْلَامَ رَحِمَهُ اللَّهُ وَقَدَسَ سِرُّهُ: الْأَقْوَالُ نَوَعَانِ: أَقْوَالٌ ثَابِتَةٌ عَنِ الْأَنْبِيَاءِ فِيهِ مَعْصُومَةٌ؛ يَجِبُ أَنْ يَكُونَ مَعْنَاهَا حَقًّا عَرَفَهُ مَنْ عَرَفَهُ وَجَهْلُهُ مَنْ جَهْلُهُ وَالْبَحْثُ عَنْهَا إِنَّمَا هُوَ عَمَّا أَرَادَتْهُ الْأَنْبِيَاءُ؛ فَمَنْ كَانَ مَقْصُودُهُ مَعْرِفَةُ مُرَادِهِمْ مِنْ الْوَجْهِ الَّذِي يُعْرِفُ مُرَادَهُمْ فَقَدْ سَلَكَ طَرِيقَ الْهُدَى وَمَنْ قَصَدَ أَنْ يَجْعَلَ مَا قَالُوهُ تَبَعًا لَهُ؛ فَإِنْ وَافَقَهُ قَبْلَهُ وَإِلَّا رَدَّهُ وَتَكَلَّفَ لَهُ مِنَ التَّحْرِيفِ مَا يَسْمِيهِ تَأْوِيلًا مَعَ أَنَّهُ يَعْلَمُ بِالضَّرُورَةِ أَنَّ كَثِيرًا مِنْ ذَلِكَ أَوْ أَكْثَرُهُ لَمْ تُرَدِّهِ الْأَنْبِيَاءُ فَهُوَ مُحَرَّفٌ لِكُلِّهِمْ عَنْ مَوَاضِعِهِ لَا طَالِبٌ لِمَعْرِفَةِ التَّأْوِيلِ الَّذِي يَعْرِفُهُ الرَّاسِخُونَ فِي الْعِلْمِ.

Shaykh al-Islām (may Allah have mercy upon him and sanctify his soul) said: Statements are of two types: Firstly, statements authentically established from the Prophets. These are infallible; their meaning must necessarily be true, whether one comprehends it or remains ignorant of it. Inquiry concerning them is solely about what the Prophets intended. Therefore, whoever's objective is to know their intended meaning through the means by which their intent is [properly] known has indeed traversed the path of guidance. Conversely, whoever intends to make what they (the Prophets) said subservient to his own views—accepting it if it concurs with him and rejecting it otherwise, and resorting to such distortion (taḥrīf) as he [deceptively] labels interpretation (ta'wīl), even while knowing with certainty that much, or most, of that [interpretation] was never intended by the Prophets—such a person is one who distorts words from their [proper] contexts, not one seeking to understand the true interpretation known to those firmly grounded in knowledge.

النَّوْعُ الثَّانِي: مَا لَيْسَ مَتَّفِقًا عَنِ الْأَنْبِيَاءِ فَمَنْ سِوَاهُمْ لَيْسَ مَعْصُومًا فَلَا يَقْبَلُ كَلَامُهُ وَلَا يُرَدُّ إِلَّا بَعْدَ تَصَوُّرِ مُرَادِهِ وَمَعْرِفَةِ صَلَاحِهِ مِنْ فُسَادِهِ

The second type [of statement] is that which is not transmitted from the Prophets. Anyone other than them is not infallible. Thus, the speech of such individuals is neither to be accepted nor rejected until after their intended meaning is properly understood and its soundness or unsoundness is ascertained.

فَمَنْ قَالَ مِنْ أَهْلِ الْكَلَامِ: إِنَّهُ لَا يَفْعَلُ الْأَشْيَاءَ بِالْأَسْبَابِ؛ بَلْ يَفْعَلُ عِنْدَهَا لَا بِهَا وَلَا يَفْعَلُ لِحُكْمَةٍ وَلَا فِي الْأَفْعَالِ الْمَأْمُورِ بِهَا مَا لِأَجْلِهِ كَانَتْ حَسَنَةً وَلَا الْمَنْهِيِّ عَنْهَا مَا لِأَجْلِهِ كَانَتْ سَيِّئَةً فَهَذَا مُخَالِفٌ لِنُصُوصِ الْقُرْآنِ وَالسُّنَنِ وَإِجْمَاعِ الْأُمَّةِ مِنَ السَّلَفِ.

Thus, those among the speculative theologians (ahl al-kalām) who assert that He (Allah) does not bring about things through causes, but rather acts at the occasion of them, not by them; and that He does not act for any underlying wisdom; and that there is nothing inherent in commanded actions by virtue of which they are good, nor in prohibited actions by virtue of which they are evil—this position flagrantly contradicts the explicit texts of the Qur'ān and the Sunnah, as well as the consensus (ijmā') of the Ummah (Muslim community) from among the Salaf (righteous predecessors).

وَأَوَّلُ مَنْ قَالَهُ فِي الْإِسْلَامِ جَهْمُ بْنُ صَفْوَانَ الَّذِي أَجْمَعَتِ الْأُمَّةُ عَلَى ضَلَالَتِهِ؛ فَإِنَّهُ أَوَّلُ مَنْ أَنْكَرَ الْأَسْبَابَ وَالطَّبَائِعَ كَمَا أَنَّهُ أَوَّلُ مَنْ ظَهَرَ عَنْهُ الْقَوْلُ بِتَفْيِ الصَّغَاتِ وَأَوَّلُ مَنْ قَالَ بِخَلْقِ كَلَامِ اللَّهِ وَانْكَارَ رُؤْيَيْهِ فِي الْآخِرَةِ. وَنُصُوصُ الْكِتَابِ وَالسُّنَنِ فِي إِبْطَالِ هَذَا كَثِيرَةٌ جِدًّا كَقَوْلِهِ: (قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ) فَسَلَبَ النَّارَ طَبِيعَتَهَا. وَقَوْلِهِ: (لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا) وَقَوْلِهِ: (حَتَّى إِذَا أَفَلَّتْ سَحَابًا مِقَالًا) فَأَخْبَرَ أَنَّ الرِّيَّاحَ تَقْلُ السَّحَابَ أَيْ تَحْمِلُهُ فَجَعَلَ هَذَا الْجَمَادَ فَاعِلًا بِطَبِيعِهِ. وَقَالَ: (اهْتَرَّتْ وَرَبَّتْ وَأَنْبَتَتْ) فَجَعَلَهَا فَاعِلَةً بِطَبِيعِهَا. وَقَوْلِهِ: (فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ) وَهُوَ الْكَثِيرُ الْمَنْفَعَةُ وَالرَّوْجُ الصَّنْفُ.

The first to articulate this view within Islam was Jahm ibn Ṣafwān, upon whose misguidance the Ummah has reached a consensus. Indeed, he was the first to deny causes and the inherent natures of things, just as he was the first from whom emerged

the doctrine of negating the Divine Attributes, the first to assert the createdness of Allah's Speech, and the first to deny His vision (ru'yah) in the Hereafter. The textual evidences from the Book (the Qur'ān) and the Sunnah that invalidate this position are exceedingly numerous. Examples include His statement: {We said, 'O fire, be coolness and safety upon Ibrāhim!' [Al-Anbiyā': 69]}, whereby He divested the fire of its inherent nature [by His command, demonstrating control over its natural properties]. And His statement: {that We may bring forth thereby grain and vegetation [An-Naba': 15]}. And His statement: {until, when they (the winds) lift heavy clouds [Al-A'rāf: 57]}, wherein He informed that the winds lift, meaning carry, the clouds; thus, He made this inanimate entity an agent acting according to its nature. And He said: {it stirs and swells and puts forth [every lovely kind of growth] [Al-Hajj: 5]}, making it (the earth) an agent acting according to its nature. And His statement: {And We caused to grow therein of every noble kind [Luqmān: 10]}, where 'noble' (karīm) signifies abundant benefit, and 'kind' (zawj) means type or sort.

وَالْأَدِلَّةُ فِي ذَلِكَ كَثِيرَةٌ يُخَيِّرُ فِيهَا أَنَّهُ يَخْلُقُ بِالسَّبَابِ وَالْحُكْمِ وَأَخْبَرَ أَنَّهُ قَائِمٌ بِالْقِسْطِ وَأَنَّهُ لَا يَظْلِمُ النَّاسَ شَيْئًا فَلَا يَضَعُ شَيْئًا فِي غَيْرِ مَوْضِعِهِ وَلَا يُسَوِّيَ بَيْنَ مُحْتَلِفَيْنِ وَلَا يُفَرِّقُ بَيْنَ مُمْتَازَيْنِ كَمَا قَالَ: (أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمُ الْآلِيَةَ. وَقَالَ: (أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ) الْآيَةَ وَقَالَ: (أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ) الْآيَةَ. وَقَالَ: (وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ) (وَلَا الظُّلُمَاتُ) الْآيَةَ وَغَيْرُهَا كَثِيرٌ.

The proofs for this are abundant, wherein He informs that He creates through causes and with wisdom. He has also informed that He is the Upholder of justice (qist) and that {He does not wrong people at all [Yūnus: 44]}. Therefore, He does not place anything in other than its proper place, nor does He equate dissimilar things, nor differentiate between similar things, as He stated: {Or do those who commit evil deeds think that We will make them [equal to those who believe and do righteous deeds]... [Al-Jāthiyah: 21]}. And He said: {Or should We treat those who believe and do righteous deeds like corrupters in the land?... [Sād: 28]}. And He said: {Then should We treat the Muslims like the criminals? [Al-Qalam: 35]}. And He said: {Not equal are the blind and the seeing, nor are the darknesses [and the light]... [Fāṭir: 19-20]}; and many other such verses.

وَقَوْلِهِ: (الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ) الْآيَةَ. فَدَلَّتْ هَذِهِ الْآيَةُ وَغَيْرُهَا: عَلَى أَنَّ مَا أَمَرَهُمْ بِهِ هُوَ مَعْرُوفٌ فِي نَفْسِهِ تَعْرِفُهُ الْقُلُوبُ فَهُوَ مَنَاسِبٌ لَهَا مُصْلِحٌ لِفَسَادِهَا؛ لَيْسَ مَعْنَى كَوْنِهِ مَعْرُوفًا أَنَّهُ مَأْمُورٌ بِهِ إِذْ هَذَا قَدَرٌ مُشْتَرَكٌ فَلَيْسَ مَا يَأْمُرُ بِهِ رَسُولُهُ مُحْتَضًى وَمَا نَهَى عَنْهُ مُحْتَضًى بِأَنَّهُ مُنْكَرٌ مُحْذُورٌ وَمَا يُجْلَهُ مُحْتَضًى بِأَنَّهُ طَيِّبٌ وَمَا يَحْرُمُهُ مُحْتَضًى بِأَنَّهُ خَبِيثٌ وَمِثْلُ هَذَا كَثِيرٌ فِي الْقُرْآنِ وَغَيْرِهِ مِنَ الْكُتُبِ كَالْتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

And His statement: {[He] enjoins upon them what is right (ma'rūf) and forbids them what is wrong (munkar), and makes lawful for them the good things (ṭayyibāt) and prohibits for them the impure things (khabā'ith)... [Al-A'rāf: 157]}. This verse, and others, indicate that what He commands them is inherently good and recognized as such (ma'rūf fī nafsihi)—hearts recognize it, it is suitable for them, and it rectifies their corruption. The meaning of it being ma'rūf (good/recognized) is not merely that it is commanded, for that (being commanded) would be a common factor [shared by all commands, irrespective of their intrinsic nature]. Thus, it is known that what His Messenger commands is distinguished by being inherently good, what he prohibits is distinguished by being inherently reprehensible (munkar) and to be shunned, what he permits is distinguished by being inherently good and pure (ṭayyib), and what he forbids is distinguished by being inherently foul and impure (khabīth). Examples of this are abundant in the Qur'ān and in other scriptures such as the Tawrah (Torah), the Injil (Gospel), and the Zabūr (Psalms). And Allah, Glorified and Exalted is He, knows best.

الفصل Chapter

قَالَ شَيْخُ الْإِسْلَام—رَحِمَهُ اللَّهُ تَعَالَى:

Shaykh al-Islām (may Allah the Exalted have mercy on him) said:

إِلَّا سَيْدَلًا بِكَوْنِ الشَّيْءِ بِدْعَةٍ عَلَى كَرَاهِيَّتِهِ قَاعِدَةٌ عَظِيمَةٌ عَامَّةٌ وَنَمَائِمُهَا بِالْجَوَابِ عَمَّا يُعَارِضُهَا.

Deriving the reprehensibility of something from the fact that it is a bid'ah (religious innovation)¹ is a great and general principle, and its completeness is achieved by

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd states (pp. 29-32): 'This treatise is an extract—abridged and rearranged—from (Ibn Taymiyyah's work) Al-Iqtidā' (vol. 2, pp. 582-588). It appears that this extraction was not the work of the Shaykh (may Allah have mercy on him) himself, but rather one of his students or admirers undertook its abridgment and rearrangement. The following is a comparison of the two texts:

[Deriving the reprehensibility of something from its being an innovation (bid'ah): This is a great and general principle, and its completion lies in answering what opposes it. This is because some people say: Innovations are divided into two categories, good and reprehensible, based on the statement of 'Umar (may Allah be pleased with him) concerning the Tarāwīḥ prayer: 'What an excellent innovation this is!' and based on various sayings and actions introduced after the Messenger of Allah (peace be upon him) that are not reprehensible, or are even considered good, due to evidences indicating such from consensus (ijmā') or analogy (qiyās).

To this, those who have not mastered the fundamental principles of knowledge might add the many customs prevalent among many people.]

[This is like those of whom, when it is said to them: {'Come to what Allah has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers'}] [Al-Mā'idah: 104].

And how numerous are those, claiming affiliation with knowledge or worship, who argue using justifications that are not from the fundamental principles of knowledge!]

[A person of knowledge might present a basis for it from the legislative proofs, yet Allah knows that his statement and action concerning it are not truly based on that evidence; rather, he mentions it merely to counter his opponent in debate.

Praiseworthy argumentation consists only in presenting the rational bases and showing the proofs that genuinely underpin one's statements and actions. As for manifesting anything other than that, it is a type of hypocrisy in knowledge and action.]

[And this is a 'principle' indicated by the Sunnah and consensus (ijmā'), along with the Book (the Qur'ān). Allah the Exalted says: {Or have they partners who have legislated for them in religion that which Allah has not permitted?} [Ash-Shūrā: 21].

So, whoever recommends something by which closeness to Allah is sought, or makes it obligatory through his statement or action, without Allah having legislated it, has indeed legislated in the religion that which Allah has not permitted. And whoever follows him in that has taken him as a partner with Allah, one who has legislated for him in religion that which Allah has not permitted. Such a person [the innovator] might be forgiven due to an interpretation (ta'wīl) if he is a mujtahid (one qualified to exercise independent reasoning)—the type of ijtihād for which an error is excused—but it is not permissible to follow him in that, just as Allah the Exalted says: {They have taken their scholars and monks as lords besides Allah} [At-Tawbah: 31]. Thus, whoever obeys anyone in a matter of religion not permitted by Allah—be it declaring something lawful (taḥlīl) or unlawful (taḥrīm), recommended (istiḥbāb) or obligatory (ijāb)—then a share of this blame attaches to him, just as it attaches to the one who commands or forbids [unlawfully]. Then, it may be that both of them are excused, so the blame is averted due to the absence of its prerequisite condition or the presence of an impediment, even if the factor necessitating blame is present. Blame, however, attaches to one to whom the truth becomes clear and he abandons it, or one who falls short in seeking it such that it does not become clear to him, or one who turns away from seeking it due to caprice, laziness, or the like.

addressing the counterarguments raised against it.

فَإِنَّ مِنَ النَّاسِ مَنْ يَقُولُ: الْبِدْعُ تَنْقِسُ إِلَى قِسْمَيْنِ لِقَوْلِ عُمَرَ: نِعِمَّتِ الْبِدْعَةُ وَبِأَشْيَاءِ أُحْدِثْتُ بَعْدَهُ ﷺ وَلَيْسَتْ مَكْرُوهَةً: لِلْأَدِلَّةِ مِنَ الْإِجْمَاعِ وَالْقِيَاسِ. وَرَبَّمَا ضُمَّ إِلَى ذَلِكَ مَنْ لَمْ يُحْكَمْ أَصُولُ الْعِلْمِ مَا عَلَيْهِ كَثِيرٌ مِنَ النَّاسِ مِنَ الْعَادَةِ، بِمَنْزِلَةِ مَنْ إِذَا قِيلَ لَهُمْ: (تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا). وَمَا أَكْثَرَ مَنْ يُحْتَجُّ بِهِ مِنَ الْمُتَنَبِّسِينَ إِلَى عِلْمٍ أَوْ عِبَادَةٍ يُحْجَجُ لَيْسَتْ مِنْ أَصُولِ الْعِلْمِ وَقَدْ يُبَيِّدُ ذَوُوا الْعِلْمِ لَهُ مُسْتَنْدَا مِنَ الْأَدِلَّةِ الشَّرْعِيَّةِ؛ وَاللَّهُ يَعْلَمُ أَنَّ قَوْلَهُ لَهَا وَعَمَلَهُ بِهَا: لَيْسَ مُسْتَنْدَا إِلَى ذَلِكَ؛ وَإِنَّمَا يَذْكُرُهَا دَفْعًا لِمَنْ يُنَاطِرُهُ. وَالْمُجَادَلَةُ الْمُخْمُودَةُ: إِنَّمَا هِيَ إِبْدَاءُ الْمَدَارِكِ الَّتِي هِيَ مُسْتَنْدُ الْأَقْوَالِ وَالْأَعْمَالِ

Indeed, some people assert that innovations (bida', plural of bid'ah) are divided into two types, citing the statement of 'Umar (may Allah be pleased with him), 'What an excellent innovation this is!' and pointing to things that were introduced after the Prophet (peace be upon him) which are not considered reprehensible, based on proofs from scholarly consensus (ijmā') and analogical reasoning (qiyās). To this, those who have not mastered the fundamental principles of knowledge might add the customs prevalent among many people, similar to those of whom it is said: {And when it is said to them, 'Come to what Allah has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers'} [Al-Mā'idah: 104]. How numerous are those, claiming affiliation with knowledge or worship, who argue using justifications that are not from the fundamental principles of knowledge! Even if a person of knowledge presents a basis for it from the legislative proofs, Allah knows that his statement and action concerning it are not truly based on that evidence; rather, he mentions it merely to counter his opponent in debate. Praiseworthy argumentation, however, consists only in presenting the rational bases (madārik) that genuinely underpin one's statements and actions.

وَأَمَّا إِظْهَارُ غَيْرِ ذَلِكَ: فَتَوَخُّعٌ مِنَ النِّفَاقِ فِي الْعِلْمِ وَالْعَمَلِ وَهَذِهِ قَاعِدَةٌ دَلَّتْ عَلَيْهَا السُّنَّةُ وَالْإِجْمَاعُ مَعَ الْكِتَابِ قَالَ اللَّهُ تَعَالَى: (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ). فَمَنْ نُبِدَ إِلَى سَيِّئٍ يَتَقَرَّبُ بِهِ إِلَى اللَّهِ أَوْ أُوجِبَ بِقَوْلِهِ أَوْ فِعْلِهِ مِنْ غَيْرِ أَنْ يُشْرَعَ اللَّهُ: فَقَدْ شَرَعَ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَمَنْ اتَّبَعَهُ فِي ذَلِكَ: فَقَدْ اتَّخَذَ شُرَيْكَاً لِلَّهِ شَرَعَ فِي الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَقَدْ يَغْفِرُ لَهُ لِأَجْلِ تَأْوِيلٍ إِذَا كَانَ مُجْتَهِداً: الْإِجْتِهَادُ الَّذِي يُعْفَى مَعَهُ عَنِ الْمُخْطِئِ؛ لَكِنْ لَا يَجُوزُ اتِّبَاعُهُ فِي ذَلِكَ كَمَا قَالَ تَعَالَى: (اتَّخَذُوا أَخْبَارَهُمْ وَرَهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ). فَمَنْ أَطَاعَ أَحَدًا فِي دِينٍ لَمْ يَأْذَنْ اللَّهُ بِهِ: مِنْ تَحْلِيلٍ أَوْ تَحْرِيمٍ أَوْ اسْتِحْبَابٍ أَوْ إِجْبَابٍ: فَقَدْ لَحَقَهُ مِنْ هَذَا الدِّمِّ نَصِيبٌ كَمَا يُلْحَقُ الْأَمْرُ النَّاهِي. ثُمَّ قَدْ يَكُونُ كُلُّ مِنْهُمَا مَعْقُوفًا عَنْهُ. فَيَتَخَلَّفُ الدِّمُّ لِقَوَاتٍ شَرْطُهُ أَوْ وَجُودُ مَانِعِهِ. وَإِنْ كَانَ الْمُقْتَضِي لَهُ قَائِمًا وَيُلْحَقُ الدِّمُّ مِنْ تَبَيَّنَ لَهُ الْحَقُّ؛ فَتَرْكُهُ أَوْ قَصْرُ فِي طَلِبِهِ فَلَمْ يَتَبَيَّنْ لَهُ أَوْ أَعْرَضَ عَنْ طَلِبِهِ لَهَوَى أَوْ كَسَلٍ وَنَحْوِ ذَلِكَ.

Furthermore, Allah has criticized the polytheists for two things:

First: That they associated partners with Him for which He had sent down no authority (sultān).

Second: Their prohibiting what Allah had not prohibited for them, as the Prophet (peace be upon him) clarified in the ḥadīth of 'Iyād, reported by Muslim. And Allah the Exalted says: [Those who associated partners with Allah will say, 'If Allah had willed, we would not have associated partners, nor our fathers, nor would we have prohibited anything'] [Al-An'ām: 148]. So they combined polytheism (shirk) and [unlawful] prohibition. Polytheism includes every act of worship not permitted by Allah, for the polytheists claim their worship is either obligatory or recommended. Then, among them are those who worship other than Allah to draw near to Allah thereby, and among them are those who innovate a religion by which they worship Allah, just as the Christians introduced new forms of worship.

The root of misguidance among the people of the earth arises from these two: either adopting a religion that Allah has not legislated, or prohibiting what He has not prohibited.

This is why the foundational principle upon which Aḥmad and others based their schools of thought is that actions are of two types: acts of worship ('ibādāt) and customs/worldly matters ('ādāt). The default principle concerning acts of worship is that none are legislated except what Allah has legislated. The default principle concerning customs is that none are forbidden except what Allah has forbidden. These innovated festivals/seasons are prohibited only because of the religious practices introduced in them by which nearness [to Allah] is sought.'

As for manifesting anything other than that [genuine basis], it is a form of hypocrisy in knowledge and action. This is a 'principle' indicated by the Sunnah and scholarly consensus (ijmā'), along with the Book (the Qur'ān). Allah the Exalted says: {Or have they partners who have legislated for them in religion that which Allah has not permitted?} [Ash-Shūrā: 21]. So, whoever recommends something by which closeness to Allah is sought, or makes it obligatory through his statement or action, without Allah having legislated it, has indeed legislated in the religion that which Allah has not permitted. And whoever follows him in that has taken a partner with Allah who has legislated in the religion that which Allah has not permitted. The innovator himself might be forgiven due to an interpretation (ta'wīl) if he is a mujtahid (one qualified to exercise independent reasoning)—the type of ijtiḥād for which an error is excused—but it is not permissible to follow him in that, just as Allah the Exalted says: {They have taken their scholars and monks as lords besides Allah} [At-Tawbah: 31]. Thus, whoever obeys anyone in a matter of religion not permitted by Allah—be it declaring something lawful (taḥlīl), unlawful (taḥrīm), recommended (istiḥbāb), or obligatory (ijāb)—then a share of this blame attaches to him, just as it attaches to the one who commands or forbids [unlawfully]. Then, it may be that both of them are excused, so the blame is averted due to the absence of its prerequisite condition or the presence of an impediment, even if the factor necessitating blame is present. Blame, however, attaches to one to whom the truth becomes clear and he abandons it, or one who falls short in seeking it such that it does not become clear to him, or one who turns away from seeking it due to caprice, laziness, or the like.

وَأَيْضًا: فَإِنَّ اللَّهَ غَابَ عَلَى الْمُشْرِكِينَ سَيِّئِينَ:

Furthermore, Allah has criticized the polytheists (mushrikīn) for two things:

أَحَدُهُمَا: أَنَّهُمْ أَشْرَكُوا بِهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا.

First: That they associated partners with Him for which He had sent down no authority (sulṭān, i.e., divine proof).

الثَّانِي: تَحْرِيمُهُمْ مَا لَمْ يَحَرِّمْهُ اللَّهُ كَمَا بَيَّنَّهُ ﷺ فِي حَدِيثِ عِيَّاضٍ عِنْدَ مُسْلِمٍ وَقَالَ تَعَالَى: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ) فَجَمَعُوا بَيْنَ الشَّرْكِ وَالتَّحْرِيمِ وَالشَّرْكَ يَدْخُلُ فِيهِ كُلُّ عِبَادَةٍ لَمْ يَأْذُنْ اللَّهُ بِهَا فَإِنَّ الْمُشْرِكِينَ يَزْعُمُونَ أَنَّ عِبَادَتَهُمْ إِمَّا وَاجِبَةٌ وَإِمَّا مُسْتَحَبَّةٌ: ثُمَّ مِنْهُمْ مَنْ عَبَدَ غَيْرَ اللَّهِ لِيَتَقَرَّبَ بِهِ إِلَى اللَّهِ وَمِنْهُمْ مَنْ ابْتَدَعَ دِينًا عَبَدَ بِهِ اللَّهُ كَمَا أَحَدَّثَ النَّصَارَى مِنَ الْعِبَادَاتِ.

Second: Their prohibiting what Allah had not prohibited, as the Prophet (peace be upon him) clarified in the ḥadīth of 'Iyād, reported by Muslim. And Allah the Exalted says: {Those who associated partners with Allah will say, 'If Allah had willed, we would not have associated partners, nor our fathers, nor would we have prohibited anything'} [Al-An'ām: 148]. Thus, they combined polytheism (shirk) and [unlawful] prohibition. Polytheism includes every act of worship not permitted by Allah, for the polytheists claim their worship is either obligatory or recommended. Then, among them are those who worship other than Allah to draw near to Allah thereby, and among them are those who innovate a religion by which they worship Allah, just as the Christians introduced new forms of worship.

وَأَصْلُ الضَّلَالِ فِي أَهْلِ الْأَرْضِ إِنَّمَا نَسَأَ مِنْ هَذَيْنِ إِمَّا اتَّخَذُوا دِينَ لَمْ يُسَرِّعْهُ اللَّهُ أَوْ تَحَرَّمَ مَا لَمْ يَحَرِّمْهُ.

The root of misguidance among the people of the earth arises from these two things: either adopting a religion that Allah has not legislated, or prohibiting what He has not prohibited.

وَلِهَذَا كَانَ الْأَصْلُ الَّذِي بَنَى عَلَيْهِ أَحْمَدُ وَغَيْرُهُ مَذَاهِبُهُمْ. أَنَّ الْأَعْمَالَ عِبَادَاتٌ وَعَادَاتٌ؛ فَأَلَّأَصْلُ فِي الْعِبَادَاتِ لَا يُسْرَعُ مِنْهَا إِلَّا مَا شَرَعَهُ اللَّهُ؛ وَالْأَصْلُ فِي الْعَادَاتِ لَا يُحْظَرُ مِنْهَا إِلَّا مَا حَظَرَهُ اللَّهُ وَهَذِهِ الْمَوَاسِمُ الْمُحَدَّثَةُ إِنَّمَا نُهِيَ عَنْهَا لِمَا أُحْدِثَ فِيهَا مِنَ الدِّينِ الَّذِي يُتَقَرَّبُ بِهِ.

This is why the foundational principle upon which Ahmad and other scholars based their schools of thought is that actions are of two types: 'acts of worship' ('ibādāt) and customs/worldly matters ('ādāt).' The default principle concerning acts of worship is that none are legislated except what Allah has legislated. The default principle concerning customs is that none are forbidden except what Allah has forbidden. These innovated festivals/seasons are prohibited only because of the religious practices introduced in them by which nearness [to Allah] is sought.

الفصل Chapter

سُئِلَ شَيْخُ الْإِسْلَامِ أَحْمَدُ بْنُ تَيْمِيَّةَ—قَدَسَ اللَّهُ رُوحَهُ

Shaykh al-Islām Aḥmad ibn Taymiyyah (may Allah sanctify his soul) was asked

عَنْ رَجُلٍ قَالَ: إِذَا كَانَ الْمُسْلِمُونَ مُقَلِّدِينَ وَالنَّصَارَى مُقَلِّدِينَ وَالْيَهُودَ مُقَلِّدِينَ: فَكَيْفَ وَجْهَ الرَّدِّ عَلَى النَّصَارَى وَالْيَهُودِ وَإِنْطِلَالِ مَذْهَبِهِمْ وَالْحَالَةَ هَذِهِ؟ وَمَا الدَّلِيلُ الْقَاطِعُ عَلَى تَحْقِيقِ حَقِّ الْمُسْلِمِينَ وَإِنْطِلَالِ بَاطِلِ الْكَافِرِينَ؟

About a man who said: If Muslims are blind-followers (muqallidīn), Christians are blind-followers, and Jews are blind-followers, then how can one refute the Christians and Jews and invalidate their ways, given this situation? And what is the decisive proof that establishes the truth of the Muslims and invalidates the falsehood of the disbelievers?

فَأَجَابَ رَضِيَ اللَّهُ عَنْهُ

He (may Allah be pleased with him) replied

الْحَمْدُ لِلَّهِ، هَذَا الْقَائِلُ كَاذِبٌ ضَالٌّ فِي هَذَا الْقَوْلِ وَذَلِكَ أَنَّ التَّقْلِيدَ الْمَذْمُومَ هُوَ قَبُولُ قَوْلِ الْغَيْرِ بِغَيْرِ حُجَّةٍ؛ كَالَّذِينَ ذَكَرَ اللَّهُ عَنْهُمْ أَنَّهُمْ (وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا) قَالَ تَعَالَى: (أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ) وَقَالَ: (إِنَّهُمْ أَلَفُوا آبَاءَهُمْ ضَالِّينَ) (فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ) وَنَظَائِرُ هَذَا فِي الْقُرْآنِ كَثِيرٌ. فَمَنْ اتَّبَعَ دِينَ آبَائِهِ وَأَسْلَفِهِ لِأَجْلِ الْعَادَةِ الَّتِي تَعَوَّدَهَا وَتَرَكَ اتِّبَاعَ الْحَقِّ الَّذِي يَجِبُ اتِّبَاعُهُ: فَهَذَا هُوَ الْمَقْلَدُ الْمَذْمُومُ وَهَذِهِ حَالُ الْيَهُودِ وَالنَّصَارَى؛ بَلْ أَهْلُ الْبِدْعِ وَالْأَهْوَاءِ فِي هَذِهِ الْأُمَّةِ الَّذِينَ اتَّبَعُوا شُيُوعَهُمْ وَرُؤَسَاءَهُمْ فِي غَيْرِ الْحَقِّ؛

All praise is due to Allah. The one who says this is a liar and misguided in this statement. This is because blameworthy imitation (taqlīd) is the acceptance of another's saying without proof, like those about whom Allah mentioned: {And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that upon which we found our fathers'} [Al-Baqarah: 170]. Allah the Exalted says: {Even if their fathers understood nothing, nor were they guided?} [Al-Baqarah: 170]. And He says: {Indeed, they found their fathers astray. So they hastened [to follow] in their footsteps} [Aṣ-Ṣāffāt: 69-70]. There are many similar examples in the Qur'ān. So, whoever follows the religion of his fathers and predecessors merely out of habit to which he is accustomed, and abandons following the truth which it is obligatory to follow, this is the blameworthy muqallid (imitator). This is the condition of the Jews and Christians; indeed, it is also the condition of the people of innovations (ahl al-bida') and whims (ahl al-ahwā') in this Ummah, those who follow their shaykhs and leaders in other than the truth.

كَمَا قَالَ تَعَالَى: (يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ) (وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ) (رَبَّنَا آتِنَا مِنَ الْعَذَابِ وَالْعَنْتُمْ لَعْنًا كَبِيرًا) وَقَالَ تَعَالَى: (وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى

بَدِيهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (يَا وَبِلَيْتَى لَيَتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا) إِلَى قَوْلِهِ: (خَذُولًا) . وَقَالَ تَعَالَى: (إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ) إِلَى قَوْلِهِ: (وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ) وَقَالَ تَعَالَى: (وَإِذْ يَتَحَاوُونَ فِي النَّارِ يَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُنْشُونَ عَنَّا نَصِيْبًا مِنَ النَّارِ) إِلَى قَوْلِهِ: (إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ) وَأَمْثَالُ ذَلِكَ مِمَّا فِيهِ بَيَانٌ أَنَّ مَنْ أَطَاعَ مَخْلُوقًا فِي مَعْصِيَةِ اللَّهِ: كَانَ لَهُ نَصِيْبٌ مِنْ هَذَا الدَّمَ وَالْعِقَابِ . وَالْمُطِيعُ لِلْمَخْلُوقِ فِي مَعْصِيَةِ اللَّهِ وَرَسُولِهِ: إِمَّا أَنْ يَتَّبِعَ الظَّنَّ: وَإِمَّا أَنْ يَتَّبِعَ مَا يَهْوَاهُ وَكَثِيرٌ يَتَّبِعُهُمَا . وَهَذِهِ حَالُ كُلِّ مَنْ عَصَى رَسُولَ اللَّهِ: مِنَ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ; مِنَ الْيَهُودِ وَالنَّصَارَى وَمِنْ أَهْلِ الْبِدْعِ وَالْمُجُورِ مِنْ هَذِهِ الْأُمَّةِ كَمَا قَالَ تَعَالَى:

As Allah the Exalted says: {On the Day their faces will be turned about in the Fire, they will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger!' And they will say, 'Our Lord, indeed we obeyed our masters and our great men, and they misled us from the [right] way. Our Lord, give them double the punishment and curse them with a great curse'} [Al-Ahḏāb: 66-68]. And Allah the Exalted says: {And the Day the wrongdoer will bite on his hands, he will say, 'Oh, would that I had taken with the Messenger a way! Oh, woe to me! Would that I had not taken so-and-so as a friend!'} until His saying: {ever a deserter [in the hour of need]} [Al-Furqān: 27-29]. And Allah the Exalted says: {When those who were followed will disown those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]} until His saying: {and never will they be exiting from the Fire} [Al-Baqarah: 166-167]. And Allah the Exalted says: {And [mention] when they will argue within the Fire, and the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you avail us anything against a portion of the Fire?'} until His saying: {Indeed, Allah has judged between the servants} [Ghāfir: 47-48]. And there are similar verses which clarify that whoever obeys a created being in disobedience to Allah will have a share of this blame and punishment. One who obeys a created being in disobedience to Allah and His Messenger either follows conjecture or follows his own desires, and many follow both. This is the state of everyone who disobeys the Messenger of Allah (peace be upon him): from the polytheists, the People of the Book (Jews and Christians), and the people of innovations and wickedness from this Ummah, as Allah the Exalted says:

(إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ) إِلَى قَوْلِهِ: (وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى) وَ السُّلْطَانُ هُوَ الْكِتَابُ الْمُنَزَّلُ مِنْ عِنْدِ اللَّهِ وَهُوَ الْهُدَى الَّذِي جَاءَهُمْ مِنْ عِنْدِ اللَّهِ كَمَا قَالَ تَعَالَى: (أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُلْطَانًا فَهُمْ يَنْتَكُمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ) وَقَالَ: (إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ يَعْبِرُ سُلْطَانًا أَتَاهُمْ) إِلَى قَوْلِهِ: (بِالْغَيْبِ) . وَقَالَ لَبَنِي آدَمَ: (فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى) إِلَى قَوْلِهِ: (وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى) .

{It is not but [mere] names you have named them—you and your fathers—for which Allah has sent down no authority (sultān)} [An-Najm: 23] until His saying: {And there has already come to them from their Lord guidance} [An-Najm: 23]. And 'authority' (as-sultān) is the Book revealed from Allah, and it is the guidance that came to them from Allah, as Allah the Exalted says: {Or have We sent down to them an authority (sultān) which speaks of what they associate with Him?} [Ar-Rūm: 35]. And He says: {Indeed, those who dispute concerning the signs of Allah without an authority (sultān) having come to them} [Ghāfir: 56] until His saying: {they will not attain it} [Ghāfir: 56]. And He said to the Children of Ādam: {Then whenever guidance comes to you from Me} [Tā-Hā: 123] until His saying: {and the punishment of the Hereafter is more severe and more enduring} [Tā-Hā: 127].

وَبَيَانُ ذَلِكَ: أَنَّ الشَّخْصَ إِمَّا أَنْ يَبَيِّنَ لَهُ أَنَّ مَا بَعَثَ اللَّهُ بِهِ رَسُولَهُ حَقٌّ وَيَعِدُّ عَنْ ذَلِكَ إِلَى اتِّبَاعِ هَوَاهُ أَوْ يَحْسِبُ أَنَّ مَا هُوَ عَلَيْهِ مِنْ تَرْكِ ذَلِكَ هُوَ الْحَقُّ فَهَذَا مَتَّبِعٌ لِلظَّنِّ وَالْأَوَّلُ مَتَّبِعٌ لِهَوَاهُ. . . (١) اجْتِمَاعُ الْمُؤْمِنِينَ: قَالَ تَعَالَى فِي صِفَةِ

الْأُولَى: {فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَابَاتِ اللَّهِ يَجْحَدُونَ} وَقَالَ تَعَالَى: {وَجَحَدُوا بِهَا وَاسْتَوَقَعْتَهَا أَنْفُسُهُمْ ظُلْمًا وَعُغْلًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ} وَقَالَ تَعَالَى: {الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ} إِلَى قَوْلِهِ: {لَيَكُونَنَّ الْحَقُّ وَهُمْ يَكْمُلُونَ}. وَقَالَ تَعَالَى فِي صِفَةِ الْأَخْسَرِينَ: {قُلْ هَلْ تُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا} الْآيَةِ

The explanation of this is that a person either has it made clear to him that what Allah sent His Messenger with is the truth, and he turns away from it to follow his own desires; or he supposes that what he is upon, by abandoning that [truth], is itself the truth—this person is a follower of conjecture, while the first is a follower of his desires...¹ the combination of both matters. Allah the Exalted says in describing the first type: {For indeed, they do not belie you, but it is the verses of Allah that the wrongdoers reject} [Al-An'am: 33]. And Allah the Exalted says: {And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters} [An-Naml: 14]. And Allah the Exalted says: {Those to whom We gave the Scripture know him as they know their own sons} [Al-Baqarah: 146] until His saying: {they surely conceal the truth while they know [it]} [Al-Baqarah: 146]. And Allah the Exalted says in describing the greatest losers: {Say, 'Shall We inform you of the greatest losers in [their] deeds?'} [Al-Kahf: 103] the verse.

وَقَالَ: {أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ}. فَلَاؤُلُ: حَالُ الْمَغْضُوبِ عَلَيْهِمُ الَّذِينَ يَعْرِفُونَ الْحَقَّ وَلَا يَتَّبِعُونَهُ كَمَا هُوَ مَوْجُودٌ فِي الْيَهُودِ. وَالثَّانِي: حَالُ الَّذِينَ يَفْعَلُونَ بِغَيْرِ عِلْمٍ قَالَ تَعَالَى: {وَإِنَّ كَثِيرًا لَيَضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ} وَقَالَ تَعَالَى: {وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ}.

And He said: {Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills} [Fāṭir: 8]. The first case is the state of those who have incurred [Allah's] wrath, those who know the truth but do not follow it, as is found among the Jews. The second is the state of those who act without knowledge. Allah the Exalted says: {And indeed, many mislead [others] by their [own] desires without knowledge} [Al-An'am: 119]. And Allah the Exalted says: {And who is more astray than one who follows his desire without guidance from Allah?} [Al-Qaṣaṣ: 50].

وَكُلُّ مَنْ يُخَالِفِ الرُّسُلَ هُوَ مَقْلَدٌ مَتَّبِعٌ لِمَنْ لَا يَجُوزُ لَهُ اتِّبَاعُهُ وَكَذَلِكَ مَنْ اتَّبَعَ الرَّسُولَ بِغَيْرِ بَصِيرَةٍ وَلَا تَبَيَّنَ وَهُوَ الَّذِي يُسَلِّمُ بَظَاهِرِهِ مِنْ غَيْرِ أَنْ يَدْخُلَ الْإِيمَانُ إِلَى قَلْبِهِ كَالَّذِي يُقَالُ لَهُ فِي الْقَبْرِ: (۱) وَمَا رَبُّكَ؟ وَمَا نَبِيُّكَ؟. فَيَقُولُ: هَاهُ هَا لَا أَذْرِي. سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ—هُوَ مَقْلَدٌ—فَيَضْرِبُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَوَقَ؛ أَيْ لَمَاتَ. وَقَدْ قَالَ تَعَالَى: {قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ} فَمَنْ لَمْ يَدْخُلِ الْإِيمَانُ فِي قَلْبِهِ وَكَانَ مُسْلِمًا فِي الظَّاهِرِ: فَهُوَ مِنَ الْمُتَقَلِّدِينَ الْمَذْمُومِينَ. فَإِذَا تَبَيَّنَ أَنَّ الْمَقْلَدَ مَذْمُومٌ—هُوَ مَنْ اتَّبَعَ هَوَى مَنْ لَا يَجُوزُ اتِّبَاعُهُ—كَالَّذِي يَتْرُكُ طَاعَاتِ رُسُلِ اللَّهِ وَيَتَّبِعُ سَادَاتِهِ وَكِبَرَاءَهُ أَوْ يَتَّبِعِ الرَّسُولَ ظَاهِرًا مِنْ غَيْرِ إِيمَانٍ فِي قَلْبِهِ: تَبَيَّنَ أَنَّ الْيَهُودَ وَالنَّصَارَى كُلَّهُمْ مَقْلَدُونَ تَقْلِيدًا مَذْمُومًا وَكَذَلِكَ الْمُتَنَافِقُونَ مِنْ هَذِهِ الْأُمَّةِ.

Everyone who opposes the Messengers is a muqallid, a follower of one whom it is not permissible for him to follow. Likewise, one who follows the Messenger without insight or clear understanding, who submits outwardly without faith entering his heart, is like the one who will be asked in the grave: 'Who is your Lord?'² What is your religion? And who is your Prophet? He will say, 'Hah, hah, I do not know. I heard the people saying something, so I said it'—he is a muqallid. He will then be struck with an iron hammer

¹ Blank space in the original source.

² In the printed version, it reads 'mā rabbuka' (What is your Lord?), but what is affirmed [here] is from Musnad Imām Aḥmad 4/287, 288 [which reads 'man rabbuka' (Who is your Lord?)].

and will scream a scream that everything will hear except humans; and if a human were to hear it, he would fall down dead, i.e., he would die. And Allah the Exalted has said: {The bedouins say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts'} [Al-Hujurat: 14]. So, whoever has not had faith enter his heart and is a Muslim only in outward appearance is among the blameworthy muqallidīn. Thus, when it becomes clear that the blameworthy muqallid is one who follows the whims of someone it is not permissible to follow—like one who abandons obedience to Allah's Messengers and follows his masters and great men, or one who follows the Messenger outwardly without faith in his heart—it becomes clear that the Jews and Christians are all muqallidīn engaged in blameworthy imitation, and likewise are the hypocrites from this Ummah.

وَأَمَّا أَهْلُ الْبِدْعِ: فَفِيهِمْ بَرٌّ وَفُجُورٌ وَبَيِّنَاتٌ ذَلِكَ مِنْ وَجْهِ:

As for the people of innovations (ahl al-bida'): among them there is righteousness and wickedness. The explanation of this is from several perspectives:

أَحَدُهَا: أَنَّ الْيَهُودَ وَالنَّصَارَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ يَتَّبِعُونَ مُوسَى وَعِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ إِنَّمَا يَتَّبِعُونَهُمْ لِأَجْلِ أَنَّهُمْ رُسُلُ اللَّهِ وَمَا مِنْ طَرِيقٍ تَثْبُتُ بِهَا نُبُوءَةُ مُوسَى وَعِيسَى إِلَّا وَمُحَمَّدٌ ﷺ أَوَّلَى وَأَخْرَى. مِثَالُ ذَلِكَ: إِذَا قَالَ الْيَهُودُ وَالنَّصَارَى: قَدْ ثَبَتَ بِالنُّقْلِ الْمُتَوَاتِرِ أَنَّ مُوسَى وَعِيسَى مَعَ دَعْوَاهُ النُّبُوَّةَ ظَهَرَتْ عَلَى يَدَيْهِ الْآيَاتُ الدَّالَّةُ عَلَى صِدْقِهِ وَأَنَّهُ جَاءَ مِنَ الدِّينِ وَالشَّرِيعَةِ مَا يُعْلَمُ أَنَّهُ لَمْ يَجِئْ بِهِ مُفْتَرٍ كَذَّابٌ—ظَهَرَتْ عَلَى يَدَيْهِ الْآيَاتُ الدَّالَّةُ عَلَى صِدْقِهِ—وَلِنَّمَا يَجِيءُ بِهِ مَعَ دَعْوَى النُّبُوَّةِ نَبِيٌّ صَادِقٌ.

First: The Jews and Christians who claim to follow Mūsā (Moses) and ʿĪsā (Jesus) (peace be upon them both) only follow them because they are Messengers of Allah. Yet, there is no way by which the prophethood of Mūsā and ʿĪsā can be established except that Muḥammad (peace be upon him) is more entitled and more deserving of being recognized as a prophet by that same way. For example, if the Jews and Christians say: 'It has been established by mass, continuous transmission (an-naql al-mutawātir) that Mūsā and ʿĪsā, along with their claim to prophethood, manifested signs indicative of their truthfulness, and that they brought a religion and law (sharīʿah) of such a nature that it is known it could not have been brought by a lying fabricator—signs indicative of their truthfulness appeared at their hands—and that only a truthful prophet, claiming prophethood, could bring such.'

قِيلَ لَهُ: كُلُّ مَنْ هَاتَيْنِ الطَّرِيقَتَيْنِ دَلِيلٌ يُثْبِتُ نُبُوءَةَ مُحَمَّدٍ ﷺ بِطَرِيقِ الْأَوَّلَى. فَإِنَّهُ مِنَ الْمَعْلُومِ أَنَّ الَّذِينَ نَقَلُوا مَا دَعَا إِلَيْهِ مُحَمَّدٌ ﷺ مِنَ الدِّينِ وَالشَّرِيعَةِ وَنَقَلُوا مَا جَاءَ بِهِ مِنْ الْآيَاتِ الْمُعْجَزَاتِ: أَغْظَمَ مِنَ الَّذِينَ نَقَلُوا مِثْلَ ذَلِكَ عَنْ مُوسَى وَعِيسَى وَمَا جَاءَ بِهِ مِنْ هَذَيْنِ النَّوْعَيْنِ: أَغْظَمَ مِمَّا جَاءَ بِهِ مُوسَى وَعِيسَى؛ بَلْ مَنْ نَظَرَ بِعَقْلِهِ فِي هَذَا الْوَقْتِ إِلَى مَا عِنْدَ الْمُسْلِمِينَ مِنَ الْعِلْمِ النَّافِعِ وَالْعَمَلِ الصَّالِحِ وَمَا عِنْدَ الْيَهُودِ وَالنَّصَارَى: عَلِمَ أَنَّ بَيْنَهُمَا مِنَ الْفَرْقِ أَغْظَمَ مِمَّا بَيْنَ الْعَرَمِ وَالْعَرَقِ.

It would be said to them: Each of these two methods of proof establishes the prophethood of Muḥammad (peace be upon him) with even greater reason (bi-ṭarīq al-awlā). For it is well-known that those who transmitted what Muḥammad (peace be upon him) called to in terms of religion and law, and transmitted the miraculous signs he brought, are greater in number and reliability than those who transmitted similar things about Mūsā and ʿĪsā. And what he (Muḥammad, peace be upon him) brought of these two types [i.e., teachings and miracles] is greater than what Mūsā and ʿĪsā brought. Indeed, anyone who rationally considers, at this present time, the beneficial knowledge and righteous deeds found among Muslims, and compares it with what is found among Jews and Christians, will know that between them is a difference more vast than that

between a deluge and a dewdrop.

فَإِنَّ الَّذِي عِنْدَ الْمُسْلِمِينَ: مِنْ تَوْحِيدِ اللَّهِ وَمَعْرِفَةِ أَسْمَائِهِ وَصِفَاتِهِ وَمَلَائِكَتِهِ وَأَنْبِيَائِهِ وَرُسُلِهِ وَمَعْرِفَةِ الْيَوْمِ الْآخِرِ وَصِفَةِ الْجَنَّةِ وَالنَّارِ وَالْقَوَابِ وَالْعُقَابِ وَالْوَعْدِ وَالْوَعْدِ: أَعْظَمُ وَأَجَلُّ بِكَثِيرٍ مِمَّا عِنْدَ الْيَهُودِ وَالنَّصَارَى. وَهَذَا بَيْنَ لِكُلِّ مَنْ يَبْحَثُ عَنْ ذَلِكَ. وَمَا عِنْدَ الْمُسْلِمِينَ مِنَ الْعِبَادَاتِ الظَّاهِرَةِ وَالْبَاطِنَةِ: مِثْلَ الصَّلَوَاتِ الْخَمْسِ؛ وَغَيْرِهَا مِنَ الصَّلَوَاتِ؛ وَالْأَذْكَارِ وَالذَّعَوَاتِ: أَعْظَمُ وَأَجَلُّ مِمَّا عِنْدَ أَهْلِ الْكِتَابِ. وَمَا عِنْدَهُمْ مِنَ السَّرِيْعَةِ فِي الْمَعَامَلَاتِ وَالْمَنَاقِبَاتِ وَالْأَحْكَامِ وَالْحُجُودِ وَالْمُعْتَوِبَاتِ: أَعْظَمُ وَأَجَلُّ مِمَّا عِنْدَ أَهْلِ الْكِتَابِ. فَالْمُسْلِمُونَ قَوِّمُهُمْ فِي كُلِّ عِلْمٍ نَافِعٍ وَعَمَلٍ صَالِحٍ وَهَذَا يَظْهَرُ لِكُلِّ أَحَدٍ بِأَذْنَى نَظَرٍ لَا يَحْتَاجُ إِلَى كَثِيرٍ سَعَى. وَالْمُسْلِمُونَ مُتَّفِقُونَ عَلَى أَنَّ كُلَّ هُدًى وَخَيْرٍ يَحْصُلُ لَهُمْ: فَإِنَّمَا حَصَلَ بِنَبِيِّهِمْ ﷺ؛ فَكَيْفَ يُمَكِّنُ مَعَ هَذَا أَنْ يَكُونَ مُوسَى وَعِيسَى نَبِيِّنِ وَمُحَمَّدٌ ﷺ لَيْسَ بِنَبِيٍّ وَأَنَّ الْيَهُودَ وَالنَّصَارَى عَلَى الْحَقِّ؟

For what the Muslims possess regarding the Oneness of Allah (Tawhīd), knowledge of His Names and Attributes, His angels, His prophets and messengers, knowledge of the Last Day, the description of Paradise and Hellfire, reward and punishment, promise and threat, is far greater and more majestic than what the Jews and Christians possess. This is clear to everyone who investigates the matter. And what the Muslims possess of outward and inward acts of worship—such as the five daily prayers and other prayers, remembrances (adhkār), and supplications (da'awāt)—is greater and more majestic than what the People of the Book possess. And what they [Muslims] possess of law (sharī'ah) concerning transactions, marriage, legal judgments, prescribed punishments (ḥudūd), and penalties is greater and more majestic than what the People of the Book possess. Thus, Muslims are superior to them in every beneficial knowledge and righteous deed. This becomes apparent to anyone with the slightest observation, without needing much effort. And Muslims are unanimous that all guidance and good that they attain is solely through their Prophet (peace be upon him). How, then, can it be possible, with all this, that Mūsā and 'Isā are prophets, yet Muḥammad (peace be upon him) is not a prophet, and that the Jews and Christians are upon the truth?

فَمَا هُمْ عَلَيْهِ مِنَ الْهُدَى وَدِينِ الْحَقِّ: أَعْظَمُ مِمَّا عِنْدَ الْيَهُودِ وَالنَّصَارَى؛ وَذَلِكَ إِنَّمَا تَلَقَّوْهُ مِنْ نَبِيِّهِمْ.

So, the guidance and true religion that they [Muslims] possess is greater than what the Jews and Christians have; and they received this only from their Prophet.

وَهَذَا الْقُدْرُ يَعْتَرِفُ بِهِ كُلُّ عَاقِلٍ—مِنَ الْيَهُودِ وَالنَّصَارَى—يَعْتَرِفُونَ بِأَنَّ دِينَ الْمُسْلِمِينَ حَقٌّ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَأَنَّ مَنْ أَطَاعَهُ مِنْهُمْ دَخَلَ الْجَنَّةَ بَلْ يَعْتَرِفُونَ بِأَنَّ دِينَ الْإِسْلَامِ خَيْرٌ مِنْ دِينِهِمْ؛ كَمَا أَطْبَقَتْ عَلَى ذَلِكَ الْفَلَاسِفَةُ كَمَا قَالَ ابْنُ سِينَا وَغَيْرُهُ: أَجْمَعَ فَلَاسِفَةُ الْعَالَمِ عَلَى أَنَّهُ لَا يَفْرَعُ الْعَالَمُ نَامُوسَ أَعْظَمَ مِنْ هَذَا النَامُوسِ؛ لَكِنْ مَنْ لَمْ يَتَّبِعْهُ يُعَلِّلُ نَفْسَهُ بِأَنَّهُ لَا يَجِبُ عَلَيْهِ اتِّبَاعُهُ؛ لِأَنَّهُ رَسُولٌ إِلَى الْعَرَبِ الْأُمِّيِّينَ دُونَ أَهْلِ الْكِتَابِ؛ لِأَنَّهُ إِنْ كَانَ دِينُهُ حَقًّا فِدِينُنَا أَيْضًا حَقٌّ وَالطَّرِيقُ إِلَى اللَّهِ تَعَالَى مُتَّوَعَةٌ وَيُسَبِّهُونَ ذَلِكَ بِمَذَاهِبِ الْأَلَمَةِ فَإِنَّهُ وَإِنْ كَانَ أَحَدُ الْمَذَاهِبِ يُرْجَحُ عَلَى الْآخَرِ فَأَهْلُ الْمَذَاهِبِ الْآخَرَى لَيْسُوا كُفَّارًا وَلَا مِنْ أَهْلِ الْكِتَابِ.

This much is acknowledged by every rational person—among Jews and Christians—they acknowledge that the religion of the Muslims is true, that Muḥammad is the Messenger of Allah (peace be upon him), and that whoever among them obeys him will enter Paradise. Indeed, they even acknowledge that the religion of Islam is better than their own religions. The philosophers are in agreement on this, as Ibn Sīnā (Avicenna) and others said: 'The philosophers of the world are unanimous that no divine law (nāmūs) has ever impacted the world greater than this divine law [Islam].' However, those who do not follow him rationalize to themselves that it is not obligatory upon them to follow him because he was a messenger only to the unlettered Arabs, not to the People of the Book. They argue, 'If his religion is true, then our religion is also true, and the paths to Allah the Exalted are diverse.' They liken this to the schools of thought (madhāhib) of the

Imāms, for even if one school is preferred over another, the adherents of other schools are not considered disbelievers, nor are they [like] the People of the Book.

هَذِهِ الشُّبْهَةُ الَّتِي يَحِثُّ بِهَا الْمُتَكَايِسُونَ مِنْ أَهْلِ الْكِتَابِ وَالتَّوَلُّفَةِ وَنَحْوِهِمْ وَيُظَلِّلُهَا ظَاهِرٌ؛ فَإِنَّهُ كَمَا عَلِمَ عُلَمَاءُ حُرُورِيًّا مُتَوَاتِرًا أَنَّهُ دَعَا الْمُشْرِكِينَ إِلَى الْإِيمَانِ فَقَدْ عَلِمَ بِمِثْلِ ذَلِكَ أَنَّهُ دَعَا أَهْلَ الْكِتَابِ إِلَى الْإِيمَانِ بِهِ وَأَنَّهُ جَاهَدَ أَهْلَ الْكِتَابِ كَمَا جَاهَدَ الْمُشْرِكِينَ؛ فَجَاهَدَ بَنِي قَيْنِقَارَ وَبَنِي النَّضِيرِ وَقُرَيْظَةَ وَأَهْلَ خَبَرَ وَهَوْلَاءَ كُلَّهُمْ يَهُودَ وَسَبَى ذُرِّيَّتَهُمْ وَبَسَاءَهُمْ وَغَنَمَ أَمْوَالَهُمْ وَأَنَّهُ غَزَا النَّصَارَى غَاثَ ثُبُوكَ بِنَفْسِهِ وَبِإِسْرَائِيَّاهُ؛ حَتَّى قِيلَ فِي مُحَارَبَتِهِمْ زَيْدٌ بْنُ مُحَمَّدٍ

This is the specious argument by which the pseudo-intellectuals (al-mutakāyīsūn) among the People of the Book, the philosophizers, and their ilk go astray. Its invalidity is manifest. For just as it is known with certainty, through mass, continuous transmission (mutawātir), that he (peace be upon him) called the polytheists to faith, it is likewise known that he called the People of the Book to believe in him, and that he waged Jihād against the People of the Book just as he waged Jihād against the polytheists. He fought Banū Qaynuqā', Banū an-Naḍīr, Banū Qurayzah, and the people of Khaybar—all of whom were Jews—and he took their offspring and women captive and seized their wealth as spoils. And he himself led expeditions against the Christians in the year of Tabūk, and sent out his raiding parties, to the extent that Zayd ibn Muḥammad (his adopted son, before adoption was prohibited),

مَوْلَاهُ الَّذِي كَانَ تَبَنَاهُ وَجَعَفَ وَغَيْرُهُمَا مِنْ أَهْلِهِ وَأَنَّهُ ضَرَبَ الْجِزْيَةَ عَلَى نَصَارَى نَجْرَانَ. وَكَذَلِكَ خُلِفَاؤُهُ الرَّاشِدُونَ مِنْ بَعْدِهِ: جَاهَدُوا أَهْلَ الْكِتَابِ وَقَاتَلُوا مَنْ قَاتَلَهُمْ وَضَرَبُوا الْجِزْيَةَ عَلَى مَنْ أَغْطَاهَا مِنْهُمْ عَنْ يَدٍ وَهُمْ صَاغِرُونَ. وَهَذَا الْقُرْآنُ الَّذِي يَعْرِفُ كُلُّ أَحَدٍ أَنَّهُ الْكِتَابُ الَّذِي جَاءَ بِهِ: مَمْلُوءٌ مِنْ دَعْوَةِ أَهْلِ الْكِتَابِ إِلَى اتِّبَاعِهِ وَيُحْكَمُ مَنْ لَمْ يَتَّبِعْهُ مِنْهُمْ وَيَذْمُهُ وَيَلْعَنُهُ؛ وَالْوَعْدُ لَهُ كَمَا فِي تَكْفِيرِ مَنْ لَمْ يَتَّبِعْهُ مِنَ الْمُشْرِكِينَ وَذَمِّهِ وَالْوَعْدُ كَمَا قَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آوَوْا الْكِتَابَ آمِنُوا بَمَا تَزَلْنَا مُصَدِّقًا لِمَا مَعَكُمْ) الْآيَةَ وَفِي الْقُرْآنِ مِنْ قَوْلِهِ يَا أَهْلَ الْكِتَابِ يَا بَنِي إِسْرَائِيلَ: مَا لَا يُحْصَى إِلَّا بِكُلْفَةٍ. وَقَالَ تَعَالَى: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ) الْآيَةَ. إِلَى قَوْلِهِ. (خَيْرَ الْبَرِيَّةِ) وَمِثْلُ هَذَا فِي الْقُرْآنِ كَثِيرٌ جِدًّا.

his freedman whom he had adopted, Ja'far, and others of his family were killed fighting them. And he imposed the jizyah (poll tax) on the Christians of Najrān. Likewise, his Rightly-Guided Caliphs after him waged Jihād against the People of the Book, fought those who fought them, and imposed the jizyah upon those among them who paid it willingly while subdued. This Qur'ān, which everyone knows is the Book he brought, is replete with calls to the People of the Book to follow him, and it declares those of them who do not follow him to be disbelievers, censures them, curses them, and warns them with punishment, just as it declares disbelievers those polytheists who do not follow him, censures them, and warns them with punishment. As Allah the Exalted says: {O you who were given the Scripture, believe in what We have sent down confirming that which is with you} [An-Nisā': 47], the verse. And the Qur'ān contains countless instances of His saying, 'O People of the Book,' 'O Children of Israel.' And Allah the Exalted says: {Those who disbelieved among the People of the Scripture and the polytheists were not going to depart [from their ways]} [Al-Bayyinah: 1], the verse, until His saying: {[they are] the best of creatures} [Al-Bayyinah: 7]. There are very many such examples in the Qur'ān.

وَقَدْ قَالَ تَعَالَى: (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ) وَقَالَ تَعَالَى: (وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ). وَاسْتَفَاضَ عَنْهُ ﷺ (فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِخَمْسٍ) ذَكَرَ فِيهَا أَنَّهُ قَالَ: (كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً) بَلْ تَوَاتَرَ عَنْهُ ﷺ أَنَّهُ بُعِثَ إِلَى الْجِنِّ وَالْإِنْسِ؛ فَإِذَا عَلِمَ بِالْإِضْطِرَارِ بِالنَّقْلِ الْمُتَوَاتِرِ—الَّذِي تَوَاتَرَ كَمَا تَوَاتَرَ ظُهُورُ دَعْوَتِهِ—أَنَّهُ دَعَا أَهْلَ الْكِتَابِ إِلَى الْإِيمَانِ بِهِ وَأَنَّهُ حَكَمَ بِحُكْمٍ مَنْ لَمْ يُؤْمِنْ بِهِ مِنْهُمْ وَأَنَّهُ أَمَرَ بِقِتَالِهِمْ حَتَّى يُسْلِمُوا أَوْ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ وَأَنَّهُ قَاتَلَهُمْ بِنَفْسِهِ وَإِسْرَائِيَّاهُ وَأَنَّهُ ضَرَبَ

الْجِزْيَةِ عَلَيْهِمْ وَقَتْلَ مُقَاتِلَتِهِمْ وَسَبَى ذُرَارِيَّتِهِمْ وَغَنَمَ أَمْوَالِهِمْ.

And Allah the Exalted has said: {Say, [O Muḥammad], 'O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth'} [Al-A'rāf: 158]. And Allah the Exalted says: {And We have not sent you except comprehensively to mankind} [Saba': 28]. And it is widely narrated from him (peace be upon him): 'I have been favored over the [other] prophets in five [matters], among which he mentioned: 'A prophet used to be sent specifically to his own people, but I have been sent to all people generally.' Indeed, it is established by tawātur from him (peace be upon him) that he was sent to both jinn and humans. Therefore, when it is known by necessity through mass, continuous transmission (an-naql al-mutawātir)—a transmission as widespread as the emergence of his call itself—that he called the People of the Book to believe in him, that he judged as disbelievers those among them who did not believe in him, that he commanded fighting them until they embrace Islam or pay the jizyah willingly while subdued, that he fought them himself and with his raiding parties, that he imposed the jizyah on them, killed their combatants, took their offspring captive, and seized their wealth as spoils:

فَحَاصِرَ بَنِي قَيْنُقَاعَ ثُمَّ أَجْلَاهُمْ إِلَى أَدْرَعَاتٍ وَحَاصِرَ بَنِي النَّضِيرِ ثُمَّ أَجْلَاهُمْ إِلَى خَيْبَرَ؛ وَفِي ذَلِكَ أَنْزَلَ اللَّهُ سُورَةَ الْحَشْرِ. ثُمَّ حَاصِرَ بَنِي فُرَيْظَةَ لَمَّا نَقَضُوا الْعَهْدَ وَقَتَلَ رِجَالَهُمْ وَسَبَى حَرِيمَهُمْ وَأَخَذَ أَمْوَالَهُمْ وَقَدْ ذَكَرَهُ اللَّهُ تَعَالَى فِي سُورَةِ الْأَحْزَابِ؛ وَقَاتَلَ أَهْلَ خَيْبَرَ حَتَّى فَتَحَهَا وَقَتَلَ مِنْ قَتْلِ مَنْ رِجَالَهُمْ وَسَبَى مِنْ سَبَى مَنْ حَرِيمَهُمْ وَقَسَمَ أَرْضَهُمْ بَيْنَ الْمُؤْمِنِينَ وَقَدْ ذَكَرَهَا اللَّهُ تَعَالَى فِي سُورَةِ الْفَتْحِ؛ وَضَرَبَ الْجِزْيَةَ عَلَى النَّصَارَى وَفِيهِمْ أَنْزَلَ اللَّهُ سُورَةَ آلِ عِمْرَانَ؛ وَغَزَا النَّصَارَى عَامَ ثُبُوكَ وَفِيهَا أَنْزَلَ اللَّهُ سُورَةَ بَرَاءَةِ. وَفِي عَامَةِ السُّورِ الْمَدَنِيَّةِ؛ مِثْلَ الْبَقَرَةِ وَآلِ عِمْرَانَ وَالنِّسَاءِ وَالْمَائِدَةِ وَغَيْرِ ذَلِكَ مِنَ السُّورِ الْمَدَنِيَّةِ مِنْ دَعْوَةِ أَهْلِ الْكِتَابِ وَخَطَابِهِمْ مَا لَا تَتَسَعُ هَذِهِ الْفَتْوَى لِعُسْرِهِ. ثُمَّ خَلَفَاؤُهُ بَعْدَهُ أَبُو بَكْرٍ وَعُمَرُ وَمَنْ مَعَهُمَا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِي يُعْلَمُ أَنَّهُمْ كَانُوا أَتْبَعَ النَّاسِ لَهُ وَأَطَوْعُهُمْ لِأَمْرِهِ وَأَحَقَطَهُمْ لِعَهْدِهِ؛ وَقَدْ غَزَوْا الرُّومَ كَمَا غَزَوْا فَارِسَ وَقَاتَلُوا أَهْلَ الْكِتَابِ كَمَا قَاتَلُوا الْمَجُوسَ فَقَاتَلُوا مَنْ قَاتَلَهُمْ وَضَرَبُوا الْجِزْيَةَ عَلَى مَنْ آذَاهَا مِنْهُمْ عَنْ يَدٍ وَهُمْ صَاغِرُونَ.

He besieged Banū Qaynuqā' then exiled them to Adhri'āt. He besieged Banū an-Naḍir then exiled them to Khaybar; concerning this, Allah revealed Sūrah Al-Ḥashr. Then he besieged Banū Qurayzah when they broke the covenant, killed their men, took their women captive, and seized their wealth; Allah the Exalted mentioned this in Sūrah Al-Aḥzāb. He fought the people of Khaybar until he conquered it, killed those of their men who were killed, took captive those of their women who were taken captive, and distributed their land among the believers; Allah the Exalted mentioned this in Sūrah Al-Fatḥ. He imposed the jizyah on the Christians, and concerning them Allah revealed Sūrah Āl 'Imrān. He raided the Christians in the year of Tabūk, and concerning this Allah revealed Sūrah Barā'ah (At-Tawbah). In most of the Madīnan Sūrahs, such as Al-Baqarah, Āl 'Imrān, An-Nisā', Al-Mā'idah, and other Madīnan Sūrahs, there are calls to the People of the Book and addresses to them that this fatwā does not have the scope to cover even a tenth of. Then his caliphs after him, Abū Bakr and 'Umar, and those with them from the Muhājirīn and Anṣār, who are known to have been the most ardent followers of his way, the most obedient to his command, and the most observant of his covenant, raided the Byzantines just as they raided the Persians, and fought the People of the Book just as they fought the Magians. They fought those who fought them and imposed the jizyah on those among them who paid it willingly while subdued.

وَمِنْ الْأَحَادِيثِ الصَّحِيحَةِ عَنْهُ قَوْلُهُ ﷺ (وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي: إِلَّا دَخَلَ النَّارَ). قَالَ سَعِيدُ بْنُ جُبَيْرٍ: تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: (وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَلَانَارُ مَوْعِدُهُ)

وَمَعْنَى الْحَدِيثِ مُتَوَاتِرٌ عَنْهُ مَعْلُومٌ بِالْإِضْطِرَارِ فَإِذَا كَانَ الْأَمْرُ كَذَلِكَ: لَزِمَ بِأَنَّهُ رَسُولُ اللَّهِ إِلَى كُلِّ الطَّوَائِفِ؛ فَإِنَّهُ يَمُرُّ بِأَنَّهُ رَسُولُ اللَّهِ إِلَى أَهْلِ الْكِتَابِ وَغَيْرِهِمْ؛ فَإِنَّ رَسُولَ اللَّهِ لَا يَكْذِبُ وَلَا يُقَاتِلُ النَّاسَ عَلَى طَاعَتِهِ بِغَيْرِ أَمْرِ اللَّهِ وَلَا يَسْتَحِلُّ دِمَاءَهُمْ وَأَمْوَالَهُمْ وَدِيَارَهُمْ بِغَيْرِ إِذْنِ اللَّهِ. فَمَنْ قَالَ: إِنَّ اللَّهَ أَمَرَهُ بِذَلِكَ وَفَعَلَهُ وَلَمْ يَكُنْ اللَّهُ أَمَرَهُ بِذَلِكَ: كَانَ كَاذِبًا مُفْتَرِيًا ظَالِمًا: (وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوْحَ إِلَيْهِ شَيْءٌ) وَكَانَ مَعَ كُونه ظَالِمًا مُفْتَرِيًا: مِنْ أَكْظَمِ الْمُرِيدِينَ عُلُوًّا فِي الْأَرْضِ وَفَسَادًا وَكَانَ أَشَرَّ مِنَ الْمُلُوكِ الْجَبَّارَةِ الظَّالِمِينَ؛ فَإِنَّ الْمُلُوكَ الْجَبَّارَةَ الَّذِينَ يُقَاتِلُونَ النَّاسَ عَلَى طَاعَتِهِمْ: لَا يَقُولُونَ إِنَّا رُسُلُ اللَّهِ إِلَيْكُمْ وَمَنْ أَطَاعَنَا دَخَلَ الْجَنَّةَ وَمَنْ عَصَانَا دَخَلَ النَّارَ؛ بَلْ فِرْعَوْنُ وَأَمْثَالُهُ لَا يَدْخُلُونَ فِي مِثْلِ هَذَا وَلَا يَدْخُلُ فِي هَذَا إِلَّا نَبِيٌّ صَادِقٌ أَوْ مُتَنَبِّئٌ كَذَّابٌ؛ كَسَيْلَمَةَ وَالْأَسْوَدَ وَأَمْثَالِهِمَا. فَإِذَا عَلِمَ أَنَّهُ نَبِيٌّ كَيْفَ مَا كَانَ: لَزِمَ أَنْ يَكُونَ مَا أَخْبَرَ بِهِ عَنْ اللَّهِ حَقًّا وَإِذَا كَانَ رَسُولُ اللَّهِ وَجَبَتْ طَاعَتُهُ فِي كُلِّ مَا يَأْمُرُ بِهِ كَمَا قَالَ تَعَالَى: (وَمَا أَرْسَلْنَا مِنْ رُسُلٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ)

Among the authentic ḥadīths from him is his saying (peace be upon him): 'By Him in Whose Hand is my soul, no one of this community (ummah, referring to the community of human beings from his time onwards), Jew or Christian, hears of me and then does not believe in me, except that he will enter the Fire.' [Muslim]. Sa'īd ibn Jubayr said: 'The confirmation of this is in the Book of Allah the Exalted: {And whoever of the factions disbelieves in it—then the Fire is his promised destination} [Hūd: 17].' The meaning of this ḥadīth is established by tawātur from him and is known by necessity. If this is the case, it necessarily follows that he is the Messenger of Allah to all factions. For he affirms that he is the Messenger of Allah to the People of the Book and others. And the Messenger of Allah does not lie, nor does he fight people to compel their obedience to him without Allah's command, nor does he deem their blood, wealth, and lands permissible without Allah's permission. So, whoever claims that Allah commanded him to do that, and he did it, when Allah had not commanded him, would be a lying, fabricating wrongdoer: {And who is more unjust than one who invents a lie about Allah or says, 'It has been revealed to me,' while nothing has been revealed to him} [Al-An'ām: 93]. And besides being a wrongdoer and fabricator, he would be among the greatest of those desiring haughtiness and corruption in the land, and he would be worse than tyrannical, oppressive kings. For tyrannical kings who fight people for their obedience do not say, 'We are Messengers of Allah to you, and whoever obeys us will enter Paradise, and whoever disobeys us will enter the Fire.' Even Pharaoh and his like do not engage in such claims. None engage in this except a truthful prophet or a lying pseudo-prophet, like Musaylimah, Al-Aswad [al-'Ansī], and their ilk. Therefore, if it is known that he is a prophet, in any case, it necessarily follows that what he reported from Allah is true. And if he is the Messenger of Allah, obedience to him is obligatory in everything he commands, as Allah the Exalted says: {And We did not send any messenger except to be obeyed by permission of Allah} [An-Nisā': 64].

وَإِذَا أَخْبَرَ أَنَّهُ رَسُولُ اللَّهِ إِلَى أَهْلِ الْكِتَابِ وَأَنَّهُ تَجِبُ عَلَيْهِمْ طَاعَتُهُ: كَانَ ذَلِكَ حَقًّا؛ وَمَنْ أَقَرَّ بِأَنَّهُ رَسُولُ اللَّهِ وَأَنْكَرَ أَنْ يَكُونَ مُرْسَلًا إِلَى أَهْلِ الْكِتَابِ بِمَنْزِلَةِ مَنْ يَقُولُ: إِنَّ مُوسَى كَانَ رَسُولًا وَلَمْ يَكُنْ يَجِبُ أَنْ يَدْخُلَ أَرْضَ الشَّامِ وَلَا يُخْرِجَ بَنِي إِسْرَائِيلَ مِنْ مِصْرَ وَأَنَّ اللَّهَ لَمْ يَأْمُرْهُ بِذَلِكَ وَأَنَّ اللَّهَ لَمْ يَأْمُرْهُ بِالسَّبَبِ وَلَا أَنْزَلَ عَلَيْهِ التَّوْرَةَ وَلَا كَلَّمَهُ عَلَى الطُّورِ وَمَنْ يَقُولُ إِنَّ عِيسَى كَانَ رَسُولَ اللَّهِ لَمْ يَنْبَغِ إِلَى بَنِي إِسْرَائِيلَ وَلَا كَانَ يَجِبُ عَلَى بَنِي إِسْرَائِيلَ طَاعَتُهُ وَأَنَّهُ ظَلَمَ الْيَهُودَ وَأَمْثَالَ ذَلِكَ مِنَ الْمَقَالَاتِ الَّتِي هِيَ أَكْثَرُ الْمَقَالَاتِ. وَلِهَذَا قَالَ تَعَالَى: (إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ إِلَى قَوْلِهِ: (وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ) الْآيَةَ. وَقَالَ لِبَنِي إِسْرَائِيلَ: (أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ) إِلَى قَوْلِهِ: (وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ). فَهَذِهِ الطَّرِيقَةُ الْوَاضِحَةُ الْبَيِّنَةُ الْفَاطِحَةُ: يُبَيِّنُ بِهَا لِكُلِّ مُسْلِمٍ وَيَهُودِيٍّ وَنَصْرَانِيٍّ أَنَّ دِينَ الْمُسْلِمِينَ هُوَ الْحَقُّ دُونَ الْيَهُودِ وَالنَّصَارَى؛ فَإِنَّهَا مَبْنِيَّةٌ عَلَى مَقَدِّمَتَيْنِ:

And if he informed that he is the Messenger of Allah to the People of the Book, and that obedience to him is obligatory upon them, then that was true. Whoever affirms that he is the Messenger of Allah but denies that he was sent to the People of the Book is like one who says: 'Mūsā was a messenger, but it was not obligatory for him to enter the land of Shām (Greater Syria) nor to bring the Children of Israel out of Egypt, and Allah did not command him to do so, nor did Allah command him [to observe] the Sabbath, nor did He reveal the Torah to him, nor did He speak to him on Mount Sinai.' Or one who says: 'ʿIsā was a messenger of Allah but was not sent to the Children of Israel, nor was obedience to him obligatory upon the Children of Israel, and he wronged the Jews,' and other such statements, which are among the most blasphemous of statements. This is why Allah the Exalted says: {Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, 'We believe in some and disbelieve in others'} [An-Nisā': 150] until His saying: {But they who believe in Allah and His messengers and do not discriminate between any of them} [An-Nisā': 152], the verse. And He said to the Children of Israel: {So do you believe in part of the Scripture and disbelieve in part?} [Al-Baqarah: 85] until His saying: {And Allah is not unaware of what you do} [Al-Baqarah: 85]. This clear, evident, and decisive method clarifies to every Muslim, Jew, and Christian that the religion of the Muslims is the truth, not that of the Jews and Christians. For it is based on two premises:

إِخْدَاهُمَا: أَنَّ نُبُوَّةَ مُحَمَّدٍ ﷺ وَرِسَالَتَهُ وَهَدَى أَمَّتِيهِ أُتْبِنَ وَأَوْضَحَ تَعْلَمُ بِكُلِّ طَرِيقٍ تَعْلَمُ بِهَا نُبُوَّةَ مُوسَى وَعِيسَى عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ وَزِيَادَةً، فَلَا يَكُنُ الْقَوْلُ بِأَنَّهُمَا نَبِيَّيْنِ دُونَهُ لِأَجْلِ ذَلِكَ، وَإِنْ شَاءَ الرَّجُلُ اسْتَدَلَّ عَلَى ذَلِكَ بِبَعْضِ الدَّعْوَةِ وَجَاءَ بِهِ وَإِنْ شَاءَ بِالْكِتَابِ الَّذِي بَعِثَ بِهِ وَإِنْ شَاءَ بِمَا عَلَيْهِ أَمَّتُهُ وَإِنْ شَاءَ بِمَا بَعِثَ بِهِ مِنْ الْمُعْجَزَاتِ فَكُلُّ طَرِيقٍ مِنْ هَذِهِ الطَّرِيقِ إِذَا تَبَيَّنَ بِهَا نُبُوَّةَ مُوسَى وَعِيسَى: كَانَتْ نُبُوَّةَ مُحَمَّدٍ ﷺ بِهَا أُتْبِنَ وَأُكْمِلَ.

First: That the prophethood of Muḥammad (peace be upon him), his messengership, and the guidance of his Ummah are more evident and clearer, knowable by every means through which the prophethood of Mūsā and ʿIsā (peace be upon them both) is known, and even more so. Thus, it is not possible to affirm that they were prophets but he was not, for this reason. If a person wishes, he can deduce this from the call itself and what he brought; or if he wishes, from the Book with which he was sent; or if he wishes, from what his Ummah is upon; or if he wishes, from the miracles with which he was sent. Every one of these ways, if it clarifies the prophethood of Mūsā and ʿIsā, then the prophethood of Muḥammad (peace be upon him) is thereby even more evident and more complete.

وَالْمَقْدَمَةُ الثَّانِيَّةُ: أَنَّهُ أَخْبَرَ أَنَّ رِسَالَتَهُ عَامَّةٌ إِلَى أَهْلِ الْأَرْضِ مِنَ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ وَأَنَّهُ لَمْ يَكُنْ مُرْسَلًا إِلَى بَعْضِ النَّاسِ دُونَ بَعْضٍ وَهَذَا أَمْرٌ مَعْلُومٌ بِالضَّرُورَةِ وَالتَّغْلِي الْمَتَوَاتِيرِ وَالذَّلَائِلِ الْقَطْعِيَّةِ.

The second premise: That he (Muḥammad, peace be upon him) informed that his message is universal to all people on earth, including polytheists and the People of the Book, and that he was not sent to some people to the exclusion of others. This is a matter known by necessity, by mass, continuous transmission (an-naql al-mutawātir), and by decisive proofs.

وَأَمَّا الْيَهُودُ وَالنَّصَارَى: فَأَصْلُ دِينِهِمْ حَقٌّ كَمَا قَالَ تَعَالَى: (إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) لَكِنْ كُلٌّ مِنْ الدِّينَيْنِ مُبَدَّلٌ مَسْئُوحٌ؛ فَإِنَّ الْيَهُودَ بَدَّلُوا وَحَرَفُوا ثُمَّ نَسَخَ بَقِيَّةَ سَرِيعَتِهِمْ بِالْمَسِيحِ ﷺ. وَنَفَسَ الْكُتُبِ الَّتِي بِأَيْدِي الْيَهُودِ وَالنَّصَارَى—مِثْلَ نُبُوَّةِ الْأَنْبِيَاءِ وَهِيَ أَكْثَرُ مِنْ عَشْرِينَ نُبُوَّةً وَغَيْرَهَا—تُبَيَّنَ أَنَّهُمْ بَدَّلُوا وَأَنَّ سَرِيعَتَهُمْ تَنَسَخَ وَتُبَيَّنَ صِحَّةَ رِسَالَةِ مُحَمَّدٍ ﷺ فَإِنَّ فِيهَا مِنَ الْإِعْلَامِ وَالذَّلَائِلِ عَلَى نُبُوَّةِ خَاتَمِ الْمُرْسَلِينَ: مَا قَدْ صَنَّفَ فِيهِ الْعُلَمَاءُ مَصْنَعَاتٍ وَفِيهَا أَيْضًا مِنَ التَّنَاقُضِ وَالْإِخْتِلَافِ مَا يُبَيِّنُ أَيْضًا وَقُوعَ التَّبْدِيلِ وَفِيهَا مِنَ الْأَخْبَارِ مِنْ نَحْوِ بَعْدَهَا مَا يُبَيِّنُ أَنَّهَا مَسْئُوحَةٌ؛ فَعِنْدَهُمْ مَا يَدُلُّ عَلَى

As for the Jews and Christians, the origin of their religion is true, as Allah the Exalted says: {Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muḥammad]—those [among them] who believed in Allah and the Last Day and did righteousness—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve} [Al-Baqarah: 62]. However, both religions have been altered (mubaddal) and abrogated (mansūkh). The Jews altered and distorted (ḥarrafū) [their scriptures], then the remainder of their law was abrogated by the Messiah [ʿĪsā] (peace be upon him). The very books in the hands of the Jews and Christians—such as the prophecies of the prophets, which are more than twenty prophecies, and others—show that they altered [them], that their law would be abrogated, and they clarify the truth of the message of Muḥammad (peace be upon him). For they contain information and signs concerning the prophethood of the Seal of the Messengers about which scholars have authored many works. They also contain contradictions and discrepancies that also indicate the occurrence of alteration. And they contain reports of things that happened after them [i.e., after the time of their original revelation] which show that they are abrogated. So, they possess what indicates these points.

وَقَدْ نَاطَرْنَا غَيْرَ وَاحِدٍ مِنْ أَهْلِ الْكِتَابِ وَبَيَّنَّا لَهُمْ ذَلِكَ وَأَسْلَمَ مِنْ عُلَمَائِهِمْ وَخِيَارِهِمْ طَوَائِفٌ وَصَارُوا يُنَاطِرُونَ أَهْلَ دِينِهِمْ وَيُبَيِّنُونَ مَا عَنْدَهُمْ مِنَ الدَّلَائِلِ عَلَى نُبُوَّةِ مُحَمَّدٍ ﷺ وَلَكِنْ هَذِهِ الْفُتْيَا لَا تَحْتَمِلُ غَيْرَ ذَلِكَ. وَهَذَا مِنَ الْحُكْمِ فِي إِثْقَاءِ أَهْلِ الْكِتَابِ بِالْجِزْيَةِ؛ إِذْ عَنْدَهُمْ مِنَ السَّوَاهِدِ وَالِدَّلَائِلِ عَلَى نُبُوَّةِ مُحَمَّدٍ ﷺ وَعَنْدَهُمْ مِنَ السَّوَاهِدِ عَلَى مَا أَخْبَرَ بِهِ مِنَ الْإِيمَانِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ: مَا بَيَّنَّ أَنَّ مُحَمَّدًا ﷺ جَاءَ بِالذِّبْنِ الَّذِي بُعِثَ بِهِ الرُّسُلُ قَبْلَهُ وَأَخْبَرَ مِنْ تَوْحِيدِ اللَّهِ وَصِفَاتِهِ بِمِثْلِ مَا أَخْبَرَتْ بِهِ الْأَنْبِيَاءُ قَبْلَهُ. قَالَ تَعَالَى: (قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ) وَقَوْلُهُ: (قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عَنْدَهُ عِلْمُ الْكِتَابِ) وَقَالَ تَعَالَى: (فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ). وَالنَّبِيُّ ﷺ لَمْ يَشْكُ وَلَمْ يَسْأَلْ؛ وَلَكِنْ هَذَا حُكْمٌ مُعَلَّقٌ بِشَرْطِ وَالْمُعَلَّقُ بِالشَّرْطِ يُعَدُّ عِنْدَ عَدَمِهِ وَفِي ذَلِكَ سَعَةٌ لِمَنْ شَكَّ أَوْ أَرَادَ أَنْ يَحْتَجَّ أَوْ يَزِدَّادَ بَيِّنًا.

We have debated more than one of the People of the Book and clarified this to them, and groups of their scholars and best individuals embraced Islam. They then began to debate the people of their own former religion and to explain the proofs they possessed for the prophethood of Muḥammad (peace be upon him). However, this fatwā cannot accommodate more than this. This is part of the wisdom in allowing the People of the Book to remain [under Muslim rule] by paying the jizyah; for they possess testimonies and proofs for the prophethood of Muḥammad (peace be upon him), and they possess testimonies for what he informed concerning faith in Allah and the Last Day, which clarify that Muḥammad (peace be upon him) came with the religion with which the Messengers before him were sent, and he informed about the Oneness of Allah and His Attributes in a manner similar to what the prophets before him informed. Allah the Exalted says: {Say, 'Have you considered: if it [the Qur'ān] is from Allah and you disbelieved in it, while a witness from the Children of Israel has testified to something similar?'} [Al-Aḥqāf: 10]. And His saying: {Say, 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture'} [Ar-Ra'd: 43]. And Allah the Exalted says: {So if you are in doubt, [O Muḥammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you} [Yūnus: 94]. The Prophet (peace be upon him) did not doubt, nor did he ask; but this is a ruling contingent upon a condition, and what is contingent upon a condition ceases to exist when the condition is absent. And in this, there is scope for one who doubts, or wishes to argue, or desires to increase in certainty.

فَصْلٌ Section

فَهَذِهِ الطَّرِيقَةُ بَيِّنَةٌ فِي مَنَاطَرَةِ أَهْلِ الْكِتَابِ؛ وَأَمَّا إِنْ كَانَ الْمُخَاطَبُ لَا يُعْرِضُ يُنَبِّئُوهُ نَبِيٍّ مِنَ الْأَنْبِيَاءِ؛ لَا مُوسَى وَلَا عِيسَى وَلَا غَيْرِهِمَا: فَلِلْمُخَاطَبَةِ طَرُقٌ مِنْهَا: أَنْ تَسْلُكَ فِي الْكَلَامِ بَيْنَ أَهْلِ الْمِلَلِ وَغَيْرِهِمْ—مِنَ الْمُشْرِكِينَ وَالصَّابِئِينَ وَالتَّنَازِلَةِ وَالْبَرَاهِمَةَ وَغَيْرِهِمْ—نَظِيرَ الْكَلَامِ بَيْنَ الْمُسْلِمِينَ وَأَهْلِ الْكِتَابِ. فَتَقُولُ: مِنَ الْمَعْلُومِ لِكُلِّ عَاقِلٍ لَهُ أَذْنَى نَظَرٍ وَتَأَمُّلٍ: أَنَّ أَهْلَ الْمِلَلِ أَكْمَلُ فِي الْعُلُومِ النَّافِعَةِ وَالْأَعْمَالِ الصَّالِحَةِ؛ مِمَّنْ لَيْسَ مِنْ أَهْلِ الْمِلَلِ؛ فَمَا مِنْ خَيْرٍ يَوْجَدُ عِنْدَ غَيْرِ الْمُسْلِمِينَ مِنْ أَهْلِ الْمِلَلِ: إِلَّا عِنْدَ الْمُسْلِمِينَ مَا هُوَ أَكْمَلُ مِنْهُ وَعِنْدَ أَهْلِ الْمِلَلِ مَا لَا يَوْجَدُ عِنْدَ غَيْرِهِمْ وَذَلِكَ أَنَّ الْعُلُومَ وَالْأَعْمَالَ نَوَّعَانِ:

This particular method is clear for engaging in debate with the People of the Book. However, if the interlocutor does not acknowledge the prophethood of any prophet—neither Mūsā, nor ʿĪsā, nor any other—then there are several approaches to discourse. One such approach is to conduct the discussion between the People of Revealed Religions (Ahl al-Milal) and others—such as the polytheists (al-Mushrikīn), the Sabians (al-Sābiʿīn), the philosophers (al-Mutafalsifah), the Brahmins (al-Barāhimah), and others—in a manner analogous to the discussion between Muslims and the People of the Book. We would then assert: It is evident to every rational person possessing even a modicum of insight and reflection that the People of Revealed Religions are more complete in beneficial knowledge and righteous deeds than those who are not adherents of such religions. Consequently, whatever good is found among non-Muslims who are People of Revealed Religions, Muslims possess that which is more complete than it; and the People of Revealed Religions possess good that is not found among those outside their traditions. This is because knowledge and actions are of two types:

نَوْعٌ يَحْصُلُ بِالْعَمَلِ: كَعِلْمِ الْحِسَابِ وَالطَّبِّ وَكَالصَّنَاعَةِ مِنَ الْحَيَاكَةِ وَالخَبَاثَةِ وَالتَّجَارَةِ وَنَحْوِ ذَلِكَ. فَهَذِهِ الْأُمُورُ عِنْدَ أَهْلِ الْمِلَلِ كَمَا هِيَ عِنْدَ غَيْرِهِمْ؛ بَلْ هُمْ فِيهَا أَكْمَلُ فَإِنَّ عُلُومَ الْمُتَفَلِّسَةِ—مِنَ عُلُومِ الْمُنْطِقِ وَالطَّبِيعَةِ وَالنَّهْيَةِ وَغَيْرِ ذَلِكَ—مِنَ مُتَفَلِّسَةِ الْهِنْدِ وَالْيُونَانِ وَعُلُومِ فَارِسٍ وَالرُّومِ؛ لَمَّا صَارَتْ إِلَى الْمُسْلِمِينَ: هَدَّبُوهَا وَتَقَحُّوهَا؛ لِكَمَالِ عُقُولِهِمْ وَحُسْنِ أَلْسِنَتِهِمْ وَكَانَ كَلَامُهُمْ فِيهَا أَتَمَّ وَأَجْمَعَ وَأَبْيَنَ وَهَذَا يَعْرِفُهُ كُلُّ عَاقِلٍ وَفَاضِلٍ؛

One type is that which is acquired through reason, such as the knowledge of arithmetic, medicine, and crafts like weaving, tailoring, commerce, and similar pursuits. These matters are found among the People of Revealed Religions just as they are among others; indeed, they are often more accomplished in them. For instance, when the sciences of the philosophers—such as logic, natural sciences, astronomy, and others—from the philosophers of India and Greece, and the sciences of Persia and Rome, came to the Muslims, they refined and critically revised them, owing to the perfection of their intellects and the eloquence of their languages. Their discourse on these subjects was more complete, more comprehensive, and clearer. This is acknowledged by every rational and virtuous person.

وَأَمَّا مَا لَا يُعْلَمُ بِمَجَرَّدِ الْعَمَلِ كَالْعُلُومِ الْإِلَهِيَّةِ وَعُلُومِ الدِّيَانَاتِ: فَهَذِهِ مُحْتَصَةٌ بِأَهْلِ الْمِلَلِ وَهَذِهِ مِنْهَا مَا يُمَكِّنُ أَنْ يُقَامَ عَلَيْهِ أَدَلَّةٌ عَقْلِيَّةٌ؛ فَالْأَيَّاتُ الْكِتَابِيَّةُ مُسْتَنْبَطَةٌ مِنَ الرَّسَالَةِ. فَالرُّسُلُ هَدُّوا الْخَلْقَ وَأَرَادُوهُمْ إِلَى دَلَالَةِ النُّعُولِ عَلَيْهَا فَهِيَ عَقْلِيَّةٌ شَرْعِيَّةٌ فَلَيْسَ لِمُخَالِفِ الرَّسُولِ أَنْ يَقُولَ هَذِهِ لَمْ تُعْلَمْ إِلَّا بِخَبَرِهِمْ؛ فَإِثْبَاتُ خَبَرِهِمْ بِهَا دَوْرٌ؛ بَلْ يَقَالُ بَعْدَ التَّيَمُّنِ وَإِرْسَادِهِمْ وَتَبْيِينِهِمْ لِلْمَعْقُولِ: صَارَتْ مَعْلُومَةٌ بِالْعَمَلِ وَالْأَمْتَالِ الْمَضْرُوبَةِ وَالْأَقْسِسَةِ الْعَقْلِيَّةِ. وَبِهَذِهِ الْعُلُومِ: يُعْلَمُ صَحَّةُ مَا جَاءَ بِهِ الرَّسُولُ ﷺ وَبَطْلَانُ قَوْلِ مَنْ خَالَفَهُ.

As for that which is not known by reason alone, such as the divine sciences and the

sciences of religions, these are specific to the People of Revealed Religions. Some of these can be supported by rational proofs. The scriptural signs (āyāt) are derived from the Prophetic Message (Risālah). The Messengers guided creation and directed them to the rational indications for these truths, so they are both rational and revelation-based. Thus, an opponent of the Messenger cannot claim, 'These truths are known only through their reports, so proving their reports by means of these truths constitutes circular reasoning (dawr).' Rather, it is asserted that through their integrity, guidance, and their clarification of what is rationally comprehensible, these truths become known through reason, the parables presented, and rational analogies. And through these sciences, the veracity of what the Messenger (peace be upon him) brought is known, as is the falsehood of the claims of his opponents.

النُّوعُ الثَّانِي: مَا لَا يُعْلَمُ إِلَّا بِخَبَرِ الرُّسُلِ فَهَذَا يُعْلَمُ بِوُجُوهٍ:

The second type: That which is not known except through the reports of the Messengers. This is known through several means:

مِنْهَا: اتَّفَقَ الرُّسُلُ عَلَى الإِخْبَارِ بِهِ مِنْ غَيْرِ تَوَاطُؤٍ وَلَا اتِّفَاقٍ بَيْنَهُمْ فَإِنَّ الْمُخْبِرَ إِمَّا أَنْ يَكُونَ صَادِقًا خَبَرَهُ مُطَابِقًا لِمَخْبَرِهِ وَإِمَّا أَنْ لَا يَكُونَ وَإِذَا لَمْ يَكُنْ خَبَرَهُ مُطَابِقًا لِمَخْبَرِهِ: فَإِمَّا أَنْ يَكُونَ مُتَعَمِّدًا لِلْكَذِبِ وَإِمَّا أَنْ يَكُونَ مُخْطِئًا فَإِذَا قُدِّرَ عَدَمُ الْخَطِئِ وَالتَّعَمُّدِ: كَانَ خَبَرُهُ صَدَقًا لَا مَحَالَةَ. وَمَعْلُومٌ أَنَّهُ إِذَا أَخْبَرَ وَاحِدٌ عَنْ عُلُومٍ طَوِيلَةٍ فِيهَا تَفَاصِيلُ كَثِيرَةٌ: لَا يُمَكِّنُ فِي الْعَادَةِ خَطْوَهُمْ وَأَخْبَرَ غَيْرُهُ قَبْلَ ذَلِكَ مَعَ الْجَزْمِ بِأَنَّهُمَا لَمْ يَتَوَاطَأْ وَلَا يُمَكِّنُ أَنْ يُقَالَ إِنَّهُ يُمْكِنُ الْكُذِبُ فِي مِثْلِ ذَلِكَ: أَفَادَ خَبَرُهُمَا الْعِلْمَ وَإِنْ لَمْ يُعْلَمْ حَالُهُمَا فَلَوْ نَاجَى رَجُلًا بِخَصْرَةٍ رَجُلًا وَحَدَّثَ بِحَدِيثٍ طَوِيلٍ فِيهِ أَسْرَارٌ تَتَعَلَّقُ بِهِ وَفِي رَجُلٍ بِلَيْكِ الْأُمُورِ الْأَسْرَارِ ثُمَّ جَاءَ آخَرُ قَدْ عَلِمْنَا أَنَّهُ لَمْ يَتَّفِقْ مَعَ الْمُخْبِرِ الْأَوَّلِ فَأَخْبَرَ عَنْ تِلْكَ الْمَنَاجَاةِ وَالْأَسْرَارِ مِثْلَ مَا أَخْبَرَ بِهِ الْأَوَّلُ: جَزَمْنَا قَطْعًا بِصِدْقِهِمَا.

One of them is the agreement of the Messengers in reporting it, without any collusion or prior arrangement among them. For an informant is either truthful, his report corresponding to the reality he reports, or he is not. If his report does not correspond to the reality, he is either deliberately lying or mistaken. If the possibility of error and deliberate falsehood is eliminated, his report is undoubtedly true. It is well-known that if one person reports on extensive sciences with numerous details, where error on their part is customarily impossible, and another before him reported similarly—with the certainty that the two did not collude, and it cannot be said that lying in such a matter is possible—then their combined report establishes knowledge, even if their individual conditions as reporters are not fully known. For instance, if a man were to confide in another in the presence of other men, relating a lengthy account containing secrets pertaining to him and to a specific individual concerning those secret matters, and then another man, whom we know did not conspire with the first informant, came and reported that same private conversation and those secrets just as the first had done, we would be absolutely certain of their truthfulness.

وَمَعْلُومٌ أَنَّ مُوسَى أَخْبَرَ بِمَا أَخْبَرَ بِهِ قَبْلَ أَنْ يُنَبِّئَ مُحَمَّدٌ ﷺ وَقَبْلَ أَنْ يُنَبِّئَ الْمَسِيحُ. وَمَعْلُومٌ أَيْضًا لِكُلِّ مَنْ كَانَ عَالِمًا بِحَالِ مُحَمَّدٍ ﷺ أَنَّهُ نَسَأَ بَيْنَ قَوْمِ أُمِّيِّينَ لَا يَقْرَءُونَ كِتَابًا وَلَا يَعْلَمُونَ عُلُومَ الْأَنْبِيَاءِ وَأَنَّهُ لَمْ يَكُنْ عِنْدَهُمْ مَنْ يَعْلَمُ مَا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَنُبُوءَةِ الْأَنْبِيَاءِ. وَقَدْ أَخْبَرَ مُحَمَّدٌ ﷺ مِنْ تَوْحِيدِ اللَّهِ وَصِفَاتِهِ وَأَسْمَائِهِ وَمَلَائِكَتِهِ وَعَرْشِهِ وَكُرْسِيِّهِ وَأَنْبِيَائِهِ وَرُسُلِهِ وَأَخْبَارِهِمْ وَأَخْبَارَ مُكَدِّيهِمْ: بِظَهْرِ مَا يُوجَدُ فِي كُتُبِ الْأَنْبِيَاءِ مِنَ التَّوْرَةِ وَغَيْرِهَا. فَمَنْ تَدَبَّرَ التَّوْرَةَ وَالْقُرْآنَ: عَلِمَ أَنََّّهُمَا جَمِيعًا يَخْرُجَانِ مِنْ مِشْأَةٍ وَاحِدَةٍ كَمَا ذَكَرَ ذَلِكَ النَّجَاشِيُّ وَكَمَا قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: هَذَا هُوَ النَّامُوسُ الَّذِي كَانَ يَأْتِي مُوسَى.

It is known that Mūsā reported what he reported before Muḥammad (peace be upon him) was sent, and before the Messiah (ʿĪsā) was sent. It is also known to everyone

acquainted with the life of Muḥammad (peace be upon him) that he grew up among an unlettered people who did not read scriptures nor knew the sciences of the prophets, and that there was no one among them who knew what was in the Torah and the Gospel, or about the prophethood of the prophets. Yet, Muḥammad (peace be upon him) reported concerning the Oneness of Allah (Tawḥīd), His attributes, His names, His angels, His Throne, His Kursī (Footstool), His prophets and messengers, their histories, and the histories of those who denied them, in a manner analogous to what is found in the books of the prophets, such as the Torah and others. Whoever reflects upon the Torah and the Qurʾān will know that they both emanate from a single niche (mishkāh wāḥidah), as was mentioned by al-Najāshī (the Negus) and as Warāqah ibn Nawfal said: 'This is the Nāmūs (Divine Law/Angel of Revelation) that used to come to Mūsā.'

وَلِهَذَا قَرَنَ اللَّهُ تَعَالَى بَيْنَ التَّوْرَةِ وَالْقُرْآنِ فِي مِثْلِ هَذَا فِي قَوْلِهِ: (لَوْلَا أَوْتِيَّ مِثْلَ مَا أَوْتِيَ مُوسَى أَوْلَمْ يَكْفُرُوا بِمَا أَوْتِيَ مُوسَى مِنْ قَبْلُ) إِلَى قَوْلِهِ: (إِنْ كُنْتُمْ صَادِقِينَ) وَقَالَتْ الْجِنُّ: (إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ) الْآيَةِ. وَقَالَ: (أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً) وَقَالَ: (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ) إِلَى قَوْلِهِ: (وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِلَّذِي بَيْنَ يَدَيْهِ).

For this reason, Allah, the Exalted, has conjoined the Torah and the Qurʾān in such contexts, as in His saying: {Why was he not given the like of what Mūsā was given? Did they not disbelieve in what Mūsā was given before? ... if you are truthful.} [Al-Qaṣaṣ: 48-49]. And the Jinn said: {Indeed, we have heard a Scripture revealed after Mūsā, confirming what was before it...} [Al-Aḥqāf: 30]. And He said: {Is he, then, who stands on a clear proof from his Lord, and a witness from Him follows it, and before it was the Book of Mūsā, an exemplar and a mercy...} [Hūd: 17]. And He said: {They did not appraise Allah with true appraisal when they said, 'Allah has not sent down anything to any human being.' Say, 'Who revealed the Scripture that Mūsā brought as light and guidance for the people...?' ... And this is a Book We have sent down, blessed and confirming what was before it...} [Al-Anʿām: 91-92].

فَهَذِهِ الطَّرِيقَةُ: كُلُّ مَنْ عَلِمَ مَا جَاءَ بِهِ مُوسَى وَالتَّابِيُّونَ قَبْلَهُ وَبَعْدَهُ وَمَا جَاءَ بِهِ مُحَمَّدٌ ﷺ عَلِمَ عُلَمَاءُ يَقِينًا أَنَّهُمْ كُلُّهُمْ مُخْبِرُونَ عَنِ اللَّهِ صَادِقُونَ فِي الْإِخْبَارِ وَأَنَّهُ يَتَّبِعُ—وَالْعِبَادُ بِاللَّهِ—خِلَافَ الصِّدْقِ مِنْ خَطَا وَكَذِبٍ.

Through this method, anyone who knows what Mūsā and the prophets before and after him brought, and what Muḥammad (peace be upon him) brought, knows with absolute certainty that they are all reporting from Allah and are truthful in their reports, and that anything contrary to truthfulness—be it error or falsehood—is impossible for them (and we seek refuge in Allah from such a notion).

وَمِنْ الطَّرِيقِ: الطَّرِيقُ الْوَاضِحَةُ الْفَاطِمَةُ الْمَعْلُومَةُ إِلَى قِيَامِ السَّاعَةِ بِالتَّوَاتُرِ مِنْ أَحْوَالِ أَتْبَاعِ الْأَنْبِيَاءِ وَأَحْوَالِ مَنْ كَذَّبَهُمْ وَكَفَرَ بِهِمْ حَالِ نُوحٍ وَقَوْمِهِ وَهُودٍ وَقَوْمِهِ وَصَالِحٍ وَقَوْمِهِ وَحَالِ إِبْرَاهِيمَ وَقَوْمِهِ وَحَالِ مُوسَى وَفِرْعَوْنَ وَحَالِ مُحَمَّدٍ ﷺ وَقَوْمِهِ. وَهَذَا الطَّرِيقُ قَدْ بَيَّنَّاهُ اللَّهُ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ كَقَوْلِهِ: (كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ) إِلَى قَوْلِهِ: (فَكَيْفَ كَانَ عِقَابِ) وَقَالَ: (وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ) (وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ) (وَأَصْحَابُ مَدْيَنَ) وَكَذَّبَ مُوسَى) إِلَى قَوْلِهِ: (فَكَأَيُّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ) إِلَى قَوْلِهِ: (أَقَلَّمْ يَسِيرُوا فِي الْأَرْضِ فَتَنُوكُمْ لَهَا قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا) وَقَوْلُهُ (وَإِنْكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ) (وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ) وَقَالَ (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِمَنْتَوَسِّعِينَ). فَبَيَّنَ أَنَّهُ تَارَكَ أَتَارَ الْقَوْمِ الْمُعَذِّبِينَ لِلْمُشَاهَدَةِ وَيُسْتَدَلُّ بِذَلِكَ عَلَى عُقُوبَةِ اللَّهِ لَهُمْ وَقَالَ تَعَالَى: (وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ) الْآيَتَيْنِ. فَذَكَرَ طَرِيقَيْنِ يُعْلَمُ بِهِمَا ذَلِكَ.

Among the methods are the clear, decisive proofs, known through mass-transmitted reports (tawātur) that will persist until the Day of Resurrection, concerning the historical

conditions of the followers of the prophets and the conditions of those who denied and disbelieved in them. This includes the accounts of Nūḥ and his people, Hūd and his people, Šālīḥ and his people, Ibrāhīm and his people, Mūsā and Pharaoh, and Muḥammad (peace be upon him) and his people. Allah has elucidated this method in various places in His Book, such as His saying: {The people of Nūḥ denied before them, and the confederates after them... and I seized them, and how [terrible] was My penalty!} [Ghāfir: 5]. And He said: {And if they deny you, [O Muḥammad]—already before them denied the people of Nūḥ and ʿĀd and Thamūd, (42) And the people of Ibrāhīm and the people of Lūṭ, (43) And the inhabitants of Madyan. And Mūsā was denied... So how many a city We destroyed while it was unjust... Have they not traveled through the land and have hearts by which to reason and ears by which to hear?} [Al-Ḥajj: 42-46]. And His saying: {And indeed, you pass by them in the morning (137) And by night. Then will you not use reason?} [Aṣ-Ṣāffāt: 137-138]. And He said: {Indeed, in that are signs for those who discern.} [Al-Ḥijr: 75]. Thus, He clarified that He leaves traces of the punished peoples for observation, and thereby His punishment upon them is inferred. And Allah, the Exalted, said: {And how many generations We destroyed after Nūḥ...} [Al-Isrā': 17-18] (the two verses). So He mentioned two ways by which this is known.

أَحَدُهُمَا: مَا يَمَآئِنُ وَيُعَقَّلُ بِالْقُلُوبِ.

One of them: What is witnessed (physically) and comprehended by the hearts.

وَالثَّانِي: مَا يُسْمَعُ. فَإِنَّهُ قَدْ تَوَاتَرَ عِنْدَ كُلِّ أَحَدٍ حَالُ الْأَنْبِيَاءِ وَمُصَدِّقُهُمْ وَمَكْذِبُهُمْ وَعَايِنُوا مِنْ أَثَارِهِمْ مَا دَلَّ عَلَى أَنَّهُ سُبْحَانَهُ عَاقِبَ مُكَذِّبِهِمْ وَأَنْتَقَمَ مِنْهُمْ وَأَنَّهُمْ كَانُوا عَلَى الْحَقِّ الَّذِي يُحِبُّهُ وَيَرْضَاهُ وَأَنَّ مَنْ كَذَّبَهُمْ كَانَ عَلَى الْبَاطِلِ الَّذِي يَغْضَبُ اللَّهَ عَلَى أَهْلِهِ وَأَنَّ طَاعَةَ الرُّسُلِ طَاعَةٌ لِلَّهِ وَمَعْصِيَتُهُمْ مَعْصِيَةٌ لِلَّهِ.

The second: What is heard (through reports). For, indeed, the historical accounts of the prophets, their affirmers, and their deniers have reached everyone through mass-transmitted reports (tawātur). Furthermore, people have witnessed from the remnants and traces of these past nations what indicates that He (Glorified is He) punished their deniers and exacted retribution from them; that the prophets were upon the truth which He loves and is pleased with; that whoever denied them was upon falsehood, which incurs Allah's anger upon its adherents; and that obedience to the Messengers is obedience to Allah, and their disobedience is disobedience to Allah.

وَمِنْ الطَّرِيقِ أَيْضًا أَنْ يُعْلَمَ مَا تَوَاتَرَ مِنْ مُعْجَزَاتِهِمُ الْبَاهِرَةِ وَأَيَاتِهِمُ الْقَاهِرَةِ وَأَنَّهُ يَمْتَنِعُ أَنْ تُكَوْنَ الْمُعْجِزَةُ عَلَى يَدِ مُدَّعِي النُّبُوَّةِ وَهُوَ كَذَّابٌ مِنْ غَيْرِ تَنَاقُضٍ وَلَا تَعَارُضٍ كَمَا هُوَ مَبْسُوطٌ؛ فِي غَيْرِ هَذَا الْمَوْضِعِ.

Another method is to know what has been established through mass-transmitted reports (tawātur) concerning their dazzling miracles (muʿjizāt) and compelling signs (āyāt). It is impossible for a true miracle to occur at the hands of one falsely claiming prophethood without inherent contradiction or inconsistency, as is elaborated upon in other places.

وَمِنْ الطَّرِيقِ: أَنَّ الرُّسُلَ جَاءُوا مِنَ الْعُلُومِ النَّافِعَةِ وَالْأَعْمَالِ الصَّالِحَةِ بِمَا هُوَ مَعْلُومٌ عِنْدَ كُلِّ عَاقِلٍ لَيْسَ وَلَا يُنْكِرُهُ إِلَّا جَاهِلٌ غَاوٍ.

Another method is that the Messengers brought such beneficial knowledge and righteous deeds that are recognized as such by every intelligent, discerning person; none denies this except an ignorant, deviant individual.

وَهَذِهِ الثُّلَاثَا لَا تَسَعُ الْبَسْطَ الْكَثِيرَ فَإِذَا تَبَيَّنَ صِدْقُهُمْ وَجَبَ التَّصَدِيقُ فِي كُلِّ مَا أَخْبَرُوا بِهِ. وَوَجَبَ الْحُكْمُ بِكُفْرٍ مَنْ آمَنَ بِبَعْضٍ وَكَفَرَ بِبَعْضٍ. وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

This treatise (futyā) does not allow for extensive elaboration. Therefore, once their

truthfulness becomes evident, it is obligatory to affirm everything they have reported. It is also obligatory to deem as an act of disbelief (kufr) the stance of one who believes in some of what they brought while disbelieving in other parts. And Allah, Glorified and Exalted is He, knows best. All praise be to Allah, Lord of the worlds, and may Allah send blessings upon Muḥammad, his family, and all his companions.

الفصل Chapter

سُئِلَ شَيْخُ الْإِسْلَام أَبُو الْعَبَّاسِ بْنُ تَيْمِيَّةَ—قَدَسَ اللَّهُ رُوحَهُ

Shaykh al-Islām Abū al-'Abbās Ibn Taymiyyah—may Allah sanctify his soul—was asked

عَنِ الرُّوحِ هَلْ هِيَ قَدِيمَةٌ أَوْ مَخْلُوقَةٌ؟ وَهَلْ يُبَدَّعُ مَنْ يَقُولُ بِقَدَمِهَا أَمْ لَا؟ وَمَا قَوْلُ أَهْلِ السُّنَّةِ فِيهَا وَمَا الْمُرَادُ بِقَوْلِهِ عَزَّ وَجَلَّ: (قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي)؟ هَلِ الْمَوْضُوعُ إِلَى اللَّهِ تَعَالَى أَمْرٌ ذَاتِيهَا أَوْ صِفَاتِيهَا أَوْ مَجْمُوعُهُمَا؟ بَيَّنُّوا ذَلِكَ مِنَ الْكِتَابِ وَالسُّنَّةِ.

Concerning the 'rūh' (soul/spirit): is it qadīmah (pre-eternal/uncreated) or makhlūqah (created)? Is one who asserts its pre-eternity to be declared an innovator (practitioner of bid'ah) or not? What is the position of Ahl as-Sunnah (the People of the Sunnah) regarding it, and what is intended by the saying of Allah, Mighty and Majestic: {Say, 'The Rūh is of the amr (command/affair) of my Lord'} [Al-Isrā': 85]? Is it the knowledge of its essence, its attributes, or both, that is consigned to Allah, Most High? Clarify this from the Book (the Qur'ān) and the Sunnah.

فَأَجَابَ رَضِيَ اللَّهُ عَنْهُ

He (may Allah be pleased with him) answered

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، رُوحُ الْآدَمِيِّ مَخْلُوقَةٌ مُبَدَّعَةٌ بِاتِّفَاقِ سَلَفِ الْأُمَّةِ وَأَيْمَتِهَا وَسَائِرِ أَهْلِ السُّنَّةِ وَقَدْ حَكَى إجماعُ الْعُلَمَاءِ عَلَى أَنَّهَا مَخْلُوقَةٌ غَيْرُ وَاحِدٍ مِنْ أَيْمَةِ الْمُسْلِمِينَ مِثْلُ مُحَمَّدِ بْنِ نَصْرِ الْمُرُوزِيِّ الْإِمَامِ الْمَشْهُورِ الَّذِي هُوَ أَعْلَمُ أَهْلِ زَمَانِهِ بِالْإِجْمَاعِ وَالْإِخْتِلَافِ أَوْ مِنْ أَعْلَمِهِمْ. وَكَذَلِكَ أَبُو مُحَمَّدٍ بْنُ قُتَيْبَةَ قَالَ فِي كِتَابِ اللَّطَفِ لَمَّا تَكَلَّمَ عَلَى خَلْقِ الرُّوحِ قَالَ: النَّسَمُ الْأَرْوَاحُ. قَالَ: وَأَجْمَعَ النَّاسُ عَلَى أَنَّ اللَّهَ خَالِقُ الْجَنَّةِ وَبَارِئُ النَّسَمَةِ أَيْ خَالِقُ الرُّوحِ.

All praise is due to Allah, Lord of the worlds. The human soul (rūh al-ādamī) is created and brought into existence by the unanimous agreement of the Salaf (righteous predecessors) of this Ummah (community), its Imāms, and all of Ahl as-Sunnah. More than one of the Imāms of the Muslims have reported the consensus (ijmā') of the scholars that it is created, such as Muḥammad ibn Naṣr al-Marwazī, the renowned Imām, who was the most knowledgeable scholar of his time—or among the most knowledgeable—regarding matters of consensus and disagreement. Likewise, Abū Muḥammad ibn Qutaybah, in his work Kitāb al-Luḡat, when discussing the creation of the soul, said: 'An-nasam are the arwāḥ (souls).' He further stated: 'The people have unanimously agreed that Allah is the Creator of the juththah (body) and the Bārī' (Originator) of the nasamah (soul),' meaning the Creator of the rūh.

وَقَالَ أَبُو إِسْحَاقَ بْنُ شَاقِلَا فِيمَا أَجَابَ بِهِ فِي هَذِهِ الْمَسْأَلَةِ سَأَلْتُ رَجَمَكَ اللَّهُ عَنِ الرُّوحِ مَخْلُوقَةٌ أَوْ غَيْرُ مَخْلُوقَةٍ قَالَ:

هَذَا مِمَّا لَا يَشْكُ فِيهِ مَنْ وَفَّقَ لِلصَّوَابِ إِلَى أَنْ قَالَ: وَالرُّوحُ مِنَ الْأَشْيَاءِ الْمَخْلُوقَةِ وَقَدْ تَكَلَّمَ فِي هَذِهِ الْمَسْأَلَةِ طَوَائِفُ مَنْ أَكْبَرَ الْعُلَمَاءِ وَالْمَشَايخ وَرَدُّوا عَلَى مَنْ يَزْعُمُ أَنَّهَا غَيْرُ مَخْلُوقَةٍ. وَصَنَّفَ الْحَافِظُ أَبُو عَبْدِ اللَّهِ بْنُ مِنْدَةَ فِي ذَلِكَ كِتَابًا كَبِيرًا فِي الرُّوحِ وَالنَّفْسِ وَذَكَرَ فِيهِ مِنَ الْأَحَادِيثِ وَالْأَثَارِ شَيْئًا كَثِيرًا؛ وَقَبِلَهُ الْإِمَامُ مُحَمَّدُ بْنُ نَصْرِ الْمُرْوَزِي وَغَيْرُهُ وَالشَّيْخُ أَبُو يَعْقُوبَ الْخَرَّازُ وَأَبُو يَعْقُوبَ النَّهْرَجُورِي وَالْقَاضِي أَبُو يَعْلَى وَغَيْرُهُمْ؛ وَقَدْ نَصَّ عَلَى ذَلِكَ الْأَيْمَةُ الْكِبَارُ وَاشْتَدَّ نَكِيرُهُمْ عَلَى مَنْ يَقُولُ ذَلِكَ فِي رُوحِ عِيسَى بْنِ مَرْيَمَ لَا سِيَّمَا فِي رُوحِ غَيْرِهِ كَمَا ذَكَرَهُ أَحْمَدُ فِي كِتَابِهِ فِي الرَّدِّ عَلَى الزُّنَادِقَةِ وَالْجَهْمِيَّةِ فَقَالَ فِي أَوَّلِهِ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي كُلِّ زَمَانٍ فِتْرَةً مِنَ الرُّسُلِ بَقَايَا مِنْ أَهْلِ الْعِلْمِ يَدْعُونَ مَنْ ضَلَّ إِلَى الْهُدَى وَيَصْبِرُونَ مِنْهُمْ عَلَى الْأَذَى يُحْيُونَ بِكِتَابِ اللَّهِ الْمَوْتَى وَيُبْصِرُونَ بِنُورِ اللَّهِ أَهْلَ الْعَمَى؛ فَكَمْ مِنْ قَتِيلٍ لِإِبْلِيسَ قَدْ أَحْيَاهُ وَكَمْ مِنْ ضَالٍّ تَأَيَّ هَدَاهُ فَمَا أَحْسَنَ أَنْزَلَهُمْ عَلَى النَّاسِ وَأَفْقَحَ أَتْرَ النَّاسِ عَلَيْهِمْ يَنْتُونُ عَنْ كِتَابِ اللَّهِ تَحْرِيفَ الْغَالِينَ؛ وَانْتَحَالَ الْمُطْبِطِلِينَ وَتَأَوَّلَ الْجَاهِلِينَ الَّذِينَ عَدَّوْا الْوَلِيَّةَ الْبِدْعَةَ وَأَطْلَقُوا عِقَالُ الْفِتْنَةِ؛ فَهَمْ مُخْتَلِفُونَ فِي الْكِتَابِ؛ مُخَالِفُونَ لِلْكِتَابِ؛ مُتَّفِقُونَ عَلَى مُخَالَفَةِ الْكِتَابِ؛ يَقُولُونَ عَلَى اللَّهِ؛ وَفِي اللَّهِ؛ وَفِي كِتَابِ اللَّهِ بِغَيْرِ عِلْمٍ يَتَكَلَّمُونَ بِالْمُتَشَابِهِ مِنْ الْكَلَامِ وَيَخْدَعُونَ جَهَالَ النَّاسِ بِمَا يُشَبِّهُونَ عَلَيْهِمْ فَنَعُودُ بِاللَّهِ مِنْ فِتَنِ الْمُضِلِّينَ

Abū Ishāq ibn Shāqilā, in his response to this issue, stated: 'You asked—may Allah have mercy on you—whether the soul is created or uncreated. This is a matter about which no one guided to correctness has any doubt.' He continued until he said: 'And the soul is among the created things.' Groups of senior scholars and shaykhs have addressed this issue and refuted those who claim it is uncreated. Al-Ḥāfiẓ Abū 'Abd Allāh ibn Mandah authored a large book on this topic, *Ar-Rūh wa-n-Nafs* (The Soul and the Self), in which he cited numerous *Aḥādīth* and *Āthār* (narrations from the Companions and Successors). Before him, Imām Muḥammad ibn Naṣr al-Marwazī and others, Shaykh Abū Ya'qūb al-Kharrāz, Abū Ya'qūb an-Nahrajūrī, al-Qāḍī Abū Ya'lā, and others affirmed this. The great Imāms explicitly stated this and vehemently condemned anyone who said this about the soul of 'Isā ibn Maryam (Jesus, son of Mary), let alone the souls of others. This is as Aḥmad [ibn Ḥanbal] mentioned in his book, *Ar-Radd 'alā az-Zanādiqah wa-l-Jahmiyyah* (The Refutation of the Heretics and the Jahmites), where he began by saying: 'All praise is due to Allah, Who, in every era devoid of Messengers, appoints remnants from the people of knowledge. They call those who are astray to guidance and patiently endure harm from them. They revive the dead (hearts) with the Book of Allah and, with the light of Allah, grant sight to the blind. How many a victim of Iblīs (Satan) have they revived! How many a lost and wandering soul have they guided! How excellent is their impact on the people, and how vile is the impact of (some) people on them! They defend the Book of Allah from the distortions of extremists, the false claims of nullifiers, and the misinterpretations of the ignorant—those who have raised the banners of *bid'ah* (reprehensible innovation) and unleashed the shackles of *fitnah* (trial, tribulation, discord). They differ regarding the Book, oppose the Book, and are united in their opposition to the Book. They speak about Allah, concerning Allah, and concerning the Book of Allah without knowledge. They speak with ambiguous words and deceive the ignorant masses with what they make obscure for them. So, we seek refuge in Allah from the trials of those who lead astray.'

وَتَكَلَّمَ عَلَى مَا يَقَالُ: إِنَّهُ مُتَعَارِضٌ مِنَ الْقُرْآنِ إِلَى أَنْ قَالَ: وَكَذَلِكَ الْجَهْمُ وَشِبَعُهُ دَعَا النَّاسَ إِلَى الْمُتَشَابِهِ مِنَ الْقُرْآنِ وَالْخَبَرِ وَأَضَلُّوا بَشَرًا كَثِيرًا فَكَانَ مِمَّا بَلَعْنَا مِنْ أَمْرِ الْجَهْمِ عَدُوَّ اللَّهِ: أَنَّهُ كَانَ مِنْ أَهْلِ خُرَاسَانَ مِنْ أَهْلِ التَّرمِذِ وَكَانَ صَاحِبَ خُصُومَاتٍ وَكَلَامٍ كَانَ أَكْثَرَ كَلَامِهِ فِي اللَّهِ فَلَقِيَ أَنَا مِنْ الْمُشْرِكِينَ يُقَالُ لَهُمْ (السمنية) فَعَرَفُوا الْجَهْمَ فَقَالُوا لَهُ نُكَلِّمُكَ فَإِنْ ظَهَرْتَ حُجَّتُنَا عَلَيْكَ دَخَلْتَ فِي دِينِنَا وَإِنْ ظَهَرْتَ حُجَّتَكَ عَلَيْنَا: دَخَلْنَا فِي دِينِكَ. فَكَانَ مِمَّا كَلَّمُوا بِهِ الْجَهْمَ أَنْ قَالُوا: أَلَسْتَ تَزْعُمُ أَنَّ لَكَ إِلَهًا؟ قَالَ الْجَهْمُ: بَلَى (١): فَقَالُوا لَهُ: فَهَلْ رَأَيْتَ إِلَهَكَ؟ قَالَ: لَا. قَالُوا: فَهَلْ سَمِعْتَ كَلَامَهُ؟ قَالَ: لَا. قَالُوا: فَهَلْ سَمِعْتَ لَهُ رَاحِيَةً؟ قَالَ: لَا. قَالُوا لَهُ: فَوَجَدْتَ لَهُ مَجَسًّا؟ قَالَ: لَا. قَالُوا: فَمَا يُدْرِيكَ أَنَّهُ إِلَهٌ؟ قَالَ: فَتَحَيَّرَ الْجَهْمُ فَلَمْ يَدْرِ مَنْ يَعْبُدُ أَرَبَيْنِ يَوْمًا ثُمَّ إِنَّهُ اسْتَدْرَكَ حُجَّةً مِثْلَ حُجَّةِ زُنَادِقَةِ النَّصَارَى وَذَلِكَ أَنَّ زُنَادِقَةَ

النَّصَارَى يُزْعَمُونَ أَنَّ الرُّوحَ الَّذِي فِي عِيسَى هُوَ رُوحُ اللَّهِ مِنْ ذَاتِهِ فَإِذَا أَرَادَ أَنْ يُحَدِّثَ أَمْرًا دَخَلَ فِي بَعْضِ خَلْقِهِ فَتَكَلَّمَ عَلَى لِسَانِ خَلْقِهِ فَيَأْمُرُ بِمَا شَاءَ وَيَنْهَى عَمَّا شَاءَ وَهُوَ رُوحٌ غَائِبٌ عَنِ الْأَبْصَارِ. فَاسْتَدْرَكَ الْجَهْمُ حُجَّةَ مُثُلِ هَذِهِ الْحُجَّةِ فَقَالَ لِلْسُّمْنِيِّ: أَلَسْتَ تَزْعُمُ أَنَّ فِيكَ رُوحًا؟ قَالَ بَلَى (٢). قَالَ: فَهَلْ رَأَيْتَ رُوحَكَ؟ قَالَ: لَا.

He [Imām Aḥmad] discussed what is claimed to be contradictory in the Qur'ān, until he said: 'Similarly, Jahm [ibn Ṣafwān] and his followers called people to the mutashābih (ambiguous verses) of the Qur'ān and Hadith, and they led many people astray. Among what has reached us concerning the affair of Jahm, the enemy of Allah, is that he was from the people of Khurāsān, from the inhabitants of Tirmidh. He was a man of disputes and theological rhetoric (kalām), and most of his speech was about Allah. He encountered some polytheists known as the Sumanīyyah (an Indian ascetic philosophical group). They recognized Jahm and said to him, 'We will debate with you. If our proof prevails over you, you will enter our religion. And if your proof prevails over us, we will enter your religion.' Among the things they said to Jahm was: 'Do you not claim that you have a god?' Jahm replied, 'Balā (Indeed, I do).'¹ They asked him, 'Have you seen your god?' He said, 'No.' They asked, 'Have you heard His speech?' He said, 'No.' They asked, 'Have you smelled any scent from Him?' He said, 'No.' They asked him, 'Have you found Him to have any tangible presence (mijass)?' He said, 'No.' They asked, 'Then how do you know He is a god?' Jahm was bewildered and did not know whom he worshipped for forty days. Then, he devised an argument similar to the argument of the heretical Christians (zanādiqat an-Naṣārā). This is because the heretical Christians claim that the spirit in 'Īsā is the spirit of Allah from His essence. So, when He (Allah) wills to bring about a matter, He enters into some of His creation and speaks through the tongue of His creation, commanding what He wills and forbidding what He wills, and He is a spirit hidden from sight. Jahm devised an argument like this one and said to the Sumanī: 'Do you not claim that there is a soul within you?' He replied, 'Balā (Indeed, I do).'²

قَالَ: فَهَلْ سَمِعْتَ كَلَامَهُ؟ قَالَ: لَا. قَالَ: فَوَجَدْتَ لَهُ جَسًا وَمِجَاسًا؟ قَالَ: لَا. قَالَ: كَذَلِكَ اللَّهُ لَا يَرَى لَهُ وَجْهٌ وَلَا يُسْمَعُ لَهُ صَوْتُ وَلَا يُشَمُّ لَهُ رَائِحَةٌ وَهُوَ غَائِبٌ عَنِ الْأَبْصَارِ وَلَا يَكُونُ فِي مَكَانٍ دُونَ مَكَانٍ. وَسَأَلَ الْإِمَامُ أَحْمَدُ الْكَلَامَ فِي الْقُرْآنِ وَالرُّبُوبِيَّةِ وَغَيْرِ ذَلِكَ إِلَى أَنْ قَالَ: ثُمَّ إِنَّ الْجَهْمَ ادَّعَى أَمْرًا فَقَالَ: إِنَّا وَجَدْنَا آيَةً فِي كِتَابِ اللَّهِ تَدُلُّ عَلَى الْقُرْآنِ أَنَّهُ مَخْلُوقٌ فَقُلْنَا: أَيُّ آيَةٍ؟ قَالَ: قَوْلُ اللَّهِ: (إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ) وَعِيسَى مَخْلُوقٌ. فَقُلْنَا إِنَّ اللَّهَ مَعَكَ الْقَهْمُ فِي الْقُرْآنِ عِيسَى تَجْرِي عَلَيْهِ أَلْفَاظٌ لَا تَجْرِي عَلَى الْقُرْآنِ لِأَنَّهُ يُسَمِّيهِ مَوْلُودًا وَطِفْلًا وَصَبِيًّا وَغَلَامًا يَأْكُلُ وَيَشْرَبُ وَهُوَ مُخَاطَبٌ بِالْأَمْرِ وَالنَّهْيِ يَجْرِي عَلَيْهِ الْوَعْدُ وَالْوَعْدُ ثُمَّ هُوَ مِنْ دُرِّيَّةِ نُوْجٍ وَمِنْ دُرِّيَّةِ إِبْرَاهِيمَ وَلَا يَجَلُ لَنَا أَنْ نَقُولَ فِي الْقُرْآنِ مَا نَقُولُ فِي عِيسَى هَلْ سَمِعْتُمْ اللَّهَ يَقُولُ فِي الْقُرْآنِ مَا قَالَ فِي عِيسَى؟ وَلَكِنَّ الْمَعْنَى فِي قَوْلِ اللَّهِ: (إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ) فَالْكَلِمَةُ الَّتِي أَلْقَاهَا إِلَى مَرْيَمَ حِينَ قَالَ لَهُ: كُنْ؛ فَكَانَ عِيسَى بَكْنٍ وَلَيْسَ عِيسَى هُوَ الْكَنْ وَلَكِنْ بِالْكَانِ فَالْكَانُ مِنَ اللَّهِ قَوْلٌ وَلَيْسَ الْكَنْ مَخْلُوقًا. وَكَذَبَ النَّصَارَى وَالْجَهْمِيَّةُ عَلَى اللَّهِ فِي أَمْرِ عِيسَى وَذَلِكَ أَنَّ الْجَهْمِيَّةَ قَالُوا: عِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ إِلَّا أَنَّ الْكَلِمَةَ مَخْلُوقَةٌ وَقَالَتِ النَّصَارَى: عِيسَى رُوحُ اللَّهِ مِنْ ذَاتِ اللَّهِ وَكَلِمَةُ اللَّهِ مِنْ ذَاتِ اللَّهِ كَمَا يَقَالُ: إِنَّ هَذِهِ الْخِرْفَةُ مِنْ هَذَا النَّوْبِ. وَقُلْنَا نَحْنُ: إِنَّ عِيسَى بِالْكَلِمَةِ كَانَ وَلَيْسَ هُوَ الْكَلِمَةُ.

Jahm asked, 'Have you seen your soul?' He said, 'No.' Jahm asked, 'Have you heard its speech?' He said, 'No.' Jahm asked, 'Have you found it to have any sensation or tangible presence?' He said, 'No.' Jahm said, 'Likewise, Allah has no face that is seen, no voice that is heard, and no scent that is smelled. He is hidden from sight and is not in one place to the exclusion of another.' Imām Aḥmad then continued the discussion on the Qur'ān,

¹ The printed version has 'Na'am' (Yes), which is an error. [The correct word is Balā (Indeed/Nay, rather)].

² The printed version has 'Na'am' (Yes), which is an error. [The correct word is Balā (Indeed/Nay, rather)].

the Beatific Vision (ar-ru'yah), and other matters, until he said: 'Then Jahm made a claim, saying: 'We have found a verse in the Book of Allah that indicates the Qur'ān is created.' We asked, 'Which verse?' He said, 'The saying of Allah: {The Messiah, 'Īsā, son of Maryam, was only a Messenger of Allah and His Word which He directed to Maryam and a spirit from Him} [An-Nisā': 171], and 'Īsā is created.' We replied, 'Indeed, Allah has deprived you of understanding the Qur'ān. Terms are applied to 'Īsā that are not applied to the Qur'ān. He is called a newborn, an infant, a child, and a boy; he eats and drinks; he is addressed with commands and prohibitions; promises and threats apply to him. Furthermore, he is from the progeny of Nūḥ (Noah) and from the progeny of Ibrāhīm (Abraham). It is not permissible for us to say about the Qur'ān what we say about 'Īsā. Have you heard Allah say about the Qur'ān what He said about 'Īsā? Rather, the meaning in Allah's statement: {The Messiah, 'Īsā, son of Maryam, was only a Messenger of Allah and His Word which He directed to Maryam} is that the Word He directed to Maryam was when He said to him, 'Kun' (Be!); so 'Īsā came into being by 'Kun.' 'Īsā is not 'Kun' itself, but rather by 'Kun' he came to be. 'Kun' is a statement from Allah, and 'Kun' is not created.' Both the Christians and the Jahmiyyah lied against Allah concerning the matter of 'Īsā. This is because the Jahmiyyah said: 'Īsā is the spirit of Allah and His Word, except that the Word is created.' And the Christians said: 'Īsā is the spirit of Allah from the essence of Allah, and the Word of Allah is from the essence of Allah,' just as one might say, 'This piece of cloth is from this garment.' We (Ahl as-Sunnah) say: 'Indeed, 'Īsā came into being by the Word, and he is not the Word itself.'

قَالَ: وَقَوْلُ اللَّهِ: وَرُوحٌ مِنْهُ يَقُولُ مِنْ أَمْرِهِ كَانَ الرُّوحُ فِيهِ كَقَوْلِهِ: (وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ) يَقُولُ مِنْ أَمْرِهِ وَتَفْسِيرُ رُوحِ اللَّهِ: أَنَّهَا رُوحٌ بِكَلِمَةِ اللَّهِ خَلَقَهَا اللَّهُ كَمَا يُقَالُ: عَبْدُ اللَّهِ وَسَمَاءُ اللَّهِ فَقَدْ ذَكَرَ الْإِمَامُ أَحْمَدُ: إِنَّ زَنَادَةَ النَّصَارَى هُمُ الَّذِينَ يَقُولُونَ: إِنَّ رُوحَ عِيسَى مِنْ ذَاتِ اللَّهِ وَبَيَّنَّ أَنَّ إِضَافَةَ الرُّوحِ إِلَيْهِ إِضَافَةٌ مِلْكٍ وَخَلْقٍ كَقَوْلِكَ: عَبْدُ اللَّهِ وَسَمَاءُ اللَّهِ؛ لَا إِضَافَةَ صِفَةٍ إِلَى مَوْصُوفٍ فَكَيْفَ بِأَرْوَاحِ سَائِرِ الْآدَمِيِّينَ؟ وَبَيَّنَّ أَنَّ هَؤُلَاءِ الزَّنَادَةُ الْحُلُولِيَّةُ يَقُولُونَ بِأَنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُحْدِثَ أَمْرًا دَخَلَ فِي بَعْضِ خَلْقِهِ.

He [Imām Aḥmad] said: 'And Allah's statement, 'wa rūḥun minhu' (and a spirit from Him), means that by His command (amr) the spirit was in him, similar to His statement: {And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him} [Al-Jāthiyah: 13], meaning, from His command. The interpretation of 'rūḥ Allāh' (spirit of Allah) is that it is a spirit created by the word of Allah, just as one says 'abd Allāh' (servant of Allah) and 'samā' Allāh' (heaven of Allah). Imām Aḥmad mentioned that the heretical Christians are the ones who say that the spirit of 'Īsā is from the essence of Allah. He clarified that attributing the spirit to Him is an attribution of possession and creation (iḍāfat milk wa khalq), like your saying 'servant of Allah' and 'heaven of Allah,' not an attribution of an attribute to the One described by it (iḍāfat ṣifah ilā mawṣūf). So how then (could it be otherwise) for the souls of all other human beings? He also clarified that these ḥulūliyyah (incarnationist) heretics say that when Allah wills to bring about a matter, He enters into some of His creation.'

وَقَالَ السَّيْحُ أَبُو سَعِيدٍ الْخَرَّازُ أَحَدَ أَكْبَرِ الْمَسَائِخِ الْأَيْمَةِ مِنْ أَقْرَانِ الْجَنْدِ فِيمَا صَفَّهَ فِي أَنَّ الْأَرْوَاحَ مَخْلُوقَةٌ وَقَدْ أَحْتَجَّ بِأُمُورٍ مِنْهَا: لَوْ لَمْ تَكُنْ مَخْلُوقَةٌ لَمَا أَقْرَبَتْ بِالرَّبُّوبِيَّةِ. وَقَدْ قَالَ لَهُمْ حِينَ أَخَذَ الْمِيثَاقَ—وَهُمْ أَرْوَاحٌ فِي أَشْجَابٍ: كَالدَّرِّ—(أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا) وَإِنَّمَا خَاطَبَ الرُّوحَ مَعَ الْجَسَدِ وَهَلْ يَكُونُ الرَّبُّ إِلَّا لِمَرْبُوبٍ؟ قَالَ: وَلَا تَهَا لَوْ لَمْ تَكُنْ مَخْلُوقَةً مَا كَانَ عَلَى النَّصَارَى لَوْمْ فِي عِبَادَتِهِمْ عِيسَى وَلَا حِينَ قَالُوا: إِنَّهُ ابْنُ اللَّهِ وَقَالُوا: هُوَ اللَّهُ.

Shaykh Abū Saʿīd al-Kharāz, one of the great leading shaykhs and a contemporary of al-Junayd, in what he compiled concerning the souls being created, argued with several points, among them: If the soul were not created, it would not have affirmed Lordship (rubūbiyyah). For He said to them when He took the Covenant (al-mithāq)—and they

were souls in forms like tiny particles (kadh-dharr)—‘{Am I not your Lord?’ They said, ‘Balā (Yes, indeed)! We have testified.’} [Al-A’rāf: 172]. He addressed the soul along with the body. And can there be a Rabb (Lord) except for a marbūb (one who is lorded over, i.e., created and sustained)? He also said: And because if it (the soul) were not created, there would be no blame upon the Christians for their worship of ‘Iṣā, nor when they said, ‘He is the son of Allah,’ and they said, ‘He is Allah.’

قَالَ: وَلَئِنَّهُ لَوْ كَانَ الرُّوحُ غَيْرَ مَخْلُوقٍ مَا دَخَلَتْ النَّارُ وَلَئِنَّهَا لَوْ كَانَتْ غَيْرَ مَخْلُوقَةٍ لَمَا حُجِبَتْ عَنِ اللَّهِ وَلَا عُيِبَتْ فِي الْبَدَنِ وَلَا مَلَكَهَا مَلَكُ الْمَوْتِ وَلَمَا كَانَتْ صُورَةً تُوصَفُ؛ وَلَئِنَّهَا لَوْ لَمْ تَكُنْ مَخْلُوقَةً لَمْ تُحَاسَبْ وَلَمْ تُعَذَّبْ وَلَمْ تَتَعَبَّدْ وَلَمْ تَخَفْ وَلَمْ تَرْجُ. وَلَئِنْ أَرْوَاحَ الْمُؤْمِنِينَ تَتَلَأَلَتْ وَأَرْوَاحَ الْكُفَّارِ سُودٌ مِثْلُ الْحِمَمِ. وَقَالَ ﷺ (أَرْوَاحُ الشَّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ تَرْتَعُ فِي الْجَنَّةِ وَتَأْوِي فِي فِنَاءِ الْعَرْشِ. وَأَرْوَاحُ الْكُفَّارِ فِي بَرَهوت).

He [Abū Sa’īd al-Kharrāz] further said: And because if the soul were uncreated, it would not enter the Fire. And if it were uncreated, it would not be veiled from Allah, nor concealed within the body, nor would the Angel of Death have power over it, nor would it be a form that can be described. And because if it were not created, it would not be held accountable, nor punished, nor would it worship, nor fear, nor hope. And because the souls of the believers shimmer with light, while the souls of the disbelievers are black like charcoal. And he (peace be upon him) said: ‘The souls of the martyrs are in the crops of green birds that roam freely in Paradise and take shelter in the vicinity of the Throne. And the souls of the disbelievers are in Barhūt (a desolate well believed to be a place for wicked souls).’

وَقَالَ السَّيِّحُ أَبُو يَعْقُوبَ النَّهْرَجُورِي: هَذِهِ الْأَرْوَاحُ مِنْ أَمْرِ اللَّهِ مَخْلُوقَةٌ. خَلَقَهَا اللَّهُ مِنَ الْمَلَكَوَتِ كَمَا خَلَقَ آدَمَ مِنَ التُّرَابِ وَكُلُّ عَبْدٍ نَسَبَ رُوحَهُ إِلَى ذَاتِ اللَّهِ أَخْرَجَهُ ذَلِكَ إِلَى التَّعْطِيلِ وَالَّذِينَ نَسَبُوا الْأَرْوَاحَ إِلَى ذَاتِ اللَّهِ هُمْ أَهْلُ الْحُلُولِ الْخَارِجُونَ إِلَى الْإِبَاحَةِ وَقَالُوا إِذَا صَفَتْ أَرْوَاحُنَا مِنْ أَكْثَارِ نُفُوسِنَا فَقَدْ انْتَصَلْنَا؛ وَصَرْنَا أَحْرَارًا وَوَضَعْتَ عَنَّا الْعُبُودِيَّةَ وَأَبِيحَ لَنَا كُلُّ شَيْءٍ مِنَ اللَّذَاتِ مِنَ النِّسَاءِ وَالْأَمْوَالِ وَغَيْرِ ذَلِكَ. وَهُمْ زَنَادِقَةُ هَذِهِ الْأُمَّةِ وَذَكَرَ عِدَّةَ مَقَالَاتٍ لَهَا وَلِزَنَادِقَةٍ.

Shaykh Abū Ya’qūb an-Nahrajūrī said: These souls are from the command of Allah, created. Allah created them from the Malakūt (the realm of sovereignty/dominion), just as He created Ādam from dust. Every servant who attributes his soul to the essence of Allah, this leads him to ta’līl (divesting Allah of His attributes or actions). Those who attribute souls to the essence of Allah are the people of ḥulūl (incarnationism), who deviate into ibāḥah (permissiveness, antinomianism). They say, ‘When our souls are purified from the dregs of our lower selves, we have achieved union (with God); we have become free, servitude has been lifted from us, and all pleasures—women, wealth, and otherwise—have become permissible for us.’ These are the zanādiqah (heretics) of this Ummah. He then mentioned several of their statements and those of the heretics.

قُلْتُ: وَاعْلَمْ أَنَّ الْقَائِلِينَ بِقَدَمِ الرُّوحِ صِنْفَانِ:

I (Ibn Taymiyyah) say: Know that those who assert the pre-eternity (qidam) of the soul are of two types:

صِنْفٌ مِنَ الصَّابِيَةِ الْفَلَاسِفَةِ يَقُولُونَ: هِيَ قَدِيمَةٌ أَزَلِيَّةٌ لَكِنْ لَيْسَتْ مِنْ ذَاتِ الرَّبِّ كَمَا يَقُولُونَ ذَلِكَ. فِي النُّفُوسِ وَالْعُقُولِ وَالنُّفُوسِ الْفَلَكِيَّةِ وَيَزْعُمُ مَنْ دَخَلَ مِنْ أَهْلِ الْمِلَلِ فِيهِمْ أَنَّهَا هِيَ الْمَلَائِكَةُ.

One type consists of the Sabian philosophers who say: It (the soul) is pre-eternal, existing from eternity past, but it is not from the essence of the Lord. They say this concerning the celestial intellects and souls (al-‘uqūl wa-n-nufūs al-falakiyyah), and those from among the people of (revealed) religions who have adopted their views claim that these are the angels.

وَصَنَّفَ مِنْ زَنَادِقَةٍ هَذِهِ الْأُمةَ وَضَلَّلَ لَهَا مِنَ الْمُتَصَوِّفَةِ وَالْمُتَكَلِّمَةِ وَالْمُحَدِّثَةِ بِزُغُمُونَ أَنَّهَا مِنْ ذَاتِ اللَّهِ وَهَؤُلَاءِ أَشَرُّ قَوْلًا مِنْ أَوْلَئِكَ وَهَؤُلَاءِ جَعَلُوا الْأَدَمِيَّ نِصْفَيْنِ: نِصْفٌ لَا هُوتَ وَهُوَ رُوحُهُ. وَنِصْفٌ نَاسُوتٌ وَهُوَ جَسَدُهُ: نِصْفُهُ رَبٌّ وَنِصْفُهُ عَبْدٌ. وَقَدْ كَفَّرَ اللَّهُ النَّصَارَى بِنَحْوِ مَنْ هَذَا الْقَوْلُ فِي الْمَسِيحِ فَكَيْفَ بِمَنْ يُعَمِّدُ ذَلِكَ فِي كُلِّ أَحَدٍ؟ حَتَّى فِي زُرْعُونَ: وَهَامَانُ وَقَارُونَ

The second type consists of the heretics (zanādiqah) of this Ummah and its misguided ones from among the Sufis, the Mutakallimūn (scholastic theologians), and the Muḥaddithah (those who claim expertise in Hadith while holding deviant views), who claim that the soul is from the essence of Allah. The assertion of these latter ones is more evil than that of the former. These have made the human being into two halves: one half lāhūt (divine nature), which is his soul, and one half nāsūt (human nature), which is his body—half of him is lord and half is servant. Allah declared the Christians disbelievers for a similar assertion regarding the Messiah; how then about one who generalizes this to every individual, even to Fir'awn (Pharaoh), Hāmān, and Qārūn?

وَكُلُّ مَا دَلَّ عَلَى أَنَّ الْإِنْسَانَ عَبْدٌ مَخْلُوقٌ مَرْبُوبٌ وَأَنَّ اللَّهَ رَبُّهُ وَخَالِقُهُ وَمَالِكُهُ وَإِلَهُهُ فَهُوَ يَدُلُّ عَلَى أَنَّ رُوحَهُ مَخْلُوقَةٌ. فَإِنَّ الْإِنْسَانَ عِبَارَةً عَنْ الْبَدَنِ وَالرُّوحِ مَعًا بَلْ هُوَ بِالرُّوحِ أَخْصَ مِنْهُ بِالْبَدَنِ وَإِنَّمَا الْبَدَنُ مَطِيَّةٌ لِلرُّوحِ كَمَا قَالَ أَبُو الدَّرْدَاءِ: إِنَّمَا بَدَنِي مَطِيَّتِي فَإِنْ رَفَعْتَ بِهَا بَلَعْتَنِي وَإِنْ لَمْ أَرْفُقْ بِهَا لَمْ تَبْلُغْنِي.

Everything that indicates that the human being is a servant, created, and sustained (marbūb), and that Allah is his Lord, his Creator, his Owner, and his God, also indicates that his soul is created. For the human being is composed of both body and soul; indeed, he is more specifically defined by his soul than by his body. The body is merely a mount for the soul, as Abū ad-Dardā said: 'My body is but my mount; if I am gentle with it, it will carry me to my destination, and if I am not gentle with it, it will not carry me there.'

وَقَدْ رَوَاهُ ابْنُ مِنْدَةَ وَغَيْرُهُ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا تَزَالُ الْحُصُومَةُ يَوْمَ الْقِيَامَةِ بَيْنَ الْخَلْقِ حَتَّى تَخْتَصِمَ الرُّوحُ وَالْبَدَنُ فَيَقُولُ الرُّوحُ لِلْبَدَنِ: أَنْتَ عَمِلْتَ السَّيِّئَاتِ: فَيَقُولُ الْبَدَنُ لِلرُّوحِ: أَنْتِ أَمَرْتَنِي؛ فَيَبْعَثُ اللَّهُ مَلَكًا يَقْضِي بَيْنَهُمَا؛ فَيَقُولُ: إِنَّمَا مَثَلُكُمَا كَمَثَلِ مُقْعَدٍ وَأَعْمَى دَخَلَ بَسْتَانًا؛ فَرَأَى الْمُقْعَدُ فِيهِ ثَمَرًا مَعْلَقًا؛ فَقَالَ لِلْأَعْمَى: إِنِّي أَرَى ثَمَرًا وَلَكِنْ لَا أَسْتَطِيعُ النَّهْوضَ إِلَيْهِ وَقَالَ الْأَعْمَى: لَكِنِّي أَسْتَطِيعُ النَّهْوضَ إِلَيْهِ وَلَكِنِّي لَا أَرَاهُ؛ فَقَالَ لَهُ الْمُقْعَدُ: تَعَالَ فَاحْمِلْنِي حَتَّى أَقْطِعَهُ؛ فَحَمَلَهُ وَجَلَ يَأْمُرُهُ فَيَسِيرُ بِهِ إِلَى حَيْثُ نِشَاءُ فَقَطَعَ الثَّمَرَةَ؛ قَالَ الْمَلَكُ: فَعَلَى أَيُّهُمَا الْعُقُوبَةُ؟ فَقَالَ عَلَيْهِمَا جَبِيحًا قَالَ فَكَذَلِكَ أَنْتُمَا.

Ibn Mandah and others narrated from Ibn 'Abbās (may Allah be pleased with them both) that he said: 'Disputation will continue among creation on the Day of Resurrection until the soul and the body dispute with each other. The soul will say to the body, 'You committed the evil deeds.' The body will say to the soul, 'You commanded me.' Then Allah will send an angel to judge between them. The angel will say, 'Your parable is like that of a crippled man and a blind man who entered an orchard. The crippled man saw fruit hanging in it and said to the blind man, 'I see fruit, but I cannot reach it.' The blind man said, 'But I can reach it, though I cannot see it.' The crippled man said to him, 'Come, carry me so I can pick it.' So he carried him, and the crippled man began to direct him, and he moved him wherever he wished, and he picked the fruit.' The angel asked, 'Upon which of them is the punishment due?' They both replied, 'Upon both of them.' He said, 'Likewise are you two.'

وَأَيْضًا فَقَدْ اسْتَفَاضَتْ الْأَحَادِيثُ عَنِ النَّبِيِّ ﷺ بِأَنَّ الْأَرْوَاحَ تُقْبَضُ وَتُنْعَمُ وَتُعَذَّبُ وَيَقَالُ لَهَا: أَخْرِجِي أَيْتُهَا الرُّوحُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ: أَخْرِجِي أَيْتُهَا الرُّوحُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ وَيُقَالُ لِلْأُولى أُنْشُرِي بِرُوحٍ وَرَبَّحَانِ وَيُقَالُ لِلثَّانِيَةِ: أُنْشُرِي بِحَمِيمٍ وَعَسَاقِي وَآخِرُ مِنْ سَكْلِهِ أَرْوَاحُ. وَأَنَّ أَرْوَاحَ الْمُؤْمِنِينَ تَعْرُجُ إِلَى السَّمَاءِ وَأَنَّ أَرْوَاحَ الْكُفَّارِ

لَا تُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ.

Furthermore, numerous Ahādīth from the Prophet (peace be upon him) have established that souls are seized (at death), experience bliss, and are punished. It is said to the soul: 'Come forth, O good soul that was in a good body!' and 'Come forth, O wicked soul that was in a wicked body!' To the former, it is said, 'Receive glad tidings of mercy (rawḥ) and fragrance (rayḥān)!' And to the latter, it is said, 'Receive tidings of scalding water (ḥamīm) and purulence (ghassāq), and other torments of a similar kind, in pairs!' And that the souls of believers ascend to heaven, while the gates of heaven are not opened for the souls of disbelievers.

وَفِي صَحِيحِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ (أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يَضَعَانِ بِهَا قَالَ حَمَادٌ فَذَكَرَ مِنْ طِيبٍ رِيحَهَا وَذَكَرَ الْمِسْكَ؛ قَالَ فَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرُنِيهِ؛ فَيَنْطَلِقُ بِهِ إِلَى رَبِّهِ؛ ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ؛ قَالَ: وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ قَالَ حَمَادٌ وَذَكَرَ مِنْ نَتْنِهِ وَذَكَرَ لَعْنًا فَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ قَالَ فَيَقُولُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ. قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّتْنَ رَدَّ عَلَى أَنْفِهِ رِيْطَةً كَانَتْ عَلَيْهِ).

In Ṣaḥīḥ Muslim, it is narrated from 'Abd Allāh ibn Shaqīq from Abū Hurayrah (may Allah be pleased with him) who said: 'When the soul of a believer departs, two angels receive it and ascend with it.' Hammād (a narrator) said, 'He then mentioned its sweet fragrance, mentioning musk.' He continued, 'The inhabitants of heaven say, 'A good soul has come from the direction of the earth. May Allah bless you and the body you used to inhabit.' It is then taken to its Lord, Who then says, 'Take it to its appointed term.' He said, 'And when the soul of a disbeliever departs'—Hammād said, 'He mentioned its stench and mentioned a curse'—'the inhabitants of heaven say, 'A wicked soul has come from the direction of the earth.' He said, 'It is then said, 'Take it to its appointed term.' Abū Hurayrah (may Allah be pleased with him) said, 'When the Messenger of Allah (peace be upon him) mentioned the stench, he covered his nose with a cloth that was upon him.' [Muslim]

وَفِي حَدِيثِ الْمَرْجَاحِ الصَّحِيحِ أَنَّ النَّبِيَّ ﷺ رَأَى آدَمَ وَأَرْوَاحَ بَنِيهِ عَنْ يَمِينِهِ وَشِمَالِهِ قَالَ رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلَوْنَا السَّمَاءَ فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوَدَةٌ وَعَنْ شِمَالِهِ أَسْوَدَةٌ قَالَ فَإِذَا نَظَرْتُ قِبَلَ يَمِينِي ضَجَكَ وَإِذَا نَظَرْتُ قِبَلَ شِمَالِي بَكَى قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ قَالَ قُلْتُ: يَا جِبْرِيلُ مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ ﷺ وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ فَإِذَا نَظَرْتُ قِبَلَ يَمِينِي ضَجَكَ وَإِذَا نَظَرْتُ قِبَلَ شِمَالِي بَكَى).

And in the authentic Hadith of the Mi'rāj (Ascension), the Prophet (peace be upon him) saw Ādam (peace be upon him) and the souls of his children to his right and to his left. The Messenger of Allah (peace be upon him) said: 'When we ascended to the (lowest) heaven, there was a man with multitudes (aswidah) to his right and multitudes to his left. When he looked to his right, he laughed, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I asked, 'O Jibrīl, who is this?' He replied, 'This is Ādam (peace be upon him), and these multitudes to his right and his left are the souls (nāsam) of his children. Those on the right are the people of Paradise, and the multitudes on his left are the people of Hellfire. So when he looks to his right, he laughs, and when he looks to his left, he weeps.' [Al-Bukhārī]

وَقَدْ ثَبَتَ أَيْضًا أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ وَالشُّهَدَاءِ وَغَيْرِهِمْ فِي الْجَنَّةِ قَالَ الْإِمَامُ أَحْمَدُ فِي رِوَايَةِ حَنْبَلٍ أَرْوَاحَ الْكُفَّارِ فِي النَّارِ وَأَرْوَاحَ الْمُؤْمِنِينَ فِي الْجَنَّةِ وَالْأَبْدَانُ فِي الدُّنْيَا يُعَذَّبُ اللَّهُ مِنْ نِسَاءً؛ وَيَرْحَمُ بِعَفْوِهِ مَنْ نِسَاءً وَقَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ:

سَأَلَتْ أَبِي عَنْ أَرْوَاحِ الْمَوْتَى: أَتَكُونُ فِي أَفْنِيَةِ قُبُورِهَا؟ أَمْ فِي حَوَاصِلِ طَيْرٍ؟ أَمْ تَمُوتُ كَمَا تَمُوتُ الْأَجْسَادُ؟ فَقَالَ قَدْ رَوَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (نَسَمَةُ الْمُؤْمِنِ إِذَا مَاتَ طَائِرٌ تَلَقَّى فِي شَجَرِ الْجَنَّةِ حَتَّى يُرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ)

It has also been established that the souls of believers, martyrs, and others are in Paradise. Imām Aḥmad, in the narration of Ḥanbal, said: 'The souls of disbelievers are in the Fire, and the souls of believers are in Paradise. The bodies are in the world; Allah punishes whom He wills and has mercy, by His pardon, upon whom He wills.' 'Abd Allāh ibn Aḥmad said: 'I asked my father about the souls of the dead: Are they in the courtyards of their graves? Or in the crops of birds? Or do they die as bodies die?' He replied, 'It has been narrated from the Prophet (peace be upon him) that he said: 'The soul (nasamah) of the believer, when he dies, is a bird that clings to the trees of Paradise until Allah returns it to its body on the Day He resurrects him.' [An-Nasā'ī]

وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: أَرْوَاحُ الْمُؤْمِنِينَ فِي أَجْوَابِ طَيْرٍ خَضِرٍ كَالزَّرَازِيرِ يَتَعَارَفُونَ فِيهَا وَيَرْزُقُونَ مِنْ ثَمَرِهَا قَالَ: وَقَالَ بَعْضُ النَّاسِ: أَرْوَاحُ الشُّهَدَاءِ فِي أَجْوَابِ طَيْرٍ خَضِرٍ تَأْوِي إِلَى فَنَادِيلٍ فِي الْجَنَّةِ مُعَلَّقَةً بِالْعَرْشِ.

It has been narrated from 'Abd Allāh ibn 'Amr (may Allah be pleased with them both) that he said: 'The souls of believers are in the bodies of green birds like starlings (zarāzīr); they recognize one another therein and are provided with its fruits.' He [the narrator or compiler] said: And some people said: 'The souls of martyrs are in the bodies of green birds that take shelter in lanterns in Paradise, suspended from the Throne.'

وَقَدْ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ مَرْوَقٍ قَالَ: سَأَلْنَا عَبْدَ اللَّهِ —يَعْنِي ابْنَ مَسْعُودٍ— عَنْ هَذِهِ الْآيَةِ: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يَرْزُقُونَ) فَقَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: (إِنَّ أَرْوَاحَهُمْ فِي جُوفِ طَيْرٍ خَضِرٍ لَهَا فَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ نَسَاءُ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْفَنَادِيلِ فَاطْلَعُ عَلَيْهِمْ رَبُّكَ اِطْلَاعَةً فَقَالَ: هَلْ تَسْتَهْوُونَ سَبِيئًا؟ فَقَالُوا: أَيْ سَيِّءٍ نَسْتَهِي وَنَحْنُ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ نَسَاءُ؟—فَفَعَلَ بِهِمْ ذَلِكَ ثَلَاثَ مَرَّاتٍ—فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَثْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ ثَرَكُوا).

Muslim narrated in his Ṣaḥīḥ from Masrūq who said: We asked 'Abd Allāh—meaning Ibn Mas'ūd (may Allah be pleased with him)—about this verse: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision} [Al 'Imrān: 169]. He said: 'Indeed, we asked the Messenger of Allah (peace be upon him) about that, and he said: 'Their souls are in the bodies of green birds, which have lanterns suspended from the Throne. They roam freely in Paradise wherever they wish, then they return to those lanterns. Your Lord looks upon them and says, 'Do you desire anything?' They say, 'What could we desire when we roam freely in Paradise wherever we wish?' He does this with them three times. When they see that they will not be spared from being asked, they say, 'O Lord, we wish that You would return our souls to our bodies so that we may be killed in Your cause once more.' When He sees that they have no further need, they are left.' [Muslim]

وَقَدْ قَالَ اللَّهُ تَعَالَى: (يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ) (ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً) (فَادْخُلِي فِي عِبَادِي) (وَادْخُلِي جَنَّتِي) (فَخَاطَبَهَا بِالرُّجُوعِ إِلَى رَبِّهَا وَبِالدُّخُولِ فِي عِبَادِهِ وَدُخُولِ جَنَّتِهِ وَهَذَا تَصْرِيحٌ بِأَنَّهَا مَرْبُوبَةٌ. وَالنَّفْسُ هُنَا هِيَ الرُّوحُ الَّتِي تُقْبَضُ وَإِنَّمَا تَتَنَوَّقُ صِفَاتِهَا كَمَا (قَالَ النَّبِيُّ ﷺ فِي الْحَدِيثِ الصَّحِيحِ—لَمَّا نَامُوا عَنْ صَلَاةِ الْفَجْرِ فِي السَّفَرِ—قَالَ: إِنَّ اللَّهَ قَبِضَ أَرْوَاحَنَا حَيْثُ شَاءَ وَرَدَّهَا حَيْثُ شَاءَ—وَفِي رَوَايَةٍ—قَبِضَ أَنْفُسَنَا حَيْثُ شَاءَ) وَقَالَ تَعَالَى: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمِمْسِكَ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ) وَالْمَقْبُوضُ الْمَوْتُ هِيَ الرُّوحُ كَمَا فِي صَحِيحِ مُسْلِمٍ عَنْ (أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَوَقَفَ شَقٌّ بَصَرَهُ فَأَغْمَضَهُ ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا قَبِضَ تَبِعَهُ الْبَصَرُ فَصَحَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى

مَا تَقُولُونَ ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمُهْدِيِّينَ وَاخْلُقْ لَهُ فِي عَقِيهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَأُفْسِحَ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ).

Allah, Most High, has said: {O reassured soul (an-nafs al-muṭma'innah),} {Return to your Lord, well-pleased and pleasing [to Him],} {And enter among My [righteous] servants,} {And enter My Paradise.} [Al-Fajr: 27-30]. So He addressed it (the soul) with returning to its Lord, entering among His servants, and entering His Paradise. This is an explicit declaration that it is marbūbah (created and sustained). The nafs (soul/self) here is the rūḥ (spirit) that is seized (at death); its attributes merely vary. This is as the Prophet (peace be upon him) said in the authentic Hadith—when they overslept and missed the Fajr prayer during a journey—'Indeed, Allah seized our arwāḥ (spirits) when He willed and returned them when He willed.' And in another narration, 'He seized our anfus (souls) when He willed.' [Al-Bukhārī]. And Allah, Most High, said: {Allah takes the anfus (souls) at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death} [Az-Zumar: 42]. That which is seized and taken is the rūḥ, as in Ṣaḥīḥ Muslim from Umm Salamah (may Allah be pleased with her) who said: 'The Messenger of Allah (peace be upon him) entered upon Abū Salamah, whose eyes were wide open (fixed in a stare). He closed them and then said, 'Indeed, when the rūḥ (spirit) is seized, the sight follows it.' Some of his family members began to wail, so he said, 'Do not supplicate against yourselves except for good, for the angels say 'Āmīn' to what you say.' Then he said, 'Allāhumma-ghfir li Abī Salamah warfa' darajatahu fi-l-mahdiyyīn, wakhluḥu fi 'aqibihi fi-l-ghābirīn, waghfir lanā wa lahu yā Rabba-l-'ālamīn, wafsaḥ lahu fi qabrihi wa nawwir lahu fih' [O Allah, forgive Abū Salamah, elevate his rank among the rightly guided, be his successor among those who remain behind, forgive us and him, O Lord of the worlds, widen his grave for him, and illuminate it for him].' [Muslim]

وَرَوَى مُسْلِمٌ أَيْضًا عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (أَلَمْ تَرَوْا أَنَّ الْإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ قَالُوا: بَلَى. قَالَ: فَكَذَلِكَ جَبَنَ يَتَّبِعُ بَصَرُهُ نَفْسَهُ) فَسَمَاءُ تَارَةً رُوحًا وَتَارَةً نَفْسًا.

Muslim also narrated from Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said, 'Have you not seen that when a person dies, his gaze becomes fixed?' They said, 'Balā (Yes, indeed).' He said, 'That is when his sight follows his nafs (soul).' [Muslim]. So, he sometimes called it rūḥ and sometimes nafs.

وَرَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَابْنُ مَاجَه. عَنْ شَدَادِ بْنِ أُوَيْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (إِذَا حَضَرْتُمْ مَوْتَاكُمْ فَأَغْمِضُوا الْبَصَرَ; فَإِنَّ الْبَصَرَ يَتَّبِعُ الرُّوحَ وَقُولُوا خَيْرًا فَإِنَّهُ يُؤَمِّنُ عَلَى مَا يَقُولُ أَهْلُ الْمِيْتِ).

Aḥmad ibn Ḥanbal and Ibn Mājah narrated from Shaddād ibn Aws (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said, 'When you are present with your dying ones, close their eyes, for the sight follows the rūḥ (spirit). And speak good, for indeed, 'Āmīn' is said to what the family of the deceased says.'

وَدَلَالُ هَذَا الْأَصْلِ وَبَيَانُ مَسَمَى الرُّوحِ وَالنَّفْسِ وَمَا فِيهِ مِنَ الْاِشْتِرَاكِ كَثِيرٌ لَا يَحْتَمِلُهُ هَذَا الْجَوَابُ وَقَدْ بَسَطْنَاهُ فِي غَيْرِ هَذَا الْمَوْضِعِ. فَقَدْ بَانَ بِمَا ذَكَرْنَاهُ أَنَّ مَنْ قَالَ: إِنَّ أَرْوَاحَ بَنِي آدَمَ قَدِيمَةٌ غَيْرَ مَخْلُوقَةٍ فَهُوَ مِنْ أَكْثَرِ أَهْلِ الْبِدْعِ الْخُلُوعِيَّةِ الَّذِينَ يَجُرُّ قَوْلُهُمْ إِلَى التَّعْطِيلِ بِجَعْلِ الْعَبْدِ هُوَ الرَّبِّ وَغَيْرِ ذَلِكَ مِنَ الْبِدْعِ الْكَاذِبَةِ الْمُضِلَّةِ.

The proofs for this fundamental principle and the explanation of the terms 'rūḥ' and 'nafs,' and the shared meanings between them, are numerous and cannot be accommodated in this answer. We have elaborated on this elsewhere. Thus, it has become clear from what we have mentioned that whoever says the souls of the children of Ādam are

qadīmah (pre-eternal) and uncreated is among the greatest proponents of ḥulūliyyah (incarnationist) innovations, whose assertions lead to ta'tīl (denial of divine attributes) by making the servant into the Lord, and other such false and misleading innovations.

وَأَمَّا قَوْلُهُ تَعَالَى (قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي) فَقَدْ قِيلَ إِنَّ الرُّوحَ هُنَا لَيْسَ هُوَ رُوحَ الْآدَمِيِّ وَإِنَّمَا هُوَ مَلَكَ فِي قَوْلِهِ (يَوْمَ يَعْلَمُ الرُّوحُ وَالْمَلَائِكَةُ صَفًا) وَقَوْلِهِ: (تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ) وَقَوْلِهِ: (تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ) . وَقِيلَ: بَلْ هُوَ رُوحَ الْآدَمِيِّ وَالْقَوْلَانِ مَشْهُورَانِ وَسَوَاءٌ كَانَتْ الْآيَةُ تَعْمُهُمَا أَوْ تَتَنَاوَلُ أَحَدَهُمَا فَلَيْسَ فِيهَا مِمَّا يَدُلُّ عَلَى أَنَّ الرُّوحَ غَيْرُ مَخْلُوقِهِ لَوْجْهَيْنِ:

As for the statement of Allah, Most High: {Say, 'The Rūḥ is of the amr (command/affair) of my Lord'} [Al-Isrā': 85], it has been said that the 'Rūḥ' here is not the human soul, but rather an angel, as in His statement: {The Day that the Rūḥ and the angels will stand in rows} [An-Naba': 38], and His statement: {The angels and the Rūḥ ascend to Him} [Al-Ma'ārij: 4], and His statement: {The angels and the Rūḥ descend therein by permission of their Lord} [Al-Qadr: 4]. And it has been said: Nay, rather it is the human soul. Both interpretations are well-known. Whether the verse encompasses both meanings or refers to one of them, there is nothing in it to indicate that the Rūḥ is uncreated, for two reasons:

أَحَدُهُمَا أَنَّ الْأَمْرَ فِي الْفُرْقَانِ يَرَادُ بِهِ الْمَصْدَرُ تَارَةً وَيَرَادُ بِهِ الْمَفْعُولُ تَارَةً أُخْرَى وَهُوَ الْمَأْمُورُ بِهِ؛ كَقَوْلِهِ تَعَالَى: (أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ) وَقَوْلِهِ: (وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا) وَهَذَا فِي لَفْظٍ غَيْرِ الْأَمْرِ؛ كَلَفْظِ الْخَلْقِ وَالْقُدْرَةِ وَالرَّحْمَةِ وَالْكَلِمَةِ وَغَيْرِ ذَلِكَ. وَلَوْ قِيلَ إِنَّ الرُّوحَ بَعْضُ أَمْرِ اللَّهِ أَوْ جُزْءٌ مِنْ أَمْرِ اللَّهِ. وَنَحْوُ ذَلِكَ مِمَّا هُوَ صَرِيحٌ فِي أَنَّهَا بَعْضُ أَمْرِ اللَّهِ؛ لَمْ يَكُنِ الْمُرَادُ بِالْفَرْقِ إِلَّا الْمَأْمُورُ بِهِ لَا الْمَصْدَرُ؛ لِأَنَّ الرُّوحَ عَيْنٌ قَائِمَةٌ بِنَفْسِهَا؛ تَذْهَبُ وَتَجِيءُ وَتَنْتَعِمُ وَتُعَذِّبُ وَهَذَا لَا يُتَصَوَّرُ أَنْ يَكُونَ مُسَمًّى مَصْدَرٍ أَمْرًا يَأْمُرُ أَمْرًا. وَهَذَا قَوْلُ سَلَفِ الْأُمَّةِ وَأَيُّمِهَا وَجُمْهُورِهَا. وَمَنْ قَالَ مِنَ الْمُتَكَلِّمِينَ إِنَّ الرُّوحَ عَرَضٌ قَائِمٌ بِالْجِسْمِ؛ فَلَيْسَ عِنْدَهُ مَصْدَرٌ أَمْرٌ يَأْمُرُ أَمْرًا. وَالْفُرْقَانُ إِذَا سَمِيَ أَمْرُ اللَّهِ فَالْفُرْقَانُ كَلَامُ اللَّهِ وَالْكَلَامُ اسْمُ مَصْدَرٍ كَلِمٌ يَكْلُمُ تَكْلِيمًا وَكَلَامًا وَتَكَلَّمَ تَكَلُّمًا وَكَلَامًا. فَإِذَا سَمِيَ أَمْرًا بِمَعْنَى الْمَصْدَرِ كَانَ ذَلِكَ مُطَابِقًا لِمَا سَمَّيْنَا الْكَلَامَ نَوْعَانِ: أَمْرٌ وَخَبَرٌ.

Firstly, the word 'amr' (command, affair, matter) in the Qur'ān is sometimes intended as the maṣḍar (verbal noun, i.e., the act of commanding), and at other times as the maf'ul (object, i.e., that which is commanded or brought about by command). Examples of the latter include His statement, Most High: {The amr (command/decreed) of Allah has come, so be not impatient for it} [An-Naḥl: 1], and His statement: {And the amr (command/decreed) of Allah is a decree determined} [Al-Aḥzāb: 38]. This (dual meaning) is also found in words other than 'amr,' such as 'khalq' (creation), 'qudrah' (power/decreed), 'raḥmah' (mercy), 'kalimah' (word), and so forth. If it were said that the Rūḥ is 'part of Allah's amr' or 'a portion of Allah's amr,' or similar expressions explicitly stating it is a part of Allah's amr, the intended meaning of the word 'amr' could only be 'that which is commanded' (al-ma'mūr bihī), not the maṣḍar (the act of commanding). This is because the Rūḥ is an existing entity in itself; it departs and returns, experiences bliss and torment. It is inconceivable for such an entity to be designated by the maṣḍar of the verb 'amara, ya'muru, amran' (to command). This is the view of the Salaf of the Ummah, its Imāms, and the majority of scholars. As for those Mutakallimūn who say the Rūḥ is an 'arad (accident, non-essential property) subsisting in the body, for them it is not the maṣḍar of 'amara, ya'muru, amran.' When the Qur'ān is called the 'amr of Allah,' the Qur'ān is the Kalām (Speech) of Allah, and 'kalām' is a verbal noun (ism maṣḍar) of 'kallama, yukallimu, taklīman wa kalāman' and 'takallama, takalluman wa kalāman.' So, if it is called 'amr' in the sense of the maṣḍar, that would be appropriate, especially since speech is of two types: command (amr) and report (khabar).

أَمَّا الْأَعْيَانُ الْقَائِمَةُ بِأَنْفُسِهَا فَلَا تَسْمَى أَمْرًا لَا بِمَعْنَى الْمَفْعُولِ بِهِ وَهُوَ الْمَأْمُورُ بِهِ كَمَا سَمِيَ الْمَسِيحُ كَلِمَةً لِأَنَّهُ مَفْعُولٌ

بِالْكَلِمَةِ وَكَأَمَّا يُسَمَّى الْمَقْدُورُ مُدْرَةً وَالْجَنَّةُ رَحْمَةً وَالْمَطَرُ رَحْمَةً فِي مِثْلِ قَوْلِهِ: (فَانْظُرْ إِلَى آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا) وَفِي قَوْلِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ أَنَّهُ قَالَ لِلْجَنَّةِ: (أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ شِئْتَ) وَقَوْلِهِ: (إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ—يَوْمَ خَلَقَهَا—بِأَنَّهُ رَحْمَةً) وَتَظَاهِرُ ذَلِكَ كَثِيرَةً وَهَذَا جَوَابُ أَبِي سَعِيدٍ الْخَرَّازِ قَالَ: فَإِنْ قِيلَ: قَدْ قَالَ تَعَالَى: (قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي) وَأَمْرُهُ مِنْهُ قِيلَ أَمْرُهُ تَعَالَى هُوَ الْمَأْمُورُ بِهِ الْمَكُونُ بِتَكْوِينِ الْمَكُونِ لَهُ.

However, entities existing in themselves are not called 'amr' except in the sense of the *ma'fūl bihi* (direct object), which is 'that which is commanded' (*al-ma'mūr bihi*). This is similar to how the Messiah is called a 'kalimah' (word) because he was brought into being by the Word (i.e., the command 'Kun'). Similarly, that which is decreed (*al-ma'qdūr*) is sometimes called 'qudrah' (power/decreed), Paradise is called 'rahmah' (mercy), and rain is called 'rahmah,' as in His statement: {Then look at the effects/traces of the rahmah (mercy) of Allah—how He gives life to the earth after its lifelessness} [Ar-Rūm: 50]. And in the statement of the Prophet (peace be upon him), narrating from his Lord, that He said to Paradise: 'You are My rahmah (mercy); through you, I show mercy to whom I will.' [Al-Bukhārī]. And his statement: 'Indeed, Allah created mercy—on the day He created it—as one hundred mercies.' [Muslim]. There are many such examples. This is the response of Abū Saʿīd al-Kharrāz, who said: 'If it is said: Allah, Most High, has stated, {Say, 'The Rūh is of the amr (command/affair) of my Lord'} [Al-Isrā': 85], and His amr is from Him. It is replied: His amr, Most High, is that which is commanded (*al-ma'mūr bihi*), brought into being by the bringing-into-being of its Originator.'

وَكَذَلِكَ قَالَ ابْنُ قُتَيْبَةَ فِي (كِتَابِ الْمُشْكِلِ): أَقْسَامُ الرُّوحِ فَقَالَ: هِيَ رُوحُ الْأَجْسَامِ الَّتِي يَفْضِيهَا اللَّهُ عِنْدَ الْمَمَاتِ وَالرُّوحُ جَبْرِيْلٌ. قَالَ تَعَالَى: (نَزَلَ بِهِ الرُّوحُ الْأَمِينُ) وَقَالَ: (وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ) أَيْ جَبْرِيْلٌ. وَالرُّوحُ فِيمَا ذَكَرَهُ الْمُسَرُّونَ مَلَكٌ عَظِيمٌ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى يَعُودُ وَحْدَهُ فَيَكُونُ صَفًا وَتَقُومُ الْمَلَائِكَةُ صَفًا وَقَالَ تَعَالَى: (وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي) قَالَ: وَنَسَبَ الرُّوحَ إِلَى اللَّهِ لِأَنَّهُ بِأَمْرِهِ أَوْ لِأَنَّهُ بِكَلِمَتِهِ.

Similarly, Ibn Qutaybah said in *Kitāb al-Mushkil* (The Book of Difficult Texts), under 'Types of Rūh': 'It is the rūh (soul) of bodies, which Allah seizes at death. And 'ar-Rūh' is Jibrīl (Gabriel). Allah, Most High, said: {The Trustworthy Rūh (ar-Rūh al-Amīn) has brought it down} [Ash-Shu'arā': 193], and He said: {And We supported him with Rūh al-Qudus (the Holy Spirit)} [Al-Baqarah: 87, 253], meaning Jibrīl. And 'ar-Rūh,' as mentioned by the Mufasssīrūn (exegetes), is a mighty angel from among the angels of Allah, Most High, who stands alone, forming a row, while the (other) angels stand in a (separate) row. And Allah, Most High, said: {And they ask you concerning the Rūh. Say, 'The Rūh is of the amr (command/affair) of my Lord'} [Al-Isrā': 85]. He [Ibn Qutaybah] said: 'And He attributed the Rūh to Allah because it is by His command (amr) or because it is by His word (kalimah).'

وَالرُّوحُ الثَّانِي: أَنْ لَفْظَهُ (مِنْ) فِي اللَّفْظِ قَدْ تَكُونُ لِبَيَانِ الْجِنْسِ كَقَوْلِهِمْ: بَابٌ مِنْ حَبِيْبٍ. وَقَدْ تَكُونُ لِابْتِدَاءِ الْغَايَةِ كَقَوْلِهِمْ: خَرَجْتَ مِنْ مَكَّةَ فَقَوْلُهُ تَعَالَى (قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي) لَيْسَ نَصًّا فِي أَنَّ الرُّوحَ بَعْضُ الْأَمْرِ وَمِنْ جَنْبِهِ بَلْ قَدْ تَكُونُ لِابْتِدَاءِ الْغَايَةِ إِذْ كُوْنَتْ بِالْأَمْرِ وَصَدَرَتْ عَنْهُ وَهَذَا مَعْنَى جَوَابِ الْإِمَامِ أَحْمَدَ فِي قَوْلِهِ: وَرُوحٌ مِنْهُ حَيْثُ قَالَ: (وَرُوحٌ مِنْهُ) يَقُولُ: مِنْ أَمْرِهِ كَأَنَّ الرُّوحَ مِنْهُ كَقَوْلِهِ: (وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ) وَتَظَاهِرُ هَذَا أَيْضًا قَوْلُهُ: (وَمَا يَكُنْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ). فَإِذَا كَانَتْ الْمُسَخَّرَاتُ وَالنِّعَمُ مِنَ اللَّهِ وَلَمْ تَكُنْ بَعْضُ ذَاتِهِ بَلْ مِنْهُ صَدَرَتْ لَمْ يَجِبْ أَنْ يَكُونَ مَعْنَى قَوْلِهِ فِي الْمَسِيحِ: رُوحٌ مِنْهُ. أَنَّهَا بَعْضُ ذَاتِ اللَّهِ.

Secondly, the particle 'min' (from) in the language can be used to denote genus (*libayān al-jins*), as in their saying, 'bābun min ḥadīd' (a door of iron). It can also be used to denote the starting point of a limit (*li-btidā' al-ghāyah*), as in their saying, 'kharajtu min Makkah' (I came out from Makkah). Therefore, His statement, Most High, {Say, 'The Rūh is of (min) the amr (command/affair) of my Lord'} [Al-Isrā': 85] is not an explicit text (*naṣṣ*) stating

that the Rūḥ is a part of the 'amr' and of its same genus. Rather, 'min' could denote the starting point, meaning it was brought into being by the 'amr' and originated from it. This is the meaning of Imām Aḥmad's response concerning His statement, 'wa rūḥun minhu' (and a spirit from Him), where he said: '(wa rūḥun minhu) means: by His command (amr) the spirit was from Him,' similar to His statement: {And He has subjected to you whatever is in the heavens and whatever is on the earth—all from Him (minhu)} [Al-Jāthiyah: 13]. Another parallel to this is His statement: {And whatever you have of favor—it is from Allah (fa-mina Allāh)} [An-Naḥl: 53]. Therefore, if the subjected things and favors are 'from Allah' yet are not part of His essence, but rather originated from Him, it does not necessitate that the meaning of His statement concerning the Messiah, 'rūḥun minhu' (a spirit from Him), is that it (the spirit) is part of Allah's essence.

وَمَعْلُومٌ أَنَّ قَوْلَهُ: (وَرُوحٌ مِنْهُ) أَتَبْلَغُ مِنْ قَوْلِهِ: (الرُّوحُ مِنْ أَمْرِ رَبِّي) فَإِذَا كَانَ قَوْلُهُ وَرُوحٌ مِنْهُ لَا يَمْنَعُ أَنْ يَكُونَ مَخْلُوقًا وَلَا يُوجِبُ أَنْ يَكُونَ بَعْضًا لَهُ فَقَوْلُهُ: (الرُّوحُ مِنْ أَمْرِ رَبِّي) أَوَّلَى بِأَنْ لَا يَمْنَعُ أَنْ يَكُونَ مَخْلُوقًا وَلَا يُوجِبُ أَنْ يَكُونَ ذَلِكَ بَعْضًا لَهُ بَلْ وَلَا بَعْضًا مِنْ أَمْرِهِ. وَهَذَا الْوَجْهُ يَتَوَجَّهُ إِذَا كَانَ الْأَمْرُ هُوَ الْأَمْرُ الَّذِي هُوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ فَهَذَا

It is well-known that His statement {wa rūḥun minhu} (and a spirit from Him) is more emphatic than His statement {The Rūḥ is of (min) the amr (command/affair) of my Lord}. If His statement 'wa rūḥun minhu' does not prevent it (the spirit) from being created, nor necessitate that it is a part of Him, then His statement {The Rūḥ is of (min) the amr (command/affair) of my Lord} is even more fittingly understood as not preventing it from being created, nor necessitating that it is a part of Him, nor even a part of His 'amr' (if 'amr' is taken as an attribute). This line of reasoning applies if 'al-amr' is taken to be the 'amr' which is an attribute of Allah.

الْجَوَابُ بِأَنَّ كُلَّ مِنْهُمَا مُسْتَقِلٌّ وَيُمْكِنُ أَنْ يُجْعَلَ مِنْهُمَا جَوَابٌ مُرَكَّبٌ فَيَقَالُ: قَوْلُهُ: (الرُّوحُ مِنْ أَمْرِ رَبِّي) إِذَا أَنْ يُرَادَ بِالْأَمْرِ الْمَأْمُورُ بِهِ أَوْ صِفَةٌ لِلَّهِ تَعَالَى وَإِنْ أُريدَ بِهِ الْأَوَّلُ أَمْكَنَ أَنْ تَكُونَ الرُّوحُ بَعْضُ ذَلِكَ فَتَكُونَ مَخْلُوقَةً. وَإِنْ أُريدَ بِالْأَمْرِ صِفَةٌ (اللَّهُ) كَانَ قَوْلُهُ الرُّوحُ مِنْ أَمْرِ رَبِّي كَقَوْلِهِ وَرُوحٌ مِنْهُ وَقَوْلُهُ: جَبِيعًا مِنْهُ وَنَحْوَ ذَلِكَ. وَإِنَّمَا نَسَأَتِ الشَّبْهَةَ حَيْثُ ظَنَّ الظَّانُّ أَنَّ الْأَمْرَ صِفَةٌ لِلَّهِ قَدِيمَةٌ وَأَنَّ رُوحَ بَنِي آدَمَ بَعْضُ تِلْكَ الصِّفَةِ وَلَمْ تَدَلَّ الْآيَةُ عَلَى وَاحِدٍ مِنَ الْمَقْدَمَتَيْنِ وَاللَّهُ سُبْحَانَهُ أَعْلَمُ.

These two responses are each independent. It is also possible to combine them into a composite answer, so it may be said: His statement {The Rūḥ is of (min) the amr (command/affair) of my Lord}—either 'al-amr' is intended as that which is commanded (al-ma'mūr bihi), or it is an attribute of Allah, Most High. If the former is intended, it is possible for the Rūḥ to be part of that (which is commanded), and thus it would be created. If 'al-amr' is intended as an attribute of Allah, then His statement 'The Rūḥ is of (min) the amr of my Lord' would be like His statement 'wa rūḥun minhu' (and a spirit from Him) and His statement 'jamī'an minhu' (all from Him), and so forth. The misconception arose only when the speculator assumed that 'al-amr' is a pre-eternal attribute of Allah and that the human soul is a part of that attribute. The verse does not indicate either of these two premises. And Allah, Glorified is He, knows best.

وَقَدْ يَجِيءُ اسْمُ الرُّوحِ فِي الْقُرْآنِ بِمَعْنَى آخَرٍ كَقَوْلِهِ: (وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا) وَقَوْلِهِ: (كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ) وَنَحْوَ ذَلِكَ. فَالْقُرْآنُ الَّذِي أَنْزَلَهُ اللَّهُ كَلَامُهُ وَلَكِنْ لَيْسَ الْكَلَامُ فِي هَذَا مِمَّا يَتَعَلَّقُ بِالسُّؤَالِ.

The term 'Rūḥ' may also appear in the Qur'an with other meanings, such as in His statement: {And thus We have revealed to you a Rūḥ (revelation/spirit) of Our amr (command)} [Ash-Shūrā: 52], and His statement: {He has written faith in their hearts and supported them with a Rūḥ (spirit/strength) from Him} [Al-Mujādilah: 22], and similar instances. The Qur'an that Allah revealed is His Speech, but discussion on this is not what pertains to the question.

وَأَمَّا قَوْلُ السَّائِلِ هَلِ الْمُفَوَّضُ إِلَى اللَّهِ أَمْرٌ ذَاتِيهَا أَوْ صِفَاتِيهَا أَوْ مَجْمُوعُهُمَا؟ فَلَيْسَ هَذَا مِنْ خَصَائِصِ الْكَلَامِ فِي الرُّوحِ؛ بَلْ لَا يَجُوزُ لِأَحَدٍ أَنْ يَقِفُو مَا لَيْسَ لَهُ بِهِ عِلْمٌ وَلَا يَقُولَ عَلَى اللَّهِ مَا لَا يَعْلَمُ. قَالَ تَعَالَى: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا). وَقَالَ تَعَالَى: (قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْأُنْثَى وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ). وَقَالَ تَعَالَى: (أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ) وَقَدْ قَالَتْ الْمَلَائِكَةُ لَمَّا قَالَ لَهُمْ: (أَتُبَيِّنُونَ بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ) (قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ) وَقَدْ قَالَ مُوسَى لِلْخَضِرَ: (هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا) وَقَالَ الْخَضِرُ لِمُوسَى لَمَّا نَفَرَ الْعَصْفُورُ فِي الْبَحْرِ: مَا نَقُصُّ عَلَيْكَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَمَا نَقُصُّ هَذَا الْعَصْفُورُ مِنْ هَذَا الْبَحْرِ.

As for the questioner's statement: 'Is it the knowledge of its essence, its attributes, or both, that is consigned to Allah?' This is not specific to the discussion about the Rūḥ. Rather, it is not permissible for anyone to pursue that of which he has no knowledge, nor to say about Allah what he does not know. Allah, Most High, said: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart—about all those [one] will be questioned} [Al-Isrā': 36]. And Allah, Most High, said: {Say, 'My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah what you do not know'} [Al-A'rāf: 33]. And Allah, Most High, said: {Has not the covenant of the Scripture been taken from them that they would not say about Allah except the truth?} [Al-A'rāf: 169]. And the angels said, when He said to them: {Inform Me of the names of these, if you are truthful.} {They said, 'Subḥānak (Exalted are You); we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.} [Al-Baqarah: 31-32]. And Mūsā (Moses) said to al-Khaḍir: {May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?} [Al-Kahf: 66]. And al-Khaḍir said to Mūsā, when the sparrow pecked at the sea: 'My knowledge and your knowledge, compared to the knowledge of Allah, is but like what this sparrow has taken from this sea.' [Al-Bukhārī, The Book of Knowledge, 122; Muslim, The Book of Virtues, 2380]

وَلَيْسَ فِي الْكِتَابِ وَالسُّنَّةِ أَنَّ الْمُسْلِمِينَ نُهُوا أَنْ يَتَكَلَّمُوا فِي الرُّوحِ بِمَا دَلَّ عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ لَا فِي ذَاتِهَا وَلَا فِي صِفَاتِهَا وَأَمَّا الْكَلَامُ بِغَيْرِ عِلْمٍ فَذَلِكَ مُحَرَّمٌ فِي كُلِّ شَيْءٍ وَلَكِنْ قَدْ ثَبَتَ فِي الصَّحِيحَيْنِ عَنْ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ كَانَ فِي بَعْضِ سَبَكِ الْمَدِينَةِ فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ لَا تَسْأَلُوهُ فَيَسْمَعَكُمْ مَا تَكْرَهُونَ قَالَ فَسَأَلُوهُ وَهُوَ مُتَكَبِّرٌ عَلَى الْعَسِيبِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ).

There is nothing in the Book or the Sunnah to indicate that Muslims are forbidden to speak about the Rūḥ in accordance with what the Book and the Sunnah indicate, neither concerning its essence nor its attributes. As for speaking without knowledge, that is forbidden in all matters. However, it is established in the two Ṣaḥīḥs from Ibn Mas'ūd (may Allah be pleased with him) that the Prophet (peace be upon him) was in one of the pathways of Madīnah. Some of them (the Jews) said, 'Ask him about the Rūḥ.' Others said, 'Do not ask him, lest he make you hear what you dislike.' He said, 'So they asked him while he was leaning on a palm-branch stalk ('asīb), and Allah revealed this verse (i.e., {And they ask you concerning the Rūḥ. Say, 'The Rūḥ is of the amr (command/affair) of my Lord. And mankind have not been given of knowledge except a little.'} [Al-Isrā': 85]).' [Al-Bukhārī].

فَبَيَّنَ بِذَلِكَ أَنَّ مُلْكَ الرَّبِّ عَظِيمٌ وَجُنُودَهُ وَصِفَهُ ذَلِكَ وَقُدْرَتَهُ أَعْظَمُ مِنْ أَنْ يُحِيطَ بِهِ الْآدَمِيُّونَ وَهُمْ لَمْ يُؤْتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا فَلَا يَظُنُّ مَنْ يَدَّعِي الْعِلْمَ أَنَّهُ يُمَكِّنُهُ أَنْ يَعْلَمَ كُلَّ مَا سِئِلَ عَنْهُ وَلَا كُلَّ مَا فِي الْوُجُودِ فَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ.

By this, He clarified that the dominion of the Lord is immense, and His hosts, their description, and His power are far greater than can be encompassed by human beings, for {they have not been given of knowledge except a little}. So let not one who claims knowledge think that he can know everything he is asked about, nor everything that exists. {And none knows the hosts of your Lord except Him.} [Al-Muddaththir: 31].

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy on him) was asked

عَنْ قَائِلٍ يَقُولُ: إِنَّ لَمْ يَتَبَيَّنْ لِي حَقِيقَةُ مَا هِيَ الْجِنُّ وَكُنْهَ صِفَاتِهِمْ؛ وَإِلَّا فَلَا أَتَّبِعُ الْعُلَمَاءَ فِي سَيِّءٍ.

Regarding an individual who says: 'If the true nature (māhiyyah) of the jinn (intelligent, unseen beings) and the core essence (kunh) of their attributes are not made clear to me, then I will not follow the scholars in anything.'

فَأَجَابَ

He responded

أَمَّا كَوْنُهُ لَمْ يَتَبَيَّنْ لَهُ كَيْفِيَّتُهُ الْجِنِّ وَمَاهِيَّتُهُمْ؛ فَهَذَا لَيْسَ فِيهِ إِلَّا إِخْبَارُهُ بِعَدَمِ عِلْمِهِ لَمْ يُنْكِرْ وَجُودَهُمْ؛ إِذْ وَجُودُهُمْ ثَابِتٌ بِطُرُقٍ كَثِيرَةٍ غَيْرِ دَلَالَةِ الْكِتَابِ وَالسُّنَنِ

As for the fact that the specific nature (kayfiyyah) of the jinn and their essential realities (māhiyyātuhum) have not been made clear to him, this merely constitutes his admission of his own lack of knowledge; he has not denied their existence. For indeed, their existence is established through numerous means beyond the textual evidence of the Book (the Qur'ān) and the Sunnah (the Prophetic traditions).

فَإِنَّ مِنَ النَّاسِ مَنْ رَأَاهُمْ وَفِيهِمْ مَنْ رَأَى مَنْ رَأَاهُمْ وَتَبَيَّنَ ذَلِكَ عِنْدَهُ بِالْخَبَرِ وَالْيَقِينِ.

Indeed, among people are those who have seen them, and among them are those who have seen individuals who saw them, and this has been established for such people through reliable reports and with certainty.

وَمِنْ النَّاسِ مَنْ كَلَّمَهُمْ وَكَلَّمُوهُ وَمِنْ النَّاسِ مَنْ يَأْمُرُهُمْ وَيَنْهَاهُمْ وَيَتَصَرَّفُ فِيهِمْ؛ وَهَذَا يَكُونُ لِلصَّالِحِينَ وَغَيْرِ الصَّالِحِينَ

And among people are those who have spoken to them and whom they (the jinn) have spoken to; and among people are those who command them, forbid them, and exercise influence over them. This occurs for both the righteous and the unrighteous.

وَلَوْ ذَكَرْتُ مَا جَرَى لِي وَلَأَصْحَابِي مَعَهُمْ؛ لَطَالَ الْخُطَابُ. وَكَذَلِكَ مَا جَرَى لِغَيْرِنَا؛

If I were to recount what has occurred to me and my companions in interactions with them, the discourse would become exceedingly lengthy. The same applies to what has occurred to others besides us.

لَكِنَّ الْإِعْتِمَادَ عَلَى الْأَجْوِبَةِ الْعِلْمِيَّةِ يَكُونُ عَلَى مَا يَشْتَرِكُ النَّاسُ فِي عِلْمِهِ لَا يَكُونُ بِمَا يَخْتَصُّ بِعِلْمِهِ الْمُجِيبُ إِلَّا أَنْ يَكُونَ الْجَوَابُ لِمَنْ يُصَدِّقُهُ فِيمَا يُخْبِرُ بِهِ.

However, reliance in scholarly answers should be based upon knowledge that people commonly share, not upon what is exclusively known to the one answering—unless the answer is directed to someone who accepts the veracity of what he (the respondent) relates from his personal experiences.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ:

The Shaykh (may Allah have mercy on him) was asked:

عَنْ الْجَانِّ الْمُؤْمِنِينَ: هَلْ هُمْ مُحَاطَبُونَ بِفُرُوعِ الْإِسْلَامِ كَالصَّوْمِ وَالصَّلَاةِ وَغَيْرِ ذَلِكَ مِنَ الْعِبَادَاتِ؟ أَوْ هُمْ مُحَاطَبُونَ بِنَفْسِ التَّصَدِيقِ لَا غَيْرُ؟

Regarding the believing jinn: Are they obligated to observe the practical applications of Islam (furū' al-Islām), such as fasting, prayer, and other acts of worship? Or are they only obligated with mere affirmation (taṣdīq) and nothing more?

فَأَجَابَ

He responded

لَا رَيْبَ أَنَّهُمْ مَأْمُورُونَ بِأَعْمَالِ زَائِدَةٍ عَلَى التَّصَدِيقِ وَمَنْهِيُونَ عَنْ أَعْمَالٍ غَيْرِ التَّكْذِيبِ فَهُمْ مَأْمُورُونَ بِالْأَصُولِ وَالْفُرُوعِ بِحَسَبِهِمْ فَأَيْتَهُمُ لَيْسُوا مُمَاطِلِي الْإِنْسِ فِي الْحَدِّ وَالْحَقِيقَةِ فَلَا يَكُونُ مَا أَمَرُوا بِهِ وَنَهَوْا عَنْهُ مُسَاوِيًا لِمَا عَلَى الْإِنْسِ فِي الْحَدِّ لَكِنَّهُمْ مُشَارِكُونَ الْإِنْسِ فِي جَنْسِ التَّكْلِيفِ بِالْأَمْرِ وَالنَّهْيِ وَالتَّحْلِيلِ وَالتَّحْرِيمِ. وَهَذَا مَا لَمْ أَعْلَمْ فِيهِ زَعَا بَيْنَ الْمُسْلِمِينَ.

There is no doubt that they (the jinn) are commanded to perform actions beyond mere affirmation and are prohibited from actions other than outright denial [of faith]. They are commanded with fundamental principles (uṣūl) and practical applications (furū') in a manner befitting their specific nature. For they are not identical to humans in definition or essence, so what they are commanded to do and prohibited from doing is not equivalent in its specifics to what is incumbent upon humans. However, they share with humans the general category of religious obligation (taklīf) concerning commands, prohibitions, and the declaration of things as lawful (taḥlīl) and unlawful (taḥrīm). This is a matter concerning which I am not aware of any dispute among Muslims.

وَكَذَلِكَ لَمْ يَتَنَازَعُوا أَنَّ أَهْلَ الْكُفْرِ وَالْفُسُوقِ وَالْعِصْيَانِ مِنْهُمْ يَسْتَحِقُّونَ لِعَذَابِ النَّارِ كَمَا يَدْخُلُهَا مِنَ الْآدَمِيِّينَ؛ لَكِنْ تَنَازَعُوا فِي أَهْلِ الْإِيمَانِ مِنْهُمْ؛ فَذَهَبَ الْجُمْهُورُ مِنْ أَصْحَابِ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَأَبِي يُوسُفَ وَمُحَمَّدٍ: إِلَى أَنَّهُمْ يَدْخُلُونَ الْجَنَّةَ. وَرَوَى فِي حَدِيثٍ رَوَاهُ الطَّبْرَانِيُّ (أَنَّهُمْ يَكُونُونَ فِي رِضَى الْجَنَّةِ. يَرَاهُمُ الْإِنْسُ مِنْ حَيْثُ لَا يَرَوْنَهُمْ).

Similarly, they (Muslim scholars) have not disputed that the disbelievers (ahl al-kufr), the defiantly disobedient (ahl al-fusūq), and the sinners (ahl al-'iṣyān) among them deserve the punishment of the Fire, just as humans enter it. However, they have differed regarding the believers (ahl al-imān) among them. The majority (jumhūr) of the companions of Mālik, Ash-Shāfi'ī, Aḥmad, Abū Yūsuf, and Muḥammad hold that they will enter Paradise. It is narrated in a Ḥadīth reported by Al-Ṭabarānī: 'They will be in the environs of Paradise; humans will see them from where they [the jinn] do not see them.'

وَذَهَبَ طَائِفَةٌ مِنْهُمْ أَبُو حَنِيفَةَ—فِيمَا نَقَلَ عَنْهُ—إِلَى أَنَّ الْمُطِيعِينَ مِنْهُمْ يَصِيرُونَ ثُرَابًا كَالْبَهَائِمِ وَيَكُونُ ذَوَابُّهُمْ النَّجَاسَةَ مِنَ النَّارِ. وَهَلْ فِيهِمْ رُسُلٌ أَمْ لَيْسَ فِيهِمْ إِلَّا نُذُرٌ؟ عَلَى قَوْلَيْنِ: فَقِيلَ: فِيهِمْ رُسُلٌ يَقُولُهُ تَعَالَى (يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ). وَقِيلَ: الرُّسُلُ مِنَ الْإِنْسِ؛ وَالْجِنُّ فِيهِمْ النُّذُرُ وَهَذَا أَشْهُرُ؛ فَإِنَّهُ أَخْبَرَ عَنْهُمْ بِاتِّبَاعِ دِينِ مُحَمَّدٍ ﷺ وَأَنَّهُمْ (وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ) (قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى) الْآيَةَ قَالُوا وَقَوْلُهُ: (أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ) كَقَوْلِهِ: (يَخْرُجُ مِنْهَا اللَّوْثُ وَالْمَرَجَانُ) وَإِنَّمَا يَخْرُجُ مِنَ الْمَالِحِ وَكَقَوْلِهِ (وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ السَّمْسُ سِرَاجًا) وَالْقَمَرَ فِي وَاحِدَةٍ.

A group, including Abū Ḥanīfah—according to what is transmitted from him—held that

the obedient among them will turn into dust like animals, and their reward will be salvation from the Fire. As for whether there are messengers (rusul) from among them or only warners (nudhur), there are two opinions. It has been said that there are messengers from among them, due to Allah Almighty's statement: {O company of jinn and humankind, did there not come to you messengers from among yourselves?} [Al-An'ām: 130]. And it has been said that the messengers are from humankind, and among the jinn there are only warners; this is the more well-known view. For He (Allah) informed about them following the religion of Muḥammad (peace be upon him) and that they {turned back to their people as warners} [Al-Aḥqāf: 29], and {They said, 'O our people, indeed we have heard a Book sent down after Mūsā...' } [Al-Aḥqāf: 30] to the end of the verse. They (proponents of this view) said that His statement, {did there not come to you messengers from among yourselves?} [Al-An'ām: 130] is like His statement, {From both of them emerge pearls and coral} [Ar-Raḥmān: 22], whereas they emerge only from the saltwater; and like His statement, {And He made the moon therein a light and made the sun a burning lamp} [Nūḥ: 16], whereas the moon is in only one [of the heavens].

وَأَمَّا التَّكْلِيفُ بِالْأَمْرِ وَالنَّهْيِ وَالتَّحْلِيلِ وَالتَّحْرِيمِ: فَدَلَّ لَهُ كَثِيرَةٌ مِثْلُ مَا فِي مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ (أَتَانِي دَاعِي الْجِنِّ فَذَهَبَتْ مَعَهُ فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ فَأَنْطَلَقُوا فَأَرَانَا أَثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ وَسَأَلُوهُ الرَّادَّ فَقَالَ: لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَبْقَى فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ؛ فَقَالَ النَّبِيُّ ﷺ لَا تَسْتَنْجُوا بِالْعَظْمِ وَالرَّوْثِ) وَذَلِكَ لِئَلَّا يُفْسِدَ عَلَيْهِمْ طَعَامُهُمْ وَعَلَفُهُمْ وَهَذَا يُبَيِّنُ أَنَّ مَا أَبَاحَ لَهُمْ مِنْ ذَلِكَ مَا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ ذَوْنٌ مَا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ.

As for their obligation with commands, prohibitions, and the declaration of things as lawful and unlawful, the proofs for this are numerous. For example, what is reported in Ṣaḥīḥ Muslim from 'Abdullāh ibn Mas'ūd, that the Prophet (peace be upon him) said: 'The caller of the jinn came to me, so I went with him and recited the Qur'ān to them. They then departed, and he (the caller or the Prophet) showed us their tracks and the traces of their fires. They asked him (the Prophet) for provisions, and he said: 'For you is every bone over which the name of Allah has been mentioned—it will come to your hands as full of meat as can be—and all dung is fodder for your animals.' Then the Prophet (peace be upon him) said: 'Do not perform istinjā' (cleansing after relieving oneself) with bones or dung." [Muslim, The Book of Prayer, 450]. This was so as not to spoil their food and fodder. And here it clarifies that He only permitted for them from that (bones) over which the name of Allah has been mentioned, not that over which the name of Allah has not been mentioned.

وَقَالَ تَعَالَى: (وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ) إِلَى قَوْلِهِ: (إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ) فَأَخْبَرَ عَنِ الشَّيْطَانِ أَنَّهُ يَخَافُ اللَّهَ وَالْعُقُوبَةَ إِنَّمَا تَكُونُ عَلَى تَرْكِ مَا مُمَرٍّ أَوْ فِعْلِ مَحْظُورٍ وَلَيْسَ هُوَ هَذَا التَّصَدِيقِ. وَأَيْضًا فَإِبْلِيسُ الَّذِي هُوَ أَبُو الْجِنِّ. لَمْ تَكُنْ مَعِيشَتُهُ تَكْذِيبًا فَإِنَّ اللَّهَ أَمَرَ بِالسُّجُودِ وَقَدْ عَلِمَ أَنَّ اللَّهَ أَمَرَهُ وَلَمْ يَكُنْ بَيْنَهُ وَبَيْنَ اللَّهِ رَسُولٌ يُكَذِّبُهُ وَلَمَّا امْتَنَعَ عَنِ السُّجُودِ لِأَدَمَ عَاقَبَهُ اللَّهُ الْعُقُوبَةَ الْبَلِيغَةَ؛ وَلِهَذَا قَالَ النَّبِيُّ ﷺ (إِذَا سَجَدَ ابْنُ آدَمَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي) الْحَدِيثُ.

Allah Almighty said: {And [remember] when Satan made their deeds pleasing to them...} until His statement, {...Indeed, I fear Allah. And Allah is severe in penalty.} [Al-Anfāl: 48]. So He informed that Satan fears Allah, and punishment is only for abandoning a command or committing a prohibited act, and it (the basis of accountability) is not mere affirmation here. Furthermore, Iblīs, who is the father of the jinn, his disobedience was not one of denial (takdhīb). For Allah commanded him to prostrate, and he knew that Allah had commanded him; there was no messenger between him and Allah whom he could deny. And when he refused to prostrate to Ādam, Allah punished him severely.

This is why the Prophet (peace be upon him) said: 'When the son of Ādam prostrates, Satan withdraws, weeping...' to the end of the Ḥadīth. [Muslim].

وَقَدْ قَالَ تَعَالَى فِي قِصَّةِ سُلَيْمَانَ: (وَلِسُلَيْمَانَ الرِّيحُ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ) إِلَى قَوْلِهِ. (عَذَابَ السَّعِيرِ) وَقَدْ جَعَلَ فِي ذَلِكَ مَا أَمَرَهُ بِهِ مِنْ طَاعَةِ سُلَيْمَانَ وَقَدْ قَالَ تَعَالَى عَنْ إِبْلِيسَ. إِنَّهُ عَصَى وَلَمْ يَقُلْ كَذَبٌ وَقَدْ قَالَ تَعَالَى. عَنْ الْجِنِّ. (يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى) إِلَى قَوْلِهِ. (وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعِجِزٍ فِي الْأَرْضِ) الْآيَةَ. فَأَمَرُوا بِإِجَابَةِ دَاعِي اللَّهِ الَّذِي هُوَ الرَّسُولُ. وَالْإِجَابَةُ وَالِاسْتِجَابَةُ هِيَ طَاعَةُ الْأَمْرِ وَالنَّهْيِ وَهِيَ الْعِبَادَةُ الَّتِي خُلِقَ لَهَا النَّفْلَانِ؛ كَمَا قَالَ تَعَالَى: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ).

And Allah Almighty said in the story of Sulaymān (Solomon): {And to Solomon [We subjected] the wind: its morning course [was a journey of] a month, and its evening course [was a journey of] a month...} until His statement, {...the punishment of the Blaze.} [Saba': 12]. And He included in that what He commanded them (the jinn) regarding obedience to Sulaymān. Allah Almighty has said about Iblīs that he disobeyed, and He did not say he denied. And Allah Almighty has said concerning the jinn: '{O our people, indeed we have heard a Book sent down after Mūsā...}' until His statement, {...And whoever does not respond to the caller to Allah will not cause failure [to Him] upon earth...}' [Al-Aḥqāf: 30-32] to the end of the verse. So they were commanded to respond to the caller to Allah, who is the Messenger. And responding (ijābah and istijābah) is obedience to commands and prohibitions, and this is the worship ('ibādah) for which the two weighty beings (thaqalān: jinn and humans) were created, as Allah Almighty said: {And I did not create the jinn and humankind except to worship Me.} [Adh-Dhāriyāt: 56].

وَمَنْ قَالَ إِنَّ الْعِبَادَةَ هِيَ الْمَعْرِفَةُ الْفُطْرِيَّةُ الْمَوْجُودَةُ فِيهَا وَأَنَّ ذَلِكَ هُوَ الْإِيمَانُ وَهُوَ دَاخِلٌ فِي النَّفْلَيْنِ فَقَطُّ: فَإِنَّ ذَلِكَ لَوُكُنَ كَذَلِكَ لَمْ يَكُنْ فِي النَّفْلَيْنِ كَافِرٌ وَاللَّهُ أَخْبَرَ بِكُفْرِ إِبْلِيسَ وَغَيْرِهِ مِنَ الْجِنِّ وَالْإِنْسِ وَقَدْ قَالَ تَعَالَى: (لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ) وَأَخْبَرَ أَنَّهُ يَمْلَأُهَا مِنْهُ وَمِنْ أَتْبَاعِهِ وَهَذَا يُبَيِّنُ أَنَّهُ لَا يَدْخُلُهَا إِلَّا مَنْ اتَّبَعَهُ فَعَلِمَ أَنَّ مَنْ يَدْخُلُهَا مِنَ الْكُفَّارِ وَالْفَسَاقِ مِنْ أَتْبَاعِ إِبْلِيسَ؛ وَمَعْلُومٌ أَنَّ الْكُفَّارَ لَيْسُوا بِمُؤْمِنِينَ وَلَا عَارِفِينَ اللَّهَ مَعْرِفَةً يَكُونُونَ بِهَا مُؤْمِنِينَ.

As for those who say that worship ('ibādah) is merely the innate knowledge (ma'rifah fiṭriyyah) found within them, and that this is faith (īmān) and is solely inherent in the two weighty beings: if that were the case, there would be no disbeliever (kāfir) among the two weighty beings. Yet Allah has informed us of the disbelief (kufr) of Iblīs and others among the jinn and humankind. And Allah Almighty has said: {I will surely fill Hell with you [Iblīs] and those who follow you among them, all together.} [Ṣād: 85]. He informed that He will fill it with him (Iblīs) and his followers. This shows that none will enter it except those who followed him. Thus, it is known that those who enter it from the disbelievers and the defiantly disobedient are followers of Iblīs. And it is well-known that disbelievers are not believers, nor do they possess the kind of knowledge of Allah that would make them believers.

وَلَكِنَّ اللَّامَ لِبَيَانِ الْجُمْلَةِ الشَّرْعِيَّةِ الْمُتَعَلِّقَةِ بِالْإِرَادَةِ الشَّرْعِيَّةِ كَمَا فِي قَوْلِهِ تَعَالَى (يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ) وَقَوْلِهِ (يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ) الْآيَةَ. وَقَدْ تَكُونُ لِبَيَانِ الْعَاقِبَةِ الْكُونِيَّةِ كَمَا فِي قَوْلِهِ: (فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ) الْآيَةَ؛ وَهَذَا حَقُّوْلُهُ تَعَالَى: (وَلَا يَزَالُونَ مُخْتَلِفِينَ) (إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ) أَيُّ خَلَقَ قَوْمًا لِلْإِخْتِلَافِ. وَقَوْمًا لِلرَّحْمَةِ وَقَالَ: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ) فَالْأَلَامُ فِي قَوْلِهِ تَعَالَى (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) وَإِنْ كَانَتْ هِيَ اللَّامُ فِي هَذِهِ الْآيَةِ فَلَا مَذْلُولَهَا لِأَمْرِ إِرَادَةِ الْفَاعِلِ وَمَقْصُودِهِ وَلِهَذَا تَنْقَسِمُ فِي كِتَابِ اللَّهِ إِلَى إِرَادَةٍ دِينِيَّةٍ وَإِرَادَةٍ كُونِيَّةٍ؛ كَمَا تَنْقَسِمُ فِي كِتَابِ اللَّهِ تَعَالَى الْكَلِمَاتُ وَالْأَمْرُ وَالْحُكْمُ وَالنَّصَاءُ وَالنَّهْيُ وَالْإِذْنُ وَغَيْرَ ذَلِكَ.

Rather, the *lām* (the Arabic letter, often indicating purpose) in His statement {except to worship Me (li-ya'budūn)} [Adh-Dhāriyāt: 56] is to clarify the legislative decree related to the legislative will (irādah shar'iyyah), as in Allah Almighty's statement: {Allah intends for you ease and does not intend for you hardship} [Al-Baqarah: 185], and His statement: {Allah wishes to make clear to you...} [An-Nisā': 26] to the end of the verse. It (the *lām*) may also be to clarify the existential outcome (related to the irādah kawniyyah, or cosmic will), as in His statement: {So whoever Allah wants to guide—He expands his breast to [contain] Islam...} [Al-An'ām: 125] to the end of the verse. This is like His statement: {And they will not cease to differ, except whom your Lord has given mercy, and for that He created them} [Hūd: 118-119]—meaning, He created a people for differing and a people for mercy. And He said: {And We have certainly created for Hell many of the jinn and humankind} [Al-A'rāf: 179]. So the *lām* in Allah Almighty's statement {And I did not create the jinn and humankind except to worship Me (li-ya'budūn)} [Adh-Dhāriyāt: 56], even if it is the *lām* in this verse (i.e., indicating purpose), its signification is the *lām* of the agent's will and objective. This is why it (will) is divided in the Book of Allah into religious will (irādah dīniyyah) and cosmic will (irādah kawniyyah), just as in the Book of Allah Almighty, terms like 'words' (kalimāt), 'command' (amr), 'judgment' (ḥukm), 'decree' (qaḍā'), 'prohibition' (taḥrīm), 'permission' (idhn), and others are similarly divided (into legislative and cosmic aspects).

وَأَيْضًا فَقَوْلُهُ تَعَالَى (يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا) إِلَى قَوْلِهِ: (وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ). فَبَيَّنَ أَنَّ التَّقْلِينَ جَمِيعًا تَلَكَّ عَلَيْهِمُ الرُّسُلُ آيَاتُ اللَّهِ وَلِهَذَا لَمَّا قَرَأَ رَسُولُ اللَّهِ ﷺ سُورَةَ عَلَى الصَّخَابَةِ قَالَ لِلْجِنِّ كَانُوا الْخَدِيثَ. دَعَاهُمْ إِلَى طَاعَةِ اللَّهِ لِمَا فِيهِ مِنَ الْأَمْرِ وَالنَّهْيِ؛ لَا إِلَى مُجَرَّدِ حَدِيثٍ لَا طَاعَةَ مَعَهُ فَإِنَّ مِثْلَ هَذَا التَّضَدِّيقِ كَانَ مَعَ إِبْلِيسَ فَلَمْ يُغْنِ عَنْهُ مِنَ اللَّهِ شَيْئًا.

Furthermore, His Almighty's statement: {O company of jinn and humankind, did there not come to you messengers from among yourselves, relating to you My verses and warning you of the meeting of this Day of yours?...} until His statement, {...and they will bear witness against themselves that they were disbelievers.} [Al-An'ām: 130]. This clarifies that the messengers recited the verses of Allah to both weighty beings. This is why when the Messenger of Allah (peace be upon him) recited a Sūrah to the Companions, he said, 'Indeed, the jinn were...' to the end of the Ḥadīth (referring to their better response when Sūrah Ar-Raḥmān was recited). He called them to the obedience of Allah, with its inherent commands and prohibitions, not to mere information devoid of obedience. For such mere affirmation was present with Iblīs, yet it availed him nothing before Allah.

وَالدَّلَائِلُ الدَّالَّةُ عَلَى هَذَا الْأَصْلِ وَمَا فِي الْحَدِيثِ وَالْأَثَارِ: مِنْ كَوْنِ الْجِنِّ يَحْجُونَ وَيُصَلُّونَ وَيُجَاهِدُونَ وَأَنَّهُمْ يَبْقَاوْنَ عَلَى الذَّنْبِ: كَثِيرَةً جَدًّا. وَتَدَّ قَالَ تَعَالَى فِيمَا أَخْبَرَ عَنْهُمْ (وَأَنَا مِمَّا الصَّالِحِينَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا) قَالُوا مَذَاهِبَ شَتَّى مُسْلِمِينَ وَيَهُودَ وَنَصَارَى وَشَيْعَةً وَسَنَةً.

The proofs indicating this fundamental principle, and what is found in the Ḥadīth and narrations (āthār)—that the jinn perform Ḥajj (pilgrimage), pray, engage in Jihād (struggle in the way of Allah), and are punished for sins—are very numerous. And Allah Almighty has said, informing about them: {And among us are the righteous, and among us are those short of that; we have been [divided into] diverse paths.} [Al-Jinn: 11]. They (the commentators) said this means various ways: Muslims, Jews, Christians, Shī'ah, and Sunnah.

فَأَخْبَرَ أَنَّ مِنْهُمْ الصَّالِحِينَ وَمِنْهُمْ دُونَ الصَّالِحِينَ فَيَكُونُ: إِمَّا مُطِيعًا فِي ذَلِكَ فَيَكُونُ مُؤْمِنًا وَإِمَّا عَاصِيًا فِي ذَلِكَ فَيَكُونُ كَافِرًا وَلَا يَنْقَسِمُ مُؤْمِنٌ إِلَى صَالِحٍ وَإِلَى غَيْرِ صَالِحٍ فَإِنَّ غَيْرَ الصَّالِحِ لَا يُعْتَقَدُ صَلاَحُهُ لِتَرْكِ الطَّاعَاتِ فَالصَّالِحُ هُوَ الْقَائِمُ

بِمَا وَجَبَ عَلَيْهِ؛ وَدُونَ الصَّالِحِ لَا بُدَّ أَنْ يَكُونَ عَاصِيًا فِي بَعْضِ مَا أُمِرَ بِهِ وَهُوَ قِسْمٌ غَيْرُ الْكَافِرِ فَإِنَّ الْكَافِرَ لَا يُوَصَّفُ بِمِثْلِ ذَلِكَ وَهَذَا بَيِّنٌ أَنَّ فِيهِمْ مَنْ يَتْرُكُ بَعْضَ الْوَاجِبَاتِ وَاللَّهُ أَعْلَمُ.

So He informed that among them are the righteous (ṣāliḥūn) and those who are less than righteous. Thus, one is either obedient in that regard, thereby being a believer, or disobedient, thereby being a disbeliever. A believer is not [simply] divided into righteous and unrighteous, for one who is unrighteous is not considered righteous due to abandoning acts of obedience. The righteous one is he who fulfills what is obligatory upon him. The one who is 'less than righteous' must be disobedient in some of what he has been commanded, and this is a category distinct from the disbeliever, for a disbeliever is not described in such terms. This indicates that among them are those who neglect some obligations. And Allah knows best.

سُئِلَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) was asked

عَنْ حَدِيثِ النَّبِيِّ ﷺ (إِنَّ النُّطْفَةَ تَكُونُ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ أَرْبَعِينَ يَوْمًا عَلَقَةً ثُمَّ أَرْبَعِينَ مِصْفَةً ثُمَّ يَكُونُ التَّصْوِيرُ وَالتَّخْطِيطُ وَالتَّشْكِيلُ) ثُمَّ وَرَدَ عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ: (أَنَّهُ إِذَا مَرَّ لِلنُّطْفَةِ اثْنَتَانِ وَأَرْبَعُونَ لَيْلَةً بَعَثَ اللَّهُ تَعَالَى إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجَلَدَهَا وَحَمَهَا وَعَظَمَهَا ثُمَّ يَقُولُ يَا رَبِّ أَذْكَرٌ أَمْ أُنْثَى؟ سَقِيَّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ وَمَا الْأَجَلُ؟) وَذَكَرَ الْحَدِيثَ فَمَا الْجَمْعُ بَيْنَ الْحَدِيثَيْنِ؟؟

Regarding the Hadith of the Prophet (peace be upon him): 'Indeed, the nutfah (sperm-drop) remains a nutfah for forty days, then for forty days it is an 'alaqah (clot), then for forty days it is a mudghah (fleshy lump), then comes the shaping, the outlining, and the forming.' Then, it is narrated from Hudhayfah ibn Asid: 'That when forty-two nights have passed for the nutfah, Allah Almighty sends an angel to it, who shapes it and creates its hearing, its sight, its skin, its flesh, and its bones. Then he says, 'O Lord, male or female? Wretched or blissful? What is its provision and what is its lifespan?'—and he mentioned the rest of the Hadith. So, what is the reconciliation between these two Hadith?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا الْحَدِيثُ الْأَوَّلُ فَهُوَ فِي الصَّحِيحَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُصْفَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَسَقِيَّ أَوْ سَعِيدًا. قَوْلَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا).

All praise is due to Allah, Lord of the worlds. As for the first Hadith, it is recorded in the two Ṣaḥīḥ collections (Al-Bukhārī and Muslim) from 'Abdullāh ibn Mas'ūd, who said: The Messenger of Allah (peace be upon him), and he is the truthful, the believed, narrated to us: 'Indeed, the creation of each one of you is gathered in his mother's womb for forty days as a nutfah (sperm-drop), then he becomes an 'alaqah (clot-like substance) for a similar period, then he becomes a mudghah (chewed-like lump of flesh) for a similar period. Then the angel is sent to him, and he breathes the soul into him and is

commanded [to write] four matters: his provision (rizq), his lifespan (ajal), his deeds ('amal), and whether he will be wretched (shaqi) or blissful (sa'id). By Him, other than Whom there is no god worthy of worship, indeed one of you may perform the deeds of the people of Paradise until there is but a cubit between him and it, then the decree overtakes him, and he performs the deeds of the people of Hellfire and enters it. And indeed, one of you may perform the deeds of the people of Hellfire until there is but a cubit between him and it, then the decree overtakes him, and he performs the deeds of the people of Paradise and enters it' [Al-Bukhārī]

وَفِي طَرِيقٍ آخَرَ: وَفِي رِوَايَةٍ. (ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ أَكْتُبْ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَسَقِيٍّ أَوْ سَعِيدٍ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ) فَهَذَا الْحَدِيثُ الصَّحِيحُ لَيْسَ فِيهِ ذِكْرُ التَّصْوِيرِ مَتَى يَكُونُ؛ لَكِنَّ فِيهِ أَنَّ الْمَلِكَ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَسَقِيٍّ أَوْ سَعِيدٍ. قَبْلَ نَفْخِ الرُّوحِ وَبَعْدَ أَنْ يَكُونَ مُضَغَّةً.

In another chain, and in one narration, it states: 'Then Allah sends an angel who is commanded with four words, and it is said, 'Write his deeds, his lifespan, his provision, and whether he is wretched or blissful.' Then the soul is breathed into him.' [Muslim] This authentic Hadith does not mention when the shaping (at-taṣwīr) occurs; however, it does state that the angel writes his provision, his lifespan, his deeds, and whether he is wretched or blissful before the soul is breathed and after he has become a muḍghah.

وَحَدِيثُ أَنَسِ بْنِ مَالِكٍ الَّذِي فِي الصَّحِيحِ يُوَافِقُ هَذَا وَهُوَ مَرْفُوعٌ قَالَ: (إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرَّحِمِ مَلَكًا فَيَقُولُ: أَيُّ رَبِّ نُطْفَةٍ أَيُّ رَبِّ عَلَقَةٍ أَيُّ رَبِّ مُضْغَةٍ فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ الْمَلَكُ: أَيُّ رَبِّ ذَكَرْ أَمْ أَنْثَى؟ سَقِيٍّ أَوْ سَعِيدٍ؟ فَمَا الرِّزْقُ فَمَا الْأَجَلُ؟ فَيَكْتُبُ كَذَلِكَ فِي بَظْنِ أُمِّهِ). فَيَبَيِّنُ فِي هَذَا أَنَّ الْكِتَابَةَ تَكُونُ بَعْدَ أَنْ يَكُونَ مُضْغَةً.

The Hadith of Anas ibn Mālik, which is in the Ṣaḥīḥ (Al-Bukhārī), concurs with this. It is a marfū' narration (traced directly to the Prophet (peace be upon him)), which states: 'Indeed, Allah, the Mighty and Majestic, has appointed an angel for the womb, and he says: 'O Lord, a nuṭfah! 'O Lord, an 'alaqah! 'O Lord, a muḍghah! Then, when Allah wills to complete its creation, the angel says: 'O Lord, male or female? Wretched or blissful? What is its provision? What is its lifespan?' And it is written likewise while in its mother's womb.' [Al-Bukhārī] This clarifies that the writing occurs after it has become a muḍghah.

وَأَمَّا حَدِيثُ حَذَفِيَّةَ بِنِ اسِيدَ فَهُوَ مِنْ أَفْرَادِ مُسْلِمٍ وَلَفْظُهُ. سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً. بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعَظْمَهَا. ثُمَّ يَقُولُ يَا رَبِّ أَذْكَرُ أَمْ أَنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ؛ ثُمَّ يَقُولُ يَا رَبِّ رِزْقُهُ؟ فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ؛ ثُمَّ يَقُولُ. يَا رَبِّ أَجَلُهُ؟ فَيَقْضِي رَبُّكَ مَا شَاءَ وَيَكْتُبُ الْمَلَكُ؛ ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ فِي يَدِهِ فَلَا يَرِيدُ عَلَى مَا أَمَرَ وَلَا يَنْقُصُ).

As for the Hadith of Ḥudhayfah ibn Asīd, it is among the narrations found uniquely in Muslim, and its wording is: 'I heard the Prophet (peace be upon him) say: 'When forty-two nights have passed over the nuṭfah, Allah sends an angel to it, who shapes it and creates its hearing, its sight, its skin, its flesh, and its bones. Then he says, 'O Lord, male or female?' Your Lord then decrees what He wills, and the angel writes. Then he says, 'O Lord, its provision?' Your Lord then decrees what He wills, and the angel writes. Then he says, 'O Lord, its lifespan?' Your Lord then decrees what He wills, and the angel writes. Then the angel departs with the scroll in his hand, neither adding to nor subtracting from what he was commanded.' [Muslim]

فَهَذَا الْحَدِيثُ فِيهِ أَنَّ تَصْوِيرَهَا بَعْدَ اثْنَتَيْنِ وَأَرْبَعِينَ لَيْلَةً وَأَنَّهُ بَعْدَ تَصْوِيرِهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا وَلَحْمَهَا وَعَظْمَهَا يَقُولُ الْمَلَكُ يَا رَبِّ أَذْكَرُ أَمْ أَنْثَى؟ وَمَعْلُومٌ أَنَّهَا لَا تَكُونُ لَحْمًا وَعَظْمًا حَتَّى تَكُونَ مُضْغَةً. فَهَذَا مُوَافِقٌ لِدَلِيلِكَ الْحَدِيثِ فِي أَنَّ كِتَابَةَ الْمَلِكِ تَكُونُ بَعْدَ ذَلِكَ إِلَّا أَنَّ يُقَالُ: الْمُرَادُ تَقْدِيرُ اللَّحْمِ وَالْعِظَامِ.

This Hadith indicates that its shaping occurs after forty-two nights, and that after its

shaping and the creation of its hearing, sight, skin, flesh, and bones, the angel asks, 'O Lord, male or female?' It is well-known that it does not become flesh and bone until it is a mudghah. Therefore, this aligns with the previous Hadith in that the angel's writing occurs after that stage, unless it is said that what is meant is the estimation (taqdīr) of the flesh and bones.

وَقَدْ رَوَى هَذَا الْحَدِيثُ بِاللَّفَاطِ فِيهَا إِحْمَالٌ بَعْضُهَا أَبَيَّنُّ مِنْ بَعْضٍ؛ فَمِنْ ذَلِكَ مَا رَوَاهُ مُسْلِمٌ أَيْضًا عَنْ حُدَيْفَةَ سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً؛ ثُمَّ يَتَسَوَّرُ عَلَيْهَا الَّذِي يَخْلُقُهَا فَيَقُولُ: يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ فَيَجْعَلُهُ اللَّهُ ذَكَرًا؛ أَوْ أُنْثَى. ثُمَّ يَقُولُ: يَا رَبِّ سَوِيٌّ أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ تَعَالَى سَوِيًّا أَوْ غَيْرُ سَوِيٍّ ثُمَّ يَقُولُ: يَا رَبِّ مَا أَجَلُهُ وَخَلْقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيدًا).

This Hadith has been narrated with various wordings, some more general and some more explicit than others. Among them is what Muslim also narrated from Hudhayfah, who heard the Messenger of Allah (peace be upon him) say: 'The nutfah remains in the womb for forty nights, then the One Who creates it encompasses it (yatasawwaru 'alayhā) and says: 'O Lord, male or female?' So Allah makes it male or female. Then He says: 'O Lord, complete (sawī) or incomplete (ghayru sawī)?' So Allah Almighty makes it complete or incomplete. Then He says: 'O Lord, what is its lifespan and its creation (khalquhu)?' Then Allah makes it wretched or blissful.' [Muslim]

فَهَذَا فِيهِ بَيَانٌ أَنَّ كِتَابَتَهُ رِزْقَهُ وَأَجَلَهُ وَسَعَادَتَهُ وَبَعْدَ أَنْ يَجْعَلَهُ ذَكَرًا أَوْ أُنْثَى وَسَوِيًّا أَوْ غَيْرُ سَوِيٍّ. وَفِي لَفْظٍ لِلسَّلَامِ قَالَ: (يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقَرُّ فِي الرَّحِمِ بِأَرْبَعِينَ لَيْلَةً أَوْ بِخَمْسٍ وَأَرْبَعِينَ لَيْلَةً. فَيَقُولُ: يَا رَبِّ أَشَقِيٌّ أَوْ سَعِيدٌ؟ فَيَكْتُبُ. يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ فَيَكْتُبُ رِزْقَهُ وَيَكْتُبُ عَمَلَهُ وَأَثَرَهُ وَأَجَلَهُ؛ ثُمَّ تَطْوَى الصُّحُفُ فَلَا يُزَادُ فِيهَا وَلَا يُنْقُصُ)

This version clarifies that the writing of its provision, lifespan, wretchedness, and blissfulness occurs after Allah has made it male or female, and complete or incomplete. And in another wording reported by Muslim, he said: 'The angel enters upon the nutfah after it has settled in the womb for forty or forty-five nights. He then says: 'O Lord, wretched or blissful?' And it is written. 'O Lord, male or female?' Then its provision is written, its deeds, its traces (atharuhu), and its lifespan are written. Then the scrolls are folded, and nothing is added to them nor subtracted from them.' [Muslim, The Book of Destiny, 2645b]

فَهَذَا اللَّفْظُ فِيهِ تَقْدِيمُ كِتَابَةِ السَّعَادَةِ وَالشَّقَاوَةِ؛ وَلَكِنْ يُشْعِرُ بِأَنَّ ذَلِكَ يُكْتُبُ بِحَيْثُ مَضَتْ الْأَرْبَعُونَ. وَلَكِنَّ هَذَا اللَّفْظُ لَمْ يَحْفَظْهُ رَوَاتُهُ كَمَا حَفِظَ غَيْرُهُ. وَلِهَذَا شَكَّ أَبَعَدَ الْأَرْبَعِينَ؛ أَوْ خَمْسٍ وَأَرْبَعِينَ؟ وَغَيْرُهُ إِنَّمَا ذَكَرَ أَرْبَعِينَ أَوْ اثْنَيْنِ وَأَرْبَعِينَ. وَهُوَ الصَّوَابُ؛ لِأَنَّ مَنْ ذَكَرَ اثْنَيْنِ وَأَرْبَعِينَ ذَكَرَ طَرَفَيِ الزَّمَانِ وَمَنْ قَالَ أَرْبَعِينَ حَذَفَهُمَا وَمِثْلُ هَذَا كَثِيرٌ فِي ذِكْرِ الْأَوْقَاتِ فَقَدْ مَرَّ الْمُوَخَّرَ وَالْأَخَّرَ الْمَقْدَمَ.

This wording presents the writing of blissfulness and wretchedness first, but it suggests that this writing occurs once the forty days have passed. However, the narrators of this particular wording did not preserve it as accurately as other wordings were preserved. This is why there is doubt whether it is after forty or forty-five nights, whereas other narrations mention forty or forty-two. The latter (forty-two) is more precise, because mentioning forty-two indicates both ends of the period (i.e., the beginning of the seventh week), while saying forty omits them. Such instances of presenting what comes later as earlier, or vice versa, are common in the mention of timings.

أَوْ يُقَالُ: إِنَّهُ لَمْ يَذْكُرْ ذَلِكَ بِحَرْفٍ (ثُمَّ فَلَا تَقْتَضِي تَرْتِيبًا وَإِنَّمَا قَصَدَ أَنَّ هَذِهِ الْأَشْيَاءَ تَكُونُ بَعْدَ الْأَرْبَعِينَ. وَحِينَئِذٍ فَيَقَالُ: أَحَدُ الْأَمْرَيْنِ لَا يَزُمُ؛ إِذَا أَنَّ تَكُونُ هَذِهِ الْأُمُورُ عَقِيبَ الْأَرْبَعِينَ ثُمَّ تَكُونُ عَقِبَ الْمِائَةِ وَالْعَشْرِينَ؛ وَلَا مَحْدُورٌ فِي الْكِتَابَةِ مَرَّتَيْنِ؛ وَيَكُونُ الْمَكْتُوبُ (أَوَّلًا فِيهِ كِتَابَةُ الذِّكْرِ وَالْأُنْثَى).

Alternatively, it can be said that it does not mention these events with the particle 'thumma' (then), which would imply sequence; rather, the intention is that these matters occur after the forty days. In that case, one of two scenarios must be true: either these matters occur immediately after the forty days, and then again after one hundred and twenty days. There is no issue with the writing occurring twice; the first writing could include the determination of male or female.

أَوْ يُقَالُ: إِنَّ الْفَاطَةَ هَذَا الْحَدِيثَ لَمْ تُضَبِّطَ حَقَّ الضَّبْطِ. وَلِهَذَا اخْتَلَفَتْ رَوَاتُهُ فِي الْفَاطَةِ؛ وَلِهَذَا أَعْرَضَ الْبُخَارِيُّ عَنْ رَوَايَتِهِ وَقَدْ يَكُونُ أَصْلُ الْحَدِيثِ صَحِيحًا وَيَقَعُ فِي بَعْضِ الْفَاطَةِ اضْطِرَابٌ فَلَا يَصْلُحُ حِينَئِذٍ أَنْ يُعَارَضَ بِهَا مَا ثَبَتَ فِي الْحَدِيثِ الصَّحِيحِ الْمُتَّفَقِ عَلَيْهِ؛ الَّذِي لَمْ تَخْتَلِفِ الْفَاطَةُ؛ بَلْ قَدْ صَدَقَهُ غَيْرُهُ مِنَ الْحَدِيثِ الصَّحِيحِ؛

Or, it can be said that the wordings of this Hadith (of Hudhayfah) were not preserved with complete accuracy. This is why its narrators differed in its wording, and for this reason, Al-Bukhārī refrained from narrating it. The origin of a Hadith may be authentic, yet some of its wordings may contain inconsistencies (iḍṭirāb). In such a case, these inconsistent wordings are not suitable to be used to contradict what is established in an authentic, agreed-upon Hadith whose wordings do not differ and which, moreover, is corroborated by other authentic Hadith.

فَقَدْ تَلَخَّصَ الْجَوَابُ أَنَّمَا عَارَضَ الْحَدِيثَ الْمُتَّفَقَ عَلَيْهِ: إِمَّا أَنْ يَكُونَ مُوَافِقًا لَهُ فِي الْحَقِيقَةِ؛ وَإِمَّا أَنْ يَكُونَ غَيْرَ مَحْضُوظٍ فَلَا مُعَارَضَةَ وَلَا رَيْبَ أَنَّ الْفَاطَةَ لَمْ تُضَبِّطَ كَمَا تَقَدَّمَ ذِكْرُ الْإِخْتِلَافِ فِيهَا؛ وَأَقْرَبُهَا اللَّفْظُ الَّذِي فِيهِ تَقَدَّمَ التَّصْوِيرُ عَلَى تَغْيِيرِ الْأَجْلِ وَالْعَمَلِ وَالسَّقَاوَةِ وَالسَّعَادَةِ وَغَايَةِ مَا يُقَالُ فِيهِ إِنَّهُ يَفْتَضِي أَنَّهُ قَدْ يُخْلَقُ فِي الْأَرْبَعِينَ الثَّانِيَةِ قَبْلَ دُخُولِهِ فِي الْأَرْبَعِينَ الثَّالِثَةِ وَهَذَا لَا يَخَالِفُ الْحَدِيثَ الصَّحِيحَ وَلَا نَعْلَمُ أَنَّهُ بَاطِلٌ؛

Thus, the summary of the answer is that whatever appears to contradict the agreed-upon Hadith (of Ibn Mas'ūd) is either, in reality, in agreement with it, or it is not accurately preserved, in which case there is no actual contradiction. There is no doubt that its wordings were not precisely preserved, as indicated by the aforementioned differences. The most acceptable wording is that which places the shaping (at-taṣwīr) before the determination of lifespan, deeds, wretchedness, and blissfulness. The most that can be said regarding this is that it implies that creation (shaping) may occur in the second forty-day period, before entering the third forty-day period. This does not contradict the authentic Hadith, nor do we know it to be false.

بَلْ قَدْ ذَكَرَ النَّسَاءُ: أَنَّ الْجَنِينَ يُخْلَقُ بَعْدَ الْأَرْبَعِينَ وَأَنَّ الذَّكَرَ يُخْلَقُ قَبْلَ الْأُنثَى. وَهَذَا يَقْدَمُ عَلَى قَوْلِ مَنْ قَالَ مِنْ الْفُقَهَاءِ: إِنَّ الْجَنِينَ لَا يُخْلَقُ فِي أَقَلِّ مِنْ وَاحِدٍ وَثَمَانِينَ يَوْمًا فَإِنَّ هَذَا إِنَّمَا بَنُوهُ عَلَى أَنَّ التَّخْلِيْقَ إِنَّمَا يَكُونُ إِذَا صَارَ مُضَعَّةً وَلَا يَكُونُ مُضَعَّةً إِلَّا بَعْدَ الثَّمَانِينَ؛ وَالتَّخْلِيْقُ مُمَكِّنٌ قَبْلَ ذَلِكَ وَقَدْ أَخْبَرَ بِهِ مَنْ أَخْبَرَ مِنَ النِّسَاءِ وَنَفْسُ الْعَلَقَةِ يُمَكِّنُ تَخْلِيْقَهَا. وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Indeed, women have mentioned that the fetus is formed after forty days and that the male is formed before the female. This view takes precedence over the statement of some jurists who say that the fetus is not formed in less than eighty-one days. They based this on the premise that formation (at-takhlīq) only occurs when it becomes a muḍghah, and it does not become a muḍghah until after eighty days. However, formation is possible before that, as reported by women with experience, and even the 'alaqah itself can undergo formation. And Allah knows best. May Allah send prayers and peace upon Muḥammad, and upon his family and his companions.

قَالَ شَيْخُ الْإِسْلَامِ رَحِمَهُ اللَّهُ: رَدًّا لِقَوْلِ مَنْ قَالَ: كُلُّ مَوْلُودٍ عَلَى مَا سَبَقَ لَهُ فِي عِلْمِ اللَّهِ أَنَّهُ سَائِرٌ إِلَيْهِ

Shaykh al-Islām (may Allah have mercy on him) said, in refutation of the assertion made by some that: 'Every newborn is [born] according to what has been predetermined for them in Allah's knowledge, towards which they are heading'

مَعْلُومٌ أَنَّ جَمِيعَ الْمَخْلُوقَاتِ بِهَذِهِ الْمَتَابَةِ؛ فَجَمِيعُ الْبَهَائِمِ هِيَ مَوْلُودَةٌ عَلَى مَا سَبَقَ فِي عِلْمِ اللَّهِ لَهَا؛ وَحِينَئِذٍ فَيَكُونُ كُلُّ مَخْلُوقٍ مَخْلُوقًا عَلَى الْفِطْرَةِ. وَأَيْضًا: فَلَوْ كَانَ الْمُرَادُ ذَلِكَ لَمْ يَكُنْ لِقَوْلِهِ (فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجَّسَانِهِ) مَعْنَى: فَإِنَّهُمَا فَعَلَا بِهِ مَا هُوَ الْفِطْرَةُ الَّتِي وَلَدَ عَلَيْهَا فَلَا فَرْقَ بَيْنَ النَّهْيِيدِ وَالتَّنَصِيرِ.

It is well-known that all created beings are in this same position; for instance, all animals are born according to what has been predetermined for them in Allah's knowledge. If this were the case [for the meaning of *fiṭrah* in the Ḥadīth], then every created being would be considered created upon the *fiṭrah* (the innate natural disposition). Furthermore, if this interpretation were the intended meaning, then the statement of the Prophet (peace be upon him), 'Then his parents make him a Jew, or a Christian, or a Magian,' would be rendered meaningless. This is because, according to such an interpretation, the parents would merely have influenced the child towards what is supposedly the *fiṭrah* (i.e., their predetermined path) upon which he was born. Consequently, there would be no substantive difference between the act of making someone a Jew (*tahwīd*) or a Christian (*tanṣīr*) [and leaving them to their supposed predetermined *fiṭrah*].

ثُمَّ قَالَ: فَتَمَثَّلْهُ ﷺ بِالْبَهِيمَةِ الَّتِي وَلَدَتْ جَمْعَاءَ؛ ثُمَّ جُدِعَتْ: يُبَيِّنُ أَنَّ أَبَوَيْهِ غَيَّرَا مَا وَلَدَ عَلَيْهِ.

He then said: Thus, the Prophet's (peace be upon him) analogy of the animal born whole and sound (*jam'ā'*), and then subsequently mutilated (*judi'at*), clearly demonstrates that the parents altered the state upon which the child was originally born.

ثُمَّ يُقَالُ: وَفَوَؤُكُمْ خُلِقُوا خَالِينَ مِنَ الْمَعْرِفَةِ وَالْإِنْكَارِ مِنْ غَيْرِ أَنْ تَكُونَ الْفِطْرَةُ تَقْتَضِي وَاحِدًا مِنْهُمَا؛ بَلْ يَكُونُ الْقَلْبُ كَاللَّوْحِ الَّذِي يَقْبَلُ كِتَابَةَ الْإِيمَانِ وَالْكَفْرِ وَلَيْسَ هُوَ لِأَحَدِهِمَا أَقْبَلَ مِنْهُ لِأَخَرٍ فَهَذَا قَوْلٌ فَاسِدٌ جِدًّا.

Then it is said [to those who hold such views]: As for your assertion that children are created devoid of recognition (*ma'rifah*, of truth) and denial (*inkār*, of falsehood), without the *fiṭrah* (innate disposition) inherently inclining towards either of them; and that, rather, the heart is like a blank tablet (*lawḥ*) that equally accepts the inscription of both faith (*īmān*) and disbelief (*kufr*), being no more receptive to one than the other—this is an exceedingly corrupt assertion.

فَجَبِئْزٌ لَا فَرْقَ بِالنَّسَبِ إِلَى الْفِطْرَةِ بَيْنَ الْمَعْرِفَةِ وَالْإِنْكَارِ وَالتَّهْوِيدِ وَالتَّنَصِيرِ وَالْإِسْلَامِ؛ وَإِنَّمَا ذَلِكَ بِحَسَبِ الْأَسْبَابِ فَكَانَ يَنْبَغِي أَنْ يُقَالَ: فَأَبَوَاهُ يُسَلِّمَانِهِ وَيَهْوِدَانِهِ وَيُنَصِّرَانِهِ؛ فَلَمَّا ذَكَرَ أَنَّ أَبَوَيْهِ يَكْفُرَانِهِ وَذَكَرَ الْمِلَّةَ الْفَاسِدَةَ دُونَ الْإِسْلَامِ: عَلِمَ أَنَّ حُكْمَهُ فِي حُصُولِ سَبَبٍ مُفْصِلٍ غَيْرِ حُكْمِ الْكُفْرِ.

If that [neutral view of *fiṭrah*] were true, then with respect to the *fiṭrah* itself, there would be no inherent difference between recognition [of Allah] and denial, nor between being influenced towards Judaism, Christianity, or Islam; rather, the outcome would merely depend on external causes. Consequently, the Ḥadīth should then have stated: 'Then his parents make him a Muslim, or a Jew, or a Christian.' However, since he [the Prophet (peace be upon him)] mentioned that the parents cause the child to adopt disbelief (*yukaffirānihi*), and he specified the corrupt religions without including Islam [as one of the deviations from the original state], it becomes clear that the *fiṭrah*'s inherent response when presented with a distinct guiding principle [such as Islam] is fundamentally

different from its state when subjected to the influences of disbelief.

ثُمَّ قَالَ: فِي الْجُمْلَةِ كُلُّ مَا كَانَ قَابِلًا لِلْمُدْحِ وَالذَّمِّ عَلَى السَّوَاءِ لَا يَسْتَحِقُّ مَدْحًا وَلَا ذَمًّا وَاللَّهُ تَعَالَى يَقُولُ: (فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا).

He then said: In sum, anything that is equally receptive to that which is praiseworthy and that which is blameworthy, in itself deserves neither praise nor blame. And Allah, the Exalted, says: {So set your face steadfastly towards the true religion, inclining to truth— [this is] the fīṭrah of Allah upon which He has created all people} [Ar-Rūm: 30].

وَأَيْضًا: قَالَ النَّبِيُّ ﷺ سَبَّهَ بِالْبُهِيمَةِ الْمُجْتَمِعَةِ الْخَلْقَ وَسَبَّهَ مَا يَطْرَأُ عَلَيْهَا مِنَ الْكُفْرِ بِجَدِّعِ الْأَنْفِ وَمَعْلُومٌ أَنَّ كَمَالَهَا مَحْمُودٌ وَنَقْصَهَا مَذْمُومٌ فَكَيْفَ تَكُونُ قَبْلَ النَّقْصِ لَا مَحْمُودَةٌ وَلَا مَذْمُومَةٌ؟ وَاللَّهُ أَعْلَمُ.

Furthermore, the Prophet (peace be upon him) likened this fīṭrah to an animal of complete and sound creation (al-bahimah al-mujtami'at al-khalq), and he likened the disbelief that subsequently befalls it to the mutilation of its nose (jad' al-anf). It is well-established that the completeness of such an animal is praiseworthy, while its defectiveness is blameworthy. How, then, could the fīṭrah, before any such corruption, be considered neither praiseworthy nor blameworthy? And Allah knows best.

سُئِلَ

He was asked

عَنْ قَوْلِهِ ﷺ (كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ) مَا مَعْنَاهُ؟ أَرَادَ فِطْرَةَ الْخَلْقِ أَمْ فِطْرَةَ الْإِسْلَامِ؟. وَفِي قَوْلِهِ: (السَّيِّئُ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ) الْحَدِيثِ. هَلْ ذَلِكَ خَاصٌّ أَوْ عَامٌّ. وَفِي الْبَهَائِمِ وَالْوَحُوشِ هَلْ يُحْيِيهَا اللَّهُ يَوْمَ الْقِيَامَةِ أَمْ لَا؟.

Regarding the saying of the Prophet (peace be upon him), 'Every newborn is born upon the fīṭrah (innate natural disposition),' what is its meaning? Does it refer to the fīṭrah of creation or the fīṭrah of Islām? And regarding his saying, 'The wretched one is he who was wretched in his mother's womb'—the Hadīth—is this specific or general? And concerning domesticated animals and wild beasts, will Allah resurrect them on the Day of Resurrection or not?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ، أَمَّا قَوْلُهُ ﷺ (كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودِيَّاهُ أَوْ نَصْرَانِيَّاهُ أَوْ مُجَسَّسِيَّاهُ) فَالصَّوَابُ أَنَّهَا فِطْرَةُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَهِيَ فِطْرَةُ الْإِسْلَامِ وَهِيَ الْفِطْرَةُ الَّتِي فَطَرَهُمْ عَلَيْهَا يَوْمَ قَالَ: (أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى). وَهِيَ السَّلَامَةُ مِنَ الْإِعْتِقَادَاتِ الْبَاطِلَةِ وَالْقَبُولِ لِلْعَقَائِدِ الصَّحِيحَةِ. فَإِنَّ حَقِيقَةَ الْإِسْلَامِ أَنْ يَسْتَسْلِمَ لِلَّهِ؛ لَا لغيرِهِ وَهُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ وَقَدْ ضَرَبَ رَسُولُ اللَّهِ ﷺ مَثَلَ ذَلِكَ فَقَالَ: (كَمَا تُنْتِجُ الْبُهِيمَةُ بُهِيمَةً جَمْعَاءَ هَلْ تُجْسُونَ فِيهَا مِنْ جَدْعَاءَ؟) بَيَّنَّ أَنَّ سَلَامَةَ الْقَلْبِ مِنَ النَّقْصِ كَسَلَامَةِ الْبَدَنِ وَأَنَّ الْعَيْبَ حَادِثٌ طَارِئٌ.

All praise is due to Allah. As for the saying of the Prophet (peace be upon him), 'Every newborn is born upon the fīṭrah, then his parents make him a Jew, a Christian, or a Magian,' [Al-Bukhārī, Funerals, 1385; Muslim, Predestination, 2658] the correct view is that it is the fīṭrah of Allah upon which He created mankind. This is the fīṭrah of Islām, and it is the same natural disposition upon which He created them on the day He said: {Am I not your Lord? They said, 'Yes, indeed!'} [Al-A'rāf: 172]. It is soundness from false beliefs and acceptance of correct doctrines. For the reality of 'Islām' is to submit to Allah,

not to anyone other than Him, and this is the meaning of *Lā ilāhā illā Allāh* (There is no god worthy of worship except Allah). The Messenger of Allah (peace be upon him) gave an analogy for this, saying: 'Just as an animal gives birth to an offspring, whole and complete (*jam'ā*); do you find any mutilation (*jad'ā*) in it?' [Part of the aforementioned Hadīth in *Al-Bukhārī* and *Muslim*]. He (peace be upon him) clarified that the soundness of the heart from defects is like the soundness of the body, and that any flaw is an acquired, contingent occurrence.

وَفِي صَحِيحِ مُسْلِمٍ عَنْ عِيَّاضِ بْنِ جِمَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فِيمَا يُرَوَّى عَنْ اللَّهِ: (إِنِّي خَلَقْتُ عِبَادِي خُنَفَاءَ فَاجْتَالَتْهُمْ الشَّيَاطِينُ وَحَرَمْتُ عَلَيْهِمْ مَا أَخَلَّلْتُ لَهُمْ وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا). وَلِهَذَا ذَهَبَ الْإِمَامُ أَحْمَدُ رَضِيَ اللَّهُ عَنْهُ فِي الْمَشْهُورِ عَنْهُ: إِلَى أَنَّ الطِّفْلَ مَتَى مَاتَ أَحَدُ أَبَوَيْهِ الْكَافِرَيْنِ حُكِمَ بِإِسْلَامِهِ؛ لِزَوَالِ الْمُوجِبِ لِلتَّغْيِيرِ عَنْ أَصْلِ الْفِطْرَةِ.

In *Ṣaḥīḥ Muslim*, it is narrated from 'Iyāḍ ibn Ḥimār that the Messenger of Allah (peace be upon him) said, in what he reported from Allah (a Hadīth Qudsī): 'Indeed, I created My servants as *ḥunafā'* (inclined to pure monotheism), but the devils diverted them, made unlawful for them what I had made lawful, and commanded them to associate partners with Me for which I had sent down no authority.' [Muslim, *Paradise, its Description, its Bounties and its Inhabitants*, 2865]. For this reason, Imām Aḥmad (may Allah be pleased with him), according to the well-known view reported from him, held that if a child dies and one of his disbelieving parents had already passed away, he is judged to be a Muslim, due to the removal of the factor that would cause alteration from the original *fiṭrah*.

وَقَدْ رَوَى عَنْهُ؛ وَعَنِ ابْنِ الْمُبَارَكِ وَعَنْهُمَا: أَنَّهُمْ قَالُوا يُؤَلَّدُ عَلَى مَا فُطِرَ عَلَيْهِ مِنْ سَقَاوَةٍ وَسَعَادَةٍ وَهَذَا الْقَوْلُ لَا يُنَافِي الْأَوَّلَ فَإِنَّ الطِّفْلَ يُؤَلَّدُ سَلِيمًا وَقَدْ عَلِمَ اللَّهُ أَنَّهُ سَيَكْفُرُ فَلَا بُدَّ أَنْ يَصِيرَ إِلَى مَا سَبَقَ لَهُ فِي أَمِّ الْكِتَابِ كَمَا تَوَلَّدَ النَّبِيَّ جَمْعَاءَ وَقَدْ عَلِمَ اللَّهُ أَنَّهَا سَتَجِدُ عَ.

It has also been reported from him (Imām Aḥmad) and from Ibn al-Mubārak, and from both of them, that they said: 'He is born according to what he was created for in terms of wretchedness or happiness.' This statement does not contradict the first one. For a child is born sound (upon the *fiṭrah*), yet Allah knew that he would disbelieve, so he must inevitably end up according to what was preordained for him in the *Umm al-Kitāb* (the Mother of the Book, i.e., the Preserved Tablet), just as an animal is born whole and complete, yet Allah knew that it would later be mutilated.

وَهَذَا مَعْنَى مَا جَاءَ فِي صَحِيحِ مُسْلِمٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: (قَالَ رَسُولُ اللَّهِ ﷺ فِي الْغُلَامِ الَّذِي قَتَلَهُ الْخَضِرُ: طَبِعَ يَوْمَ طَبِعَ كَافِرًا؛ وَلَوْ تَرَكَ لِأَرْهَقِ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا) يَعْنِي طَبَعَهُ اللَّهُ فِي أَمِّ الْكِتَابِ أَيَّ كُتْبَةٍ وَأُثْبِتَهُ كَافِرًا؛ أَيَّ أَنَّهُ إِنْ عَاشَ كَفَرَ بِالْفِعْلِ. وَلِهَذَا لَمَّا سِئِلَ رَسُولُ اللَّهِ ﷺ عَمَّنْ يَمُوتُ مِنْ أَطْفَالِ الْمُشْرِكِينَ وَهُوَ صَغِيرٌ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ) أَيَّ اللَّهُ يَعْلَمُ مَنْ يُؤْمِنُ مِنْهُمْ وَمَنْ يَكْفُرُ لَوْ بَلَّغُوا.

This is the meaning of what is reported in *Ṣaḥīḥ Muslim* from Ibn 'Abbās (may Allah be pleased with them both), who said: The Messenger of Allah (peace be upon him) said concerning the boy whom al-Khaḍir killed: 'He was stamped as a disbeliever on the day he was created (in terms of divine knowledge); and had he been left to live, he would have burdened his parents with transgression and disbelief.' [Muslim]. This means Allah stamped him in the *Umm al-Kitāb*, i.e., He wrote and affirmed him as a disbeliever, meaning that if he were to live, he would actively disbelieve. This is why, when the Messenger of Allah (peace be upon him) was asked about the children of polytheists who die young, he said: 'Allah knows best what they would have done.' [Al-Bukhārī] That is, Allah knows which of them would believe and which would disbelieve if they were to

reach maturity.

ثُمَّ إِنَّهُ قَدْ جَاءَ فِي حَدِيثِ إِسْنَادِهِ مُقَارِبٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ' (إِذَا كَانَ يَوْمُ الْقِيَامَةِ فَإِنَّ اللَّهَ يَمْتَحِنُهُمْ وَيَبْعَثُ إِلَيْهِمْ رَسُولًا فِي عَرَصَةِ الْقِيَامَةِ فَمَنْ أَجَابَهُ أَدْخَلَهُ الْجَنَّةَ وَمَنْ عَصَاهُ أَدْخَلَهُ النَّارَ) فَهَذَا لَكَ يَظْهَرُ فِيهِمْ مَا عَلِمَهُ اللَّهُ سُبْحَانَهُ وَيَجْزِيهِمْ عَلَى مَا ظَهَرَ مِنَ الْعِلْمِ وَهُوَ إِيْمَانُهُمْ وَكُفْرُهُمْ؛ لَا عَلَى مُجَرَّدِ الْعِلْمِ.

Furthermore, it has been reported in a Hadīth with a sound chain of narration (isnād muqārib) from Abū Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: 'When it is the Day of Resurrection, Allah will test them and send a messenger to them in the plains of the Resurrection ('arṣat al-qiyāmah). Whoever obeys him, He will admit him to Paradise, and whoever disobeys him, He will admit him to Hellfire.' At that point, what Allah, the Glorified, already knew about them will become manifest, and He will recompense them based on what becomes apparent of His knowledge—that is, their actual faith or disbelief—not merely based on His prior knowledge alone.

وَهَذَا أَجْوَدُ مَا قِيلَ فِي أَطْفَالِ الْمُشْرِكِينَ وَعَلَيْهِ تَنْتَزِلُ جَمِيعُ الْأَحَادِيثِ. وَمَثَلُ الْفِطْرَةِ مَعَ الْحَقِّ: مَثَلُ ضَوْءِ الْعَيْنِ مَعَ الشَّمْسِ وَكُلُّ ذِي عَيْنٍ لَوْ تَرَكَ بِغَيْرِ حِجَابٍ لَرَأَى الشَّمْسَ وَالْإِغْتِقَادَاتِ الْبَاطِلَةَ الْعَارِضَةَ مِنْ تَهَوُّدٍ وَنَصْرَةٍ وَتَمَجُّسٍ: مَثَلُ حِجَابٍ يَحُولُ بَيْنَ النَّبْصِ وَرُؤْيَا الشَّمْسِ. وَكَذَلِكَ أَيْضًا كُلُّ ذِي حِسٍّ سَلِيمٍ يُحِبُّ الْحُلُولَ لَا أَنْ يَعْرِضَ فِي الطَّبِيعَةِ فُسَادٌ يُحَرِّقُهُ حَتَّى يُجْعَلَ الْحُلُو فِيهِ مَرًّا.

This is the best that has been said regarding the children of polytheists, and all the Hadīths on this topic can be reconciled accordingly. The analogy of the fīṭrah in relation to the truth is like that of the eye's light in relation to the sun. Every person with sight, if left without a veil, would see the sun. The contingent false beliefs—such as becoming a Jew, a Christian, or a Magian—are like a veil that comes between the sight and the vision of the sun. Similarly, every person with sound senses loves what is sweet, unless a corruption occurs in his nature that distorts it, making what is sweet taste bitter in his mouth.

وَلَا يَلْزَمُ مِنْ كَوْنِهِمْ مَوْلُودِينَ عَلَى الْفِطْرَةِ أَنْ يَكُونُوا حِينَ الْوِلَادَةِ مُعْتَقِدِينَ لِلْإِسْلَامِ بِالْفِعْلِ فَإِنَّ اللَّهَ أَخْرَجَنَا مِنْ بُطُونِ أُمَّهَاتِنَا لَا نَعْلَمُ شَيْئًا وَلَكِنْ سَلَامَةً الْقَلْبِ وَقَوْلُهُ وَإِرَادَتُهُ لِلْحَقِّ: الَّذِي هُوَ الْإِسْلَامُ بِحَيْثُ لَوْ تَرَكَ مِنْ غَيْرِ مُعَيَّرٍ لَمَا كَانَ إِلَّا سَلَامًا. وَهَذِهِ الْقُوَّةُ الْعِلْمِيَّةُ الْعَمَلِيَّةُ الَّتِي تَمْتَصِّي بِذَاتِهَا الْإِسْلَامَ مَا لَمْ يَنْعَمْنَا بِمَنْعٍ: هِيَ فِطْرَةُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا.

It does not necessarily follow from their being born upon the fīṭrah that they, at the moment of birth, actively profess Islām in practice. For Allah brought us forth from the wombs of our mothers knowing nothing. Rather, it is the soundness of the heart, its acceptance of and inclination towards the truth—which is Islām—such that if left without any corrupting influence, it would be nothing but Muslim. This inherent capacity for knowledge and action, which by its very nature inclines towards Islām unless an impediment prevents it, is the fīṭrah of Allah upon which He created mankind.

وَأَمَّا الْحَدِيثُ الْمَذْكُورُ: فَقَدْ صَحَّ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ كَانَ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنٍ أُمِّهِ وَالسَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ وَفِي الصَّحِيحَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ—(إِنَّ أَحَدَكُمْ يَجْعَلُ خَلْفَهُ فِي بَطْنٍ أُمُّهُ أَرْبَعِينَ يَوْمًا تُطْفَأُ ثُمَّ يَكُونُ عَقْلُهُ وَمِثْلُ ذَلِكَ، ثُمَّ يَكُونُ مُضَعًّا مِثْلُ ذَلِكَ ثُمَّ يَبْعَثُ إِلَيْهِ الْمَلَكُ فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ فَيَقَالَ: أَكْثَبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَسَقَى أَوْ سَعِيدَ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ). وَهَذَا عَامٌ فِي كُلِّ نَفْسٍ مَنْفُوسَةٍ قَدْ عَلِمَ اللَّهُ سُبْحَانَهُ—بِعِلْمِهِ الَّذِي هُوَ صِفَةُ لَهُ—الشَّقِيُّ مِنْ عِبَادِهِ وَالسَّعِيدُ وَكُتِبَ سُبْحَانَهُ ذَلِكَ فِي اللُّوَجِ الْمُحْفُوظِ وَبِأَمْرِ الْمَلَكِ أَنْ يَكْثَبَ حَالَ كُلِّ مَوْلُودٍ مَا بَيْنَ خَلْقِ جَسَدِهِ وَنَفْخِ الرُّوحِ فِيهِ إِلَى كُثْبٍ آخَرَ يَكْثَبُهَا اللَّهُ لَيْسَ هَذَا مَوْضِعَهَا. وَمَنْ أَنْكَرَ الْعِلْمَ الْقَدِيمَ فِي ذَلِكَ فَهُوَ كَافِرٌ.

As for the aforementioned Hadīth ('The wretched one is he who was wretched in his mother's womb'), it is authentically reported from Ibn Mas'ūd that he used to say: 'The wretched one is he who was wretched in his mother's womb, and the fortunate one is he who takes heed from others.' And in the two Ṣaḥīḥs (Al-Bukhārī and Muslim), it is narrated from 'Abdullah ibn Mas'ūd who said: The Messenger of Allah (peace be upon him)—and he is the truthful, the believed one—narrated to us: 'The creation of each one of you is gathered in his mother's womb for forty days as a nuṭṭah (mixed fluid drop), then he becomes an 'alaqah (clot) for a similar period, then he becomes a mudghah (chewed-like lump of flesh) for a similar period. Then an angel is sent to him and is commanded with four words, and it is said: 'Write down his provision, his lifespan, his deeds, and whether he will be wretched or fortunate.' Then the soul is breathed into him.' [Al-Bukhārī]. This is general for every created soul. Allah, the Glorified—by His knowledge which is an attribute of His—knows who among His servants will be wretched and who will be fortunate, and He, the Glorified, has written that in Al-Lawḥ al-Mahfūz (the Preserved Tablet). He commands the angel to write the state of every newborn between the creation of its body and the breathing of the soul into it, in other records that Allah writes, the details of which are not for this discussion. Whoever denies the pre-eternal knowledge of Allah in this regard is a disbeliever.

وَأَمَّا الْبَهَائِمُ فَجَمِيعُهَا يَخْشُرُهَا اللَّهُ سُبْحَانَهُ كَمَا دَلَّ عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ. قَالَ تَعَالَى: (وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا قَرَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ) وَقَالَ تَعَالَى: (وَإِذَا الْوُحُوشُ حُشِرَتْ) وَقَالَ تَعَالَى: (وَمِنْ آيَاتِهِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ) وَحَرَفٌ (إِذَا إِنَّمَا يُكُونُ لِمَا يَأْتِيهِمْ لَا مَحَالَةَ. وَالْأَحَادِيثُ فِي ذَلِكَ مَشْهُورَةٌ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَحْشُرُ الْبَهَائِمَ وَيَقْتَصُّ لِبَعْضِهَا مِنْ بَعْضٍ ثُمَّ يَقُولُ لَهَا: كُونِي ثَرَابًا. فَتَصِيرُ ثَرَابًا. فَيَقُولُ الْكَافِرُ حِينَئِذٍ (يَا لَيْتَنِي كُنْتُ ثَرَابًا) وَمَنْ قَالَ إِنَّهَا لَا تَحْيَا فَهُوَ مُخْطِئٌ فِي ذَلِكَ أَفْبَحَ خَطَاً؛ بَلْ هُوَ ضَالٌّ أَوْ كَافِرٌ وَاللَّهُ أَعْلَمُ.

As for domesticated animals, Allah, the Glorified, will gather all of them, as indicated by the Book (the Qur'ān) and the Sunnah. Allah Almighty says: {There is no creature on earth, nor a bird that flies with its two wings, but they are communities like you. We have neglected nothing in the Book. Then to their Lord they will be gathered.} [Al-An'ām: 38]. And He Almighty says: {And when the wild beasts are gathered.} [At-Takwīr: 5]. And He Almighty says: {And among His Signs is the creation of the heavens and the earth, and the creatures He has dispersed throughout them. And He is Able to gather them when He wills.} [Ash-Shūrā: 29]. The particle idhā (when) is used for that which will inevitably come to pass. The Hadīths concerning this are well-known. Indeed, on the Day of Resurrection, Allah, the Mighty and Majestic, will gather the animals and will exact retribution for some of them from others. Then He will say to them, 'Be dust!' and they will turn into dust. At that moment, the disbeliever will say: {Oh, I wish I were dust!} [An-Naba': 40]. Whoever says that they (animals) will not be resurrected is grievously mistaken in this, nay, he is misguided or a disbeliever. And Allah knows best.

وَقَالَ أَيْضًا رَحِمَهُ اللَّهُ

And he (may Allah have mercy on him) also said

(كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ) فَإِنَّهُ سُبْحَانَهُ فَطَرَ الْقُلُوبَ عَلَى أَنْ لَيْسَ فِي مَحَبُوبَاتِهَا وَمُرَادَاتِهَا مَا تَطْمَئِنُّ إِلَيْهِ وَتَنْتَهِي إِلَيْهِ إِلَّا اللَّهُ؛ وَإِلَّا فَكَلَّمَا أَحَبَّهُ الْمُحِبُّ يَجِدُ مِنْ نَفْسِهِ أَنْ قَلْبُهُ يَطْلُبُ سِوَاهُ وَيَجِبُ أَمْرًا غَيْرَهُ بِتَالِهِ وَيَصْمُدُ إِلَيْهِ وَيَطْمَئِنُّ إِلَيْهِ وَيَرَى مَا يُشَبِّهُهُ مِنْ أَجْنَابِهِ؛ وَلِهَذَا قَالَ: (أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ).

Regarding, 'Every newborn is born upon the fiṭrah,' indeed, He, the Glorified, created

hearts with the innate disposition that among all the things they love and desire, there is nothing in which they find ultimate tranquility and to which they ultimately turn except Allah. Otherwise, whenever a lover loves something, he finds within himself that his heart seeks something beyond it and loves something else, taking it as an object of devotion (yata'allahu), turning to it in need (yaşmudu ilayhi), finding peace in it, and seeing its like among its kind. This is why He said: {Truly, it is in the remembrance of Allah that hearts find tranquility.} [Ar-Ra'd: 28].

فَصْلٌ Chapter

قَالَ سَيِّحُ الْإِسْلَامِ—قَدَسَ اللَّهُ رُوحَهُ:—

Shaykh al-Islām (may Allah sanctify his soul) said:

ذَكَرَ اللَّهُ الْحَفَظَةَ الْمُوَكَّلِينَ بِنَبِيِّ آدَمَ الَّذِينَ يَحْفَظُونَهُمْ وَيَكْتُبُونَ أَعْمَالَهُمْ: فِي مَوَاضِعَ مِنْ كِتَابِهِ.

Allah has mentioned the guardian angels—those entrusted with the children of Ādam, who protect them and record their deeds—in several passages of His Book.

قَالَ تَعَالَى: (وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ) (وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ).

He, the Exalted, said: {It is He Who takes your souls by night (in sleep) and knows what you have committed by day. Then He resurrects you therein (during the day) so that a predetermined term may be fulfilled. Then to Him is your return. And He is the Overpowering, supreme above His servants, and He sends down upon you guardians until, when death comes to one of you, Our messengers (angels of death) take his soul, and they do not neglect (their duty).} [Al-An'ām: 60-61].

وَقَالَ تَعَالَى: (سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ) (لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ).

And He, the Exalted, said: {It is the same (to Him) concerning you whether one conceals his speech or declares it openly, and whether one hides by night or goes forth freely by day. For each one there are successive (angels) before him and behind him; they guard him by Allah's command.} [Ar-Ra'd: 10-11].

وَقَالَ تَعَالَى: (كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ) (وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ) (كِرَامًا كَاتِبِينَ) (يَعْلَمُونَ مَا تَفْعَلُونَ).

And He, the Exalted, said: {Nay! But you deny the Recompense. And indeed, appointed over you are guardians, noble scribes, who know whatever you do.} [Al-Infīṭār: 9-12].

وَقَالَ تَعَالَى: (وَالسَّمَاءَ وَالطَّارِقَ) (وَمَا أَدْرَاكَ مَا الطَّارِقُ) (النَّجْمُ الثَّاقِبُ) (إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ)

And He, the Exalted, said: {By the heaven and the Night-Comer! And what will make you comprehend what the Night-Comer is? It is the star of piercing brightness! Indeed, there is no soul but that it has a guardian over it.} [Aṭ-Ṭāriq: 1-4].

وَقَالَ تَعَالَى: (وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ) (إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ) (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

And He, the Exalted, said: {And indeed, We created humankind and We know what their soul whispers to them, and We are closer to them than their jugular vein. When the two receivers (angels) receive—one sitting on the right and one on the left—they utter no word, but there is with them an observer, prepared.} [Qāf: 16-18].

وَقَالَ تَعَالَى (وَكُلُّ إِنْسَانٍ لَّزِمَانُهُ ظَاثِرُهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا).

And He, the Exalted, said: {And We have fastened every human's destiny to their neck, and on the Day of Resurrection, We will bring forth for them a record which they will find wide open. [It will be said], 'Read your record! Sufficient is your own self today as an accountant against you.'} [Al-Isrā': 13-14].

وَقَالَ تَعَالَى: (وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةٍ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ) (هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ)

And He, the Exalted, said: {And you will see every community kneeling. Every community will be summoned to its record [and told], 'This Day you will be recompensed for what you used to do. This is Our record; it speaks against you in truth. Indeed, We had been recording what you used to do.'} [Al-Jāthiyah: 28-29].

وَقَالَ تَعَالَى: (وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِي هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا)

And He, the Exalted, said: {And the record [of deeds] will be placed [before them], and you will see the guilty fearful of its contents. They will say, 'Oh, woe to us! What kind of record is this that leaves nothing small nor great without having enumerated it?' And they will find all that they did present [before them]. And your Lord wrongs no one.'} [Al-Kahf: 49].

وَقَالَ تَعَالَى: (وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الذُّبُرِ) (وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَقَرٌّ)

And He, the Exalted, said: {And everything they did is [recorded] in the Books of Deeds. And every matter, small or great, is inscribed.'} [Al-Qamar: 52-53].

وَقَالَ تَعَالَى... (١).

And He, the Exalted, said...¹

سُئِلَ شَيْخُ الْإِسْلَام

Shaykh al-Islām was asked

هَلْ الْمَلَائِكَةُ الْمُوَكَّلُونَ بِالْعَبِيدِ هُمْ الْمُوَكَّلُونَ دَائِمًا أَمْ كُلُّ يَوْمٍ يُنْزِلُ اللَّهُ إِلَيْهِ مَلَكَينَ غَيْرِ أُولَئِكَ؟ وَهَلْ هُوَ مُوَكَّلٌ بِالْعَبِيدِ مَلَائِكَةً بِاللَّيْلِ وَمَلَائِكَةً بِالنَّهَارِ؟ وَقَوْلُهُ عَزَّ وَجَلَّ: (وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ) فَمَا مَعْنَى الْأَيَّةِ

Are the angels assigned to a servant (of Allah) the same ones appointed to him permanently, or does Allah send down two different angels to him each day, other than the previous ones? Furthermore, are there specific angels assigned to the servant by night and different angels by day? And regarding His saying, Mighty and Majestic is He: {And He is the Supreme, above His servants, and He sends down upon you guardians until, when death comes to one of you, Our messengers take his soul, and they do not neglect [their duty]. [Al-An'ām: 61]}—what is the meaning of this verse?

فَأَجَابَ

¹ Blank in the original manuscript.

He responded

الْحَمْدُ لِلَّهِ، الْمَلَائِكَةُ أَصْنَافٌ؛ مِنْهُمْ مَنْ هُوَ مُوَكَّلٌ بِالْعَبْدِ دَائِمًا. وَمِنْهُمْ مَلَائِكَةٌ يَتَعَاقَبُونَ بِاللَّيْلِ وَالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ؛ فَيَسْأَلُهُمْ—وَهُوَ أَعْلَمُ بِهِمْ—كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَمِنْهُمْ مَلَائِكَةٌ فَضَّلَ عَنْ كِتَابِ النَّاسِ يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ.

Al-Hamdulillāh (All praise is for Allah). Angels are of various kinds. Among them are those who are assigned to a servant permanently. And among them are angels who succeed one another by night and by day; they gather at the time of Ṣalāt al-Fajr (the dawn prayer) and Ṣalāt al-ʿAṣr (the afternoon prayer). Then He (Allah) asks them—though He is most knowledgeable about them—'In what state did you leave My servants?' They reply, 'We came to them while they were praying, and we left them while they were praying.' And among them are supernumerary angels, distinct from those who record people's deeds, who seek out the majālis adh-dhikr (gatherings of remembrance).

وَأَعْمَالُ الْعِبَادِ تُجْمَعُ جُمْلَةً وَتَفْصِيلًا فَتُرْفَعُ أَعْمَالُ اللَّيْلِ قَبْلَ أَعْمَالِ النَّهَارِ وَأَعْمَالُ النَّهَارِ قَبْلَ أَعْمَالِ اللَّيْلِ تُعْرَضُ الْأَعْمَالُ عَلَى اللَّهِ فِي كُلِّ يَوْمٍ اثْنَيْنِ وَخَمِيسٍ فَهَذَا كُلُّهُ مِمَّا جَاءَتْ بِهِ الْأَحَادِيثُ الصَّحِيحَةُ

The deeds of the servants are gathered both in summary and in detail. The deeds of the night are raised [to Allah] before the deeds of the day, and the deeds of the day are raised before the deeds of the night. Furthermore, deeds are presented to Allah every Monday and Thursday. All of this is established by authentic Hadiths (al-aḥādīth aṣ-ṣaḥīḥah).

وَأَمَّا إِنَّهُ كُلُّ يَوْمٍ تُبَدَّلُ عَلَيْهِ الْمَلَائِكَةُ: فَهَذَا لَمْ يَبْلُغْنَا فِيهِ شَيْءٌ. وَاللَّهُ أَعْلَمُ.

As for the assertion that the two angels assigned to a person are replaced every day, nothing to this effect has reached us (i.e., no evidence for this is known to us from the sources). Wa Allāhu A'lam (And Allah knows best).

سُئِلَ

He was asked

عَنْ قَوْلِهِ ﷺ (إِذَا هَمَّ الْعَبْدُ بِالْحَسَنَةِ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ) الْحَدِيثُ. فَإِذَا كَانَ اللَّهُمُّ سِرًّا بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ فَكَيْفَ تَطَّلِعُ الْمَلَائِكَةُ عَلَيْهِ؟

Regarding the saying of the Prophet (peace be upon him), {When a servant intends to do a good deed but does not do it, it is written for him as one good deed} (the full Hadith). If the intention (hamm) is a secret between the servant and his Lord, how then do the angels become aware of it?

فَأَجَابَ

He answered

الْحَمْدُ لِلَّهِ، قَدْ رُوِيَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ فِي جَوَابِ هَذِهِ الْمَسْأَلَةِ قَالَ: (إِنَّهُ إِذَا هَمَّ بِحَسَنَةٍ سَمَّ الْمَلَكُ رَائِحَةً طَيِّبَةً وَإِذَا هَمَّ بِسَيِّئَةٍ سَمَّ رَائِحَةً خَبِيثَةً). وَالتَّحْقِيقُ: أَنَّ اللَّهَ قَادِرٌ أَنْ يَعْلِمَ الْمَلَائِكَةُ بِمَا فِي نَفْسِ الْعَبْدِ كَيْفَ شَاءَ كَمَا هُوَ قَادِرٌ عَلَى أَنْ يَطَّلِعَ بَعْضُ النَّبِيِّ عَلَى مَا فِي الْإِنْسَانِ. فَإِذَا كَانَ بَعْضُ النَّبِيِّ قَدْ يَجْعَلُ اللَّهُ لَهُ مِنَ الْكُشْفِ مَا يَعْلَمُ بِهِ أَحْيَانًا مَا فِي قَلْبِ الْإِنْسَانِ: فَالْمَلَكُ الْمُوَكَّلُ بِالْعَبْدِ أَوْلَى بِأَنْ يَعْرِفَهُ اللَّهُ ذَلِكَ. وَقَدْ قِيلَ فِي قَوْلِهِ تَعَالَى (وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ) أَنَّ الْمُرَادَ بِهِ الْمَلَائِكَةُ: وَاللَّهُ قَدْ جَعَلَ الْمَلَائِكَةَ ثَلَاثِي فِي نَفْسِ الْعَبْدِ الْخَوَاطِرَ كَمَا قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: إِنَّ

لِلْمَلِكِ لَمَّةٌ وَلِلشَّيْطَانِ لَمَّةٌ فَلَمَّةُ الْمَلِكِ تَصْدِيقٌ بِالْحَقِّ وَوَعْدُ بِالْخَيْرِ وَلَمَّةُ الشَّيْطَانِ تَكْذِيبٌ بِالْحَقِّ وَإِعَادٌ بِالسَّرِّ. وَقَدْ ثَبَّتَ عَنْهُ فِي الصَّحِيحِ أَنَّهُ قَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْمَلَائِكَةِ وَقَرِينُهُ مِنَ الْجِنِّ قَالُوا: وَإِيَّاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَأَنَا إِلَّا أَنَّ اللَّهَ قَدْ أَعَانَنِي عَلَيْهِ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ). فَالْسَّيِّئَةُ الَّتِي يَهْمُ بِهَا الْعَبْدُ إِذَا كَانَتْ مِنْ إِلْقَاءِ الشَّيْطَانِ: عِلْمُ بِهَا الشَّيْطَانِ. وَالْحَسَنَةُ الَّتِي يَهْمُ بِهَا الْعَبْدُ إِذَا كَانَتْ مِنْ إِلْقَاءِ الْمَلِكِ: عِلْمُ بِهَا الْمَلِكِ أَيْضًا بِطَرِيقِ الْأَوَّلَى وَإِذَا عِلِمَ بِهَا هَذَا الْمَلِكُ: أُمُكِّنَ عِلْمُ الْمَلَائِكَةِ الْحَفَظَةِ لِأَعْمَالِ بَنِي آدَمَ.

All praise is due to Allah. It has been narrated from Sufyān ibn 'Uyaynah, in response to this question, that he said: {When one intends a good deed, the angel smells a pleasant fragrance, and when one intends an evil deed, the angel smells a foul odor.} The definitive understanding, however, is that Allah is capable of informing the angels of what is in the servant's soul in any way He wills, just as He is capable of allowing some humans to perceive what is within another person. If Allah sometimes grants certain humans a form of kashf (spiritual insight or unveiling) by which they occasionally know what is in a person's heart, then the angel assigned to the servant is even more deserving that Allah should inform him of it. It has also been said regarding His, the Exalted's, statement, {And We are closer to him than [his] jugular vein} [Qāf: 16], that what is meant by 'We' are the angels. And Allah has indeed made the angels cast thoughts into the servant's soul, as 'Abdullāh ibn Mas'ūd said: 'Indeed, the angel has an influence (lammah), and the devil has an influence. The angel's influence is an affirmation of the truth and a promise of good, while the devil's influence is a denial of the truth and a threat of evil.' It is authentically established from the Prophet (peace be upon him) that he said: {There is not one among you except that he has been assigned his companion (qarīn) from the angels and his companion from the jinn.} They asked, 'Even you, O Messenger of Allah?' He replied, {Even me, except that Allah has aided me against him [the jinn companion], so he only commands me to do good.} Therefore, if the evil deed which the servant intends is from the casting of Satan, Satan knows of it. And if the good deed which the servant intends is from the casting of the angel, then the angel also knows of it, a fortiori. And if this angel knows of it, then it is possible for the recording angels, who preserve the deeds of the children of Ādam, to know of it.

سُئِلَ

He was asked

عَنْ عَرُضِ الْأَذْيَانِ عِنْدَ الْمَوْتِ: هَلْ لِذَلِكَ أَصْلٌ فِي الْكِتَابِ وَالسُّنَّةِ أَمْ لَا؟ وَقَوْلُهُ ﷺ (إِنَّكُمْ لَتُنْفَتُونَ فِي قُبُورِكُمْ) مَا الْمُرَادُ بِالْفِتْنَةِ؟ وَإِذَا ارْتَدَّ الْعَبْدُ—وَالْعِبَادُ بِاللَّهِ—هَلْ يُجَازَى بِأَعْمَالِهِ الصَّالِحَةِ قَبْلَ الرَّدِّ أَمْ لَا؟ أَفْتُونَا مَا جَوْرَيْنِ

Regarding the presentation of religions at the time of death: does this have any basis in the Book (the Qur'ān) and the Sunnah, or not? And concerning his (peace be upon him) saying, {Indeed, you will surely be tried in your graves}, what is meant by this trial (fitnah)? And if a servant apostatizes—and refuge is sought in Allah from that—will he be rewarded for his righteous deeds performed before apostasy, or not? Enlighten us, may you be rewarded.

فَأَجَابَ

He answered

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا عَرُضُ الْأَذْيَانِ عَلَى الْعَبْدِ وَقَتِ الْمَوْتِ فَلَيْسَ هُوَ أَمْرًا عَامًّا لِكُلِّ أَحَدٍ وَلَا هُوَ أَيْضًا مُنْتَفِعًا عَنْ

كُلَّ أَحَدٍ بَلٍ مِنَ النَّاسِ مَنْ تُعْرَضُ عَلَيْهِ الْأَذْيَانُ قَبْلَ مَوْتِهِ؛ وَمِنْهُمْ مَنْ لَا تُعْرَضُ عَلَيْهِ وَقَدْ وَقَعَ ذَلِكَ لَأَهْلِي قَوْمٍ. وَهَذَا كُلُّهُ مِنْ فِتْنَةِ الْمُحْيَا وَالْمَمَاتِ الَّتِي أُمِرْنَا أَنْ نَسْتَعِيدَ مِنْهَا فِي صَلَاتِنَا: مِنْهَا: مَا فِي الْحَدِيثِ الصَّحِيحِ (أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَسْتَعِيدَ فِي صَلَاتِنَا مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمُحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ). وَلَكِنْ وَقْتُ الْمَوْتِ أَحْرَضَ مَا يَكُونُ الشَّيْطَانُ عَلَى إِغْوَاءِ بَنِي آدَمَ؛ لِأَنَّهُ وَقْتُ الْحَاجَةِ.

All praise is due to Allah, Lord of the worlds. As for the presentation of religions to the servant at the time of death, it is not a universal matter for everyone, nor is it entirely absent for everyone. Rather, among people are those to whom religions are presented before their death, and among them are those to whom they are not presented; and this has indeed occurred to some individuals. All of this is part of the fitnah al-mahyā wa'l-mamāt (trial of life and death) from which we have been commanded to seek refuge in our prayers. Among these is what is mentioned in the authentic Hadith: {The Prophet (peace be upon him) commanded us to seek refuge in our prayers from four things: from the punishment of Jahannam (Hellfire), from the punishment of the grave, from the trial of life and death, and from the trial of the Masīh Ad-Dajjāl (Antichrist).} However, the time of death is when Satan is most eager to misguide the children of Ādam, because it is a time of utmost need.

وَقَدْ قَالَ النَّبِيُّ ﷺ فِي الْحَدِيثِ الصَّحِيحِ: (الْأَعْمَالُ بِخَوَاتِيمِهَا) وَقَالَ ﷺ (إِنَّ الْعَبْدَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ الْعَبْدَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا). وَلِهَذَا رُوِيَ: (أَنَّ الشَّيْطَانَ أَشَدُّ مَا يَكُونُ عَلَى ابْنِ آدَمَ حِينَ الْمَوْتِ يَقُولُ لِأَعْوَانِهِ: دُونَكُمْ هَذَا فَإِنَّهُ إِنْ فَاتَكُمْ لَنْ تَطْفِرُوا بِهِ أَبَدًا). وَحِكَايَةُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ مَعَ أَبِيهِ وَهُوَ يَقُولُ: لَا بَعْدُ. لَا بَعْدُ: مَشْهُورَةٌ. وَلِهَذَا يُقَالُ: إِنْ مَنْ لَمْ يَخْجُ يَخْأَفُ عَلَيْهِ مِنْ ذَلِكَ لِمَا رَوَى أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ مَلَكَ زَاوَادًا أَوْ رَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَلَمْ يَخْجُ: فَلْيَمِثْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا). قَالَ اللَّهُ تَعَالَى: (وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ) قَالَ عِزُّوهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ) وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ) قَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ مُسْلِمُونَ. فَقَالَ اللَّهُ لَهُمْ: (وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ) فَقَالُوا لَا نَحْجُّهُ فَقَالَ اللَّهُ تَعَالَى (وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ).

The Prophet (peace be upon him) said in an authentic Hadith: {Deeds are judged by their final actions.} And he (peace be upon him) also said: {Indeed, a servant may perform the deeds of the people of Paradise until there is but a cubit between him and it, then what is written [in the Divine Decree] overtakes him, and he performs the deeds of the people of Hellfire and enters it. And indeed, a servant may perform the deeds of the people of Hellfire until there is but a cubit between him and it, then what is written overtakes him, and he performs the deeds of the people of Paradise and enters it.} For this reason, it is narrated: {Satan is most severe upon the son of Ādam at the time of death, saying to his helpers: 'Get this one, for if he escapes you, you will never overcome him.'} The account of 'Abdullāh ibn Aḥmad ibn Ḥanbal with his father, who was saying, 'Lā ba'd, Lā ba'd' (Not yet, not yet), is well-known. This is why it is said that one who has not performed Ḥajj (pilgrimage) is feared for in this regard, due to what Anas ibn Mālik (may Allah be pleased with him) narrated, that the Prophet (peace be upon him) said: {Whoever possesses provisions and a mount that can take him to the Sacred House of Allah and does not perform Ḥajj, let him die, if he wishes, as a Jew or, if he wishes, as a Christian.} Allah the Exalted said: {And [due] to Allah from the people is a pilgrimage to the House—for those who are able to find thereto a way. But whoever disbelieves—then indeed, Allah is free from need of the worlds} [Āl 'Imrān: 97]. 'Ikrimah said that when this verse was revealed: {And whoever desires other than Islām as religion—never will it be accepted from him,

and he, in the Hereafter, will be among the losers} [Āl 'Imrān: 85], the Jews and Christians said, 'We are Muslims.' So Allah said to them: {And [due] to Allah from the people is a pilgrimage to the House}, but they said, 'We will not perform it.' Then Allah the Exalted said: {But whoever disbelieves—then indeed, Allah is free from need of the worlds} [Āl 'Imrān: 97].

وَأَمَّا الْفِتْنَةُ فِي الْقُبُورِ فَهِيَ الْإِمْتِحَانُ وَالْإِخْتِبَارُ لِلْمَيِّتِ حِينَ يَسْأَلُهُ الْمَلَكَانِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي بَعَثَ فِيكُمْ مُحَمَّدًا؟ فَيَقْبِثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فَيَقُولُ الْمُؤْمِنُ: اللَّهُ رَبِّي وَالْإِسْلَامُ دِينِي وَمُحَمَّدٌ نَبِيِّي. وَيَقُولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَمَّا بِهِ وَاتَّبَعْنَاهُ. فَيَنْتَهِرَانِهِ انْتِهَارَةً شَدِيدَةً—هِيَ آخِرُ فِتْنَةٍ الَّتِي يُفْتَنُ بِهَا الْمُؤْمِنُ—فَيَقُولَانِ لَهُ: كَمَا قَالَا أَوَّلًا. وَقَدْ تَوَاتَرَتْ الْأَحَادِيثُ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْفِتْنَةِ مِنْ حَدِيثِ الْبَرَاءِ بْنِ عَازِبٍ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ وَغَيْرِهِمْ رَضِيَ اللَّهُ عَنْهُمْ وَهِيَ عَامَةٌ لِلْمُكَلَّفِينَ؛ إِلَّا النَّبِيِّينَ فَقَدْ اخْتَلَفَ فِيهِمْ. وَكَذَلِكَ اخْتَلَفَ فِي غَيْرِ الْمُكَلَّفِينَ كَالصَّبِيَّانِ وَالْمَجَانِينِ. فَقِيلَ: لَا يُفْتَنُونَ لِأَنَّ الْحِجْنَ إِمَّا تَكُونُ لِلْمُكَلَّفِينَ وَهَذَا قَوْلُ الْقَاضِي وَابْنِ عَقِيلٍ. وَعَلَى هَذَا فَلَا يُلْقَنُونَ بَعْدَ الْمَوْتِ. وَقِيلَ يُلْقَنُونَ وَيُفْتَنُونَ أَيْضًا وَهَذَا قَوْلُ أَبِي حَكِيمٍ وَأَبِي الْحَسَنِ بْنِ عَبْدِوَسٍّ وَنَقَلَهُ عَنْ أَصْحَابِهِ وَهُوَ مُطَابِقٌ لِقَوْلِ مَنْ يَقُولُ: إِنَّهُمْ يَكْلَفُونَ يَوْمَ الْقِيَامَةِ كَمَا هُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ وَأَهْلِ السُّنَّةِ مِنْ أَهْلِ الْحَدِيثِ وَالْكَلَامِ. وَهُوَ الَّذِي ذَكَرَهُ أَبُو الْحَسَنِ الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَهْلِ السُّنَّةِ وَاخْتَارَهُ وَهُوَ مُقْتَضَى نُصُوصِ الْإِمَامِ أَحْمَدَ.

As for the fitnah (trial) in the graves, it is the examination and testing of the deceased when the two angels question him, saying to him: 'What did you used to say about this man, Muḥammad, who was sent among you?' Then Allah makes firm those who believed with the firm statement, and the believer says: 'Allah is my Lord, Islām is my religion, and Muḥammad is my Prophet.' And he says: 'He is Muḥammad, the Messenger of Allah; he came to us with clear proofs and guidance, so we believed in him and followed him.' Then they rebuke him with a severe rebuke—and this is the last of the trials with which the believer is tested—and they say to him as they said at first. The Aḥādith concerning this trial are mutawātir (mass-transmitted) from the Prophet (peace be upon him), from the narrations of Al-Barā' ibn 'Āzib, Anas ibn Mālik, Abū Hurayrah, and others (may Allah be pleased with them). This trial is general for the mukallafin (those legally accountable), except for the Prophets, regarding whom there is a difference of opinion. Likewise, there is a difference of opinion regarding those who are not mukallafin, such as children and the insane. It is said: They are not tried because the ordeal is only for those who are accountable; this is the view of Al-Qāḍī [Abū Ya'lā] and Ibn 'Aqīl. Based on this, they are not given talqīn (instruction of the deceased after burial) after death. And it is said: They are instructed and also tried; this is the view of Abū Ḥakīm and Abū al-Ḥasan ibn 'Abdūs, who transmitted it from his companions. This corresponds to the view of those who say that they will be held accountable on the Day of Resurrection, which is the opinion of most scholars and the Ahl as-Sunnah from the scholars of Hadith and Kalām (theology). This is what Abū al-Ḥasan al-Ash'arī (may Allah be pleased with him) mentioned from the Ahl as-Sunnah and preferred, and it is consistent with the texts of Imām Aḥmad.

وَأَمَّا الرَّدَّةُ عَنِ الْإِسْلَامِ بَأَن يَصِيرَ الرَّجُلُ كَافِرًا مُشْرِكًا أَوْ كِتَابِيًّا فَإِنَّهُ إِذَا مَاتَ عَلَى ذَلِكَ حَبِطَ عَمَلُهُ بِاتِّفَاقِ الْعُلَمَاءِ كَمَا نَطَقَ بِذَلِكَ الْفَرَّانُ فِي غَيْرِ مَوْضِعٍ. كَقَوْلِهِ: (وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قِيمَتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ) وَقَوْلِهِ: (وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ) وَقَوْلِهِ: (وَلَوْ أَسْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ) وَقَوْلِهِ: (لِنْ أَشْرَكْتَ لِيَحْبِطَنَّ عَمَلُكَ). وَلَكِنْ تَنَازَعُوا فِيهَا: إِذَا رَتَدَ؛ ثُمَّ عَادَ إِلَى الْإِسْلَامِ. هَلْ تُحْبِطُ الْأَعْمَالُ الَّتِي عَمِلَهَا قَبْلَ الرَّدَّةِ أَمْ لَا تُحْبِطُ إِلَّا إِذَا مَاتَ مُرْتَدًّا؟ عَلَى قَوْلَيْنِ مَشْهُورَيْنِ؛ هُمَا قَوْلَانِ فِي مَذْهَبِ الْإِمَامِ أَحْمَدَ وَالْحَبُوطُ: مَذْهَبُ أَبِي حَنِيْفَةَ وَمَالِكٍ. وَالْوُقُوفُ: مَذْهَبُ الشَّافِعِيِّ. وَتَنَازَعَ النَّاسُ أَيْضًا فِي الْمُرْتَدِّ. هَلْ يُعَالَى كَأَن لَهُ إِيْمَانٌ صَحِيحٌ يُحْبِطُ بِالرَّدِّ؟ أَمْ يُعَالَى بَلْ بِالرَّدِّ تَبَيَّنَ أَنَّ إِيْمَانَهُ كَانَ فَاسِدًا؟ وَأَنَّ الْإِيْمَانَ الصَّحِيحَ لَا يَزُولُ الْبَتَّةَ؟ عَلَى قَوْلَيْنِ لَطَوَائِفِ النَّاسِ وَعَلَى

ذَلِكَ يُبْنَى قَوْلُ الْمُسْتَنْتَى: أَنَا مُؤْمِنٌ—إِنْ شَاءَ اللَّهُ—هَلْ يَعُودُ الْإِسْتِثْنَاءُ إِلَى كَمَالِ الْإِيمَانِ؟ أَوْ يَعُودُ إِلَى الْمُوَافَاةِ فِي الْمَالِ وَاللَّهِ أَغْلَمُ.

As for ar-riddah ‘an al-Islām (apostasy from Islām), meaning that a person becomes a kāfir (disbeliever), a mushrik (polytheist), or a Kitābī (one who adopts the disbelief of the People of the Book), if he dies in that state, his deeds become nullified by the consensus of scholars (ijmā’), as the Qur’ān has stated in more than one place. Examples include His saying: {And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever—for those, their deeds have become worthless in this world and the Hereafter} [Al-Baqarah: 217]; and His saying: {And whoever denies the faith—his work has become worthless} [Al-Mā’idah: 5]; and His saying: {But if they had associated others with Allah, then worthless for them would be what they were doing} [Al-An’ām: 88]; and His saying: {If you should associate anything with Allah, your work would surely become worthless} [Az-Zumar: 65]. However, they differed regarding the case where one apostatizes and then returns to Islām: are the deeds he performed before apostasy nullified, or are they not nullified unless he dies as an apostate? There are two well-known opinions on this, which are also two opinions in the madhhab (school of thought) of Imām Aḥmad. Nullification (ḥubūṭ) is the madhhab of Abū Ḥanīfah and Mālik. Suspension (wuqūf—meaning the deeds are held in abeyance, their fate depending on the person’s end) is the madhhab of Ash-Shāfi’i. People have also differed regarding the apostate: is it said that he had true faith which is nullified by apostasy? Or is it said that, rather, by apostasy it became clear that his faith was corrupt, and that true faith never vanishes at all? There are two opinions on this among various groups of people. Based on this is built the discussion on the saying of one who makes an istithnā’ (exception): ‘Anā mu’min—in shā’ Allāh’ (I am a believer—if Allah wills)—does the exception refer to the perfection of faith, or does it refer to dying in a state of faith in the end? And Allah knows best.

وَسُئِلَ

He was asked

هَلْ جَمِيعُ الْخَلْقِ حَتَّى—الْمَلَائِكَةُ—يَمُوتُونَ؟

Do all creatures—even the angels—die?

فَأَجَابَ

He answered

الَّذِي عَلَيْهِ أَكْثَرُ النَّاسِ، أَنَّ جَمِيعَ الْخَلْقِ يَمُوتُونَ (*) حَتَّى الْمَلَائِكَةُ وَحَتَّى عِزْرَائِيلَ مَلِكُ الْمَوْتِ. وَرُوِيَ فِي ذَلِكَ حَدِيثٌ مَرْفُوعٌ إِلَى النَّبِيِّ ﷺ. وَالْمُسْلِمُونَ وَالْيَهُودُ وَالنَّصَارَى مُتَّفِقُونَ عَلَى إِمْكَانِ ذَلِكَ وَقَدَرَهُ اللَّهُ عَلَيْهِ؛ وَإِنَّمَا يَخَالَفُ فِي ذَلِكَ طَوَائِفٌ مِنَ الْمُتَفَلِّسَةِ أَتْبَاعَ أَرِسْطُو وَأَمْثَالِهِمْ وَمَنْ دَخَلَ مَعَهُمْ مِنَ الْمُنْتَسِبِينَ إِلَى الْإِسْلَامِ أَوِ الْيَهُودِ وَالنَّصَارَى: كَأَصْحَابِ رَسَائِلِ إِخْوَانِ الصِّفَا وَأَمْثَالِهِمْ مِمَّنْ زَعَمَ أَنَّ الْمَلَائِكَةَ هِيَ الْعُقُولُ وَالنَّفُوسُ وَأَنَّهُ لَا يُمْكِنُ مَوْتُهَا بِحَالٍ بَلْ هِيَ عِنْدَهُمْ إِلَهَةٌ وَأَرْبَابٌ لِهَذَا الْعَالَمِ وَالْفَرَّانِ وَسَائِرِ الْكُتُبِ: تَنْطَلِقُ بِأَنَّ الْمَلَائِكَةَ عِبِيدٌ مَدْبُورُونَ كَمَا قَالَ سُبْحَانَهُ: (لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِي وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيَّ جَمِيعًا). وَقَالَ تَعَالَى: (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى)

The view held by the majority of people is that all creatures will die¹, including the angels and even 'Izrā'īl, the angel of death. A marfū' Hadith (a narration traced back directly to the Prophet) has been reported in this regard. Muslims, Jews, and Christians are in agreement on the possibility of this and Allah's power over it. The only ones who differ in this are certain groups of philosophers, followers of Aristotle and their ilk, and those who have aligned with them from among those who affiliate themselves with Islām, Judaism, or Christianity, such as the authors of the Rasā'il Ikhwān aṣ-Ṣafā (Epistles of the Brethren of Purity) and their like, who claim that the angels are intellects and souls and that their death is by no means possible. Rather, in their view, angels are deities and lords of this world. The Qur'ān and all other scriptures, however, declare that the angels are subservient, managed servants, as He, the Glorified, said: {Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant—He will gather them to Himself all together} [An-Nisā': 172]. And He, the Exalted, said: {And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in speech, and they act upon His command. He knows what is [presently] before them and what will be after them, and they cannot intercede except for whom He approves} [Al-Anbiyā': 26-28].

وَقَالَ: (وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى). وَاللَّهُ سُبْحَانَهُ قَادِرٌ عَلَى أَنْ يُبَيِّتَهُمْ ثُمَّ يَحْيِيَهُمْ كَمَا هُوَ قَادِرٌ عَلَى إِمَاتَةِ الْبَشَرِ وَالْجِنِّ ثُمَّ أَحْيَاهُمْ. وَقَدْ قَالَ سُبْحَانَهُ: (وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ). وَقَدْ ثَبَتَ فِي الْحَدِيثِ الصَّحِيحِ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ وَعَنْ غَيْرِ وَاحِدٍ مِنَ الصَّحَابَةِ أَنَّهُ قَالَ: (إِنَّ اللَّهَ إِذَا تَكَلَّمَ بِالْوَحْيِ أَخَذَ الْمَلَائِكَةَ مِثْلَ الْعُشِيِّ) وَفِي رِوَايَةٍ (إِذَا سَمِعَتْ الْمَلَائِكَةُ كَلَامَهُ صَعِقُوا) وَفِي رِوَايَةٍ (سَمِعَتْ الْمَلَائِكَةُ كَجَرِّ السَّلْسِلَةِ عَلَى الصَّفْوَانِ فَيَصْعَقُونَ فَإِذَا فُرِغَ عَنْ قُلُوبِهِمْ أُنْزِلَ الْفَرْعُ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا الْحَقَّ فَيَنَادُونَ: الْحَقَّ الْحَقَّ) فَقَدْ أَخْبَرَ فِي هَذِهِ الْأَحَادِيثِ الصَّحِيحَةِ أَنَّهُمْ يُصْعَقُونَ صَعَقَ الْعُشِيِّ؛ فَإِذَا جَارَ عَلَيْهِمْ صَعَقَ الْعُشِيِّ جَارَ صَعَقَ الْمَوْتِ؛ وَهَؤُلَاءِ الْمُتَقَلِّسَةُ لَا يَجُوزُونَ لَا هَذَا وَلَا هَذَا؛ وَصَعَقَ الْعُشِيِّ هُوَ مِثْلُ صَعَقِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ تَعَالَى: (فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا).

And He said: {And how many angels there are in the heavens whose intercession will not avail at all, except after Allah has permitted [it] to whom He wills and approves} [An-Najm: 26]. And Allah, Glorified is He, is capable of causing them to die and then bringing them back to life, just as He is capable of causing humans and jinn to die and then bringing them back to life. And He, Glorified is He, has said: {And He it is who begins creation; then He repeats it, and that is easier for Him} [Ar-Rūm: 27]. It has been established in authentic Aḥādīth from the Prophet (peace be upon him) through more than one chain of narration, and from more than one of the Companions, that he said: {Indeed, when Allah speaks with revelation, the angels are overcome as if by a swoon (al-ghashy).} In another narration: {When the angels hear His speech, they fall unconscious (ṣu'iqū).} And in another narration: {The angels hear [a sound] like the dragging of a chain over a smooth rock, and they fall unconscious. Then when terror is removed from their hearts—meaning, the fear is removed from their hearts—they will say, 'What has your Lord said?' They will say, 'The truth.' Then they will call out: 'The truth! The truth!'} Thus, he (peace be upon him) informed in these authentic Aḥādīth that they fall unconscious with the swoon of fainting. If the swoon of fainting is possible for them,

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 33) said: This fatwā is repeated again in (16/33-36), and the version of the fatwā there differs from its version here for two reasons:

First: The question there contains details not mentioned here.

Second: There are differences between the two versions, which I have mentioned during the discussion of the sixteenth volume.

then the swoon of death is also possible. These philosophers, however, permit neither this nor that. The swoon of fainting is like the swoon of Mūsā (peace be upon him). Allah the Exalted said: {And when his Lord manifested Himself to the mountain, He made it crumble, and Moses fell down unconscious (ṣa'iqa)} [Al-A'rāf: 143].

وَالْقُرْآنَ قَدْ أَخْبَرَ بِثَلَاثِ نَفَخَاتٍ:

The Qur'an has informed of three blasts [of the Trumpet]:

نَفَخَةُ الْفَرْجِ ذَكَرَهَا فِي سُورَةِ النَّملِ فِي قَوْلِهِ: (وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَقَرَّعَ مِنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ).

The Blast of Terror (nafkha al-faza'), mentioned in Sūrah An-Naml in His saying: {And [mention] the Day the Horn is blown, and whoever is in the heavens and whoever is on the earth will be terrified, except whom Allah wills} [An-Naml: 87].

وَنَفَخَةُ الصَّعْقِ وَالْقِيَامِ ذَكَرَهُمَا فِي قَوْلِهِ: (وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ)

And the Blast of Swooning/Death (nafkha aṣ-ṣa'q) and the Blast of Rising (nafkha al-qiyām), mentioned in His saying: {And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead (ṣa'iqa), except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on} [Az-Zumar: 68].

وَأَمَّا الْإِسْتِثْنَاءُ فَهُوَ مُتَنَاوِلٌ لِمَنْ فِي الْجَنَّةِ مِنَ الْخَوَرِ الْعَيْنِ فَإِنَّ الْجَنَّةَ لَيْسَ فِيهَا مَوْتٌ وَمَتَنَاوِلٌ لِغَيْرِهِمْ. وَلَا يُمْكِنُ الْجَزْمُ بِكُلِّ مَنْ اسْتِثْنَاهُ اللَّهُ فَإِنَّ اللَّهَ أَطْلَقَ فِي كِتَابِهِ. وَقَدْ ثَبَتَ فِي الصَّحِيحِ أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ النَّاسَ يُصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُبْقَى فَأَجِدُ مُوسَى آخِذَا بِسَاقِ الْعَرْشِ فَلَا أَذْرِي هَلْ أَفَاقَ قَبْلِي أَمْ كَانِ مِنْ اسْتِثْنَاءِ اللَّهِ؟) وَهَذِهِ الصَّعَقَةُ قَدْ قِيلَ إِنَّهَا رَابِعَةٌ وَقِيلَ إِنَّهَا مِنَ الْمَذْكَورَاتِ فِي الْقُرْآنِ. وَبِكُلِّ حَالٍ: النَّبِيُّ ﷺ قَدْ تَوَقَّفَ فِي مُوسَى وَهَلْ هُوَ دَاخِلٌ فِي الْإِسْتِثْنَاءِ فِيمَنْ اسْتِثْنَاهُ اللَّهُ أَمْ لَا؟ فَإِذَا كَانَ النَّبِيُّ ﷺ لَمْ يُخَيَّرْ بِكُلِّ مَنْ اسْتِثْنَاهُ اللَّهُ: لَمْ يُحَيَّرْ نَحْنُ أَنْ نَجْزِمَ بِذَلِكَ وَصَارَ هَذَا مِثْلَ الْعِلْمِ بِوَقْتِ السَّاعَةِ وَأَغْيَانِ الْأَنْبِيَاءِ وَأَمْثَالِ ذَلِكَ مِمَّا لَمْ يُخَيَّرْ بِهِ وَهَذَا الْعِلْمُ لَا يَنَالُ إِلَّا بِالْخَبَرِ. وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

As for the exception ('except whom Allah wills'), it includes those in Paradise from the ḥūr al-'īn (fair maidens with beautiful eyes), for there is no death in Paradise, and it includes others besides them. It is not possible to be certain about everyone whom Allah has excepted, for Allah has stated it generally in His Book. It is established in the Ṣaḥīḥ (authentic collection of Hadith) that the Prophet (peace be upon him) said: {Indeed, the people will fall unconscious on the Day of Resurrection, and I will be the first to regain consciousness, and I will find Mūsā holding onto the leg of the Throne. I do not know whether he regained consciousness before me or if he was among those whom Allah excepted.} This particular swooning has been said to be a fourth one, and it has also been said that it is one of those mentioned in the Qur'an. In any case, the Prophet (peace be upon him) expressed uncertainty regarding Mūsā and whether he was included in the exception among those whom Allah excepted or not. Therefore, if the Prophet (peace be upon him) did not inform us of everyone whom Allah excepted, it is not possible for us to be certain about that. This then becomes like the knowledge of the time of the Hour, the specific identities of all Prophets, and similar matters about which he (peace be upon him) did not inform us. Such knowledge can only be attained through revelation. And Allah knows best. And may Allah send blessings and peace upon Muḥammad, his family, and his companions.

فَصْلٌ

Section

قَالَ شَيْخُ الْإِسْلَامِ تَقِيُّ الدِّينِ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ تَيْمِيَّةَ رَحِمَهُ اللَّهُ:

Shaykh al-Islām Taqī ad-Dīn Abū al-Abbās Aḥmad ibn Taymiyyah (may Allah have mercy on him) said:

مَذْهَبُ سَائِرِ الْمُسْلِمِينَ بَلْ وَسَائِرِ أَهْلِ الْمِلَّةِ الْإِثْبَاتُ الْقِيَامَةِ الْكُبْرَى وَقِيَامِ النَّاسِ مِنْ قُبُورِهِمْ وَالنَّوَابِ وَالْعِقَابِ: هُنَاكَ وَإِثْبَاتُ النَّوَابِ وَالْعِقَابِ فِي الْبَرْزَخِ—مَا بَيْنَ الْمَوْتِ إِلَى يَوْمِ الْقِيَامَةِ—هَذَا قَوْلُ السَّلَفِ قَاطِبَةً وَأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ؛ وَإِنَّمَا أَنْكَرَ ذَلِكَ فِي الْبَرْزَخِ قَلِيلٌ مِنْ أَهْلِ الْبِدْعِ.

The madhhab (way, doctrine) of the entirety of Muslims, and indeed of all adherents of [revealed] religions, is the affirmation of the 'Greater Resurrection' (al-Qiyāmah al-Kubrā), the rising of people from their graves, and the reward and punishment that will take place there [in the Hereafter]. Furthermore, they affirm reward and punishment in al-Barzakh (the intermediary realm)—which is the period between death and the Day of Resurrection. This is the unanimous position of the Salaf (the pious predecessors) and of Ahl as-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community). Only a few from among the Ahl al-Bida' (People of Innovation) have denied this [reward and punishment] in al-Barzakh.

لَكِنْ مِنْ أَهْلِ الْكَلَامِ مَنْ يَقُولُ: هَذَا إِنَّمَا يَكُونُ عَلَى الْبَدَنِ فَقَطْ كَأَنَّهُ لَيْسَ عِنْدَهُ نَفْسٌ تُقَارِئُ الْبَدَنَ؛ فَقَوْلُ مَنْ يَقُولُ ذَلِكَ مِنَ الْمُعْتَزِلَةِ وَالْأَشْعَرِيَّةِ. وَمِنْهُمْ مَنْ يَقُولُ: بَلْ هُوَ عَلَى النَّفْسِ فَقَطْ. بِنَاءً عَلَى أَنَّهُ لَيْسَ فِي الْبَرْزَخِ عَذَابٌ عَلَى الْبَدَنِ وَلَا نَعِيمٌ كَمَا يَقُولُ ذَلِكَ آئِنٌ مَيْسَرَةٌ وَابْنُ حَزْمٍ.

However, among the Ahl al-Kalām (scholastic theologians) are those who assert that this [reward or punishment in al-Barzakh] pertains only to the body, as if, in their view, there is no nafs (soul or self) that departs from the body. This is like the statement of those among the Mu'tazilah and the Ash'ariyyah who hold this view. And among them are others who say: Rather, it is upon the soul only, based on the premise that in al-Barzakh there is no torment or bliss for the body, as stated by Ibn Maysarah and Ibn Ḥazm.

وَمِنْهُمْ مَنْ يَقُولُ: بَلْ الْبَدَنُ يُنَمُّ وَيُعَذَّبُ بِمَا حَيَاةٍ فِيهِ كَمَا قَالَهُ طَائِفَةٌ مِنْ أَهْلِ الْحَدِيثِ وَابْنُ الرَّأغُونِي يَمِيلُ إِلَى هَذَا فِي مَصْنُفِهِ فِي حَيَاةِ الْأَنْبِيَاءِ فِي قُبُورِهِمْ وَقَدْ بَسَطَ الْكَلَامَ عَلَى هَذَا فِي مَوَاضِعَ.

And among them are yet others who say: Rather, the body experiences bliss and torment without any life in it, as stated by a group from the Ahl al-Ḥadīth (People of Ḥadīth). Ibn az-Zāghūnī inclines towards this view in his work concerning the life of the Prophets in their graves. And I (Ibn Taymiyyah) have elaborated on this matter in several other places.

وَالْمَقْصُودُ هُنَا: أَنَّ كَثِيرًا مِنْ أَهْلِ الْكَلَامِ يُنْكِرُ أَنْ يَكُونَ لِلنَّفْسِ وُجُودٌ بَعْدَ الْمَوْتِ وَلَا نَوَابٍ وَلَا عِقَابٍ وَيَزْعُمُونَ أَنَّهُ لَمْ يَدُلَّ عَلَى ذَلِكَ الْقُرْآنُ وَالْحَدِيثُ كَمَا أَنَّ الَّذِينَ أَنْكَرُوا عَذَابَ الْقَبْرِ وَالْبَرْزَخِ مُطْلَقًا زَعَمُوا أَنَّهُ لَمْ يَدُلَّ عَلَى ذَلِكَ الْقُرْآنُ وَهُوَ غَلَطٌ؛ بَلْ الْقُرْآنُ قَدْ بَيَّنَّ فِي غَيْرِ مَوْضِعٍ بَقَاءَ النَّفْسِ بَعْدَ فِرَاقِ الْبَدَنِ وَبَيَّنَّ النَّعِيمَ وَالْعَذَابَ فِي الْبَرْزَخِ.

The main point here is that many of the scholastic theologians deny that the soul has any existence after death, or any reward or punishment then, claiming that neither the Qur'an nor the Ḥadīth provides evidence for this. This is similar to how those who denied the torment of the grave and al-Barzakh altogether claimed that the Qur'an does not indicate it, which is an error. On the contrary, the Qur'an has clarified in more than one place the survival of the soul after its separation from the body, and it has also clarified

the bliss and torment in al-Barzakh.

وَهُوَ سَبْحَانَهُ وَتَعَالَى فِي السُّورَةِ الْوَاحِدَةِ يَذْكُرُ الْقِيَامَةَ الْكُبْرَى وَالصُّغْرَى كَمَا فِي سُورَةِ الْوَاقِعَةِ فَإِنَّهُ ذَكَرَ فِي أَوَّلِهَا الْقِيَامَةَ الْكُبْرَى وَأَنَّ النَّاسَ يَكُونُونَ أَرْوَاجًا ثَلَاثَةً كَمَا قَالَ تَعَالَى: (إِذَا وَقَعَتِ الْوَاقِعَةُ) (لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ) (خَافِضَةٌ رَافِعَةٌ) (إِذَا رُجَّتِ الْأَرْضُ رَجًا) (وَبُسَّتِ الْجِبَالُ بَسًا) (فَكَانَتْ هَبَاءً مُنْبَثًا) (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً).

And He (Glorified and Exalted be He), in a single Sūrah, often mentions both the 'Greater Resurrection' and the 'Lesser Resurrection' (i.e., death). An example is Sūrah Al-Wāqī'ah, where He mentioned at its beginning the Greater Resurrection and that people will be of three kinds, as He, the Exalted, said: {When the Event (the Day of Resurrection) befalls} {There can be no denial of its befalling} {Bringing down (some), exalting (others)} {When the earth is shaken with a violent shock} {And the mountains are crushed to powder} {So that they become scattered dust} {And you (all) will be in three groups.} [Al-Wāqī'ah: 1-7].

ثُمَّ إِنَّهُ فِي آخِرِهَا ذَكَرَ الْقِيَامَةَ الصُّغْرَى بِالْمَوْتِ وَأَنَّهُمْ ثَلَاثَةٌ أَصْنَافٍ بَعْدَ الْمَوْتِ فَقَالَ: (قُلُوبًا إِذَا بَلَغَتِ الْخُلُقُومَ) (وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ) (وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ) (قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ) (تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ) (فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ) (قَرُوحٍ وَرِيحَانٍ وَجَنَّةٍ نَعِيمٍ) (وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ) (فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ) (وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ السَّالِينَ) (فَنَزُلُ مِنْ حَمِيمٍ) (وَتَصْلِيَةٌ جَهِيمٍ)

Then, at the end of the Sūrah, He mentioned the Lesser Resurrection, which is death, and that people are of three categories after death. He said: {Why then, when (the soul) reaches the throat} {And you at that moment are looking on} {But We are nearer to him than you, yet you see not} {Then why do you not, if you are not to be recompensed (or: if you are not under Our dominion)} {Bring it (the soul) back, if you are truthful?} {Then, if he (the dying person) be of the Muqarrabīn (those brought near to Allah)} {Then for him is comfort (rawḥ) and fragrance (rayḥān) and a Garden of Bliss.} {And if he be of the Aṣḥāb al-Yamīn (Companions of the Right)} {Then (a greeting of) 'Peace be to you' from the Companions of the Right.} {But if he be of the Mukadhdhibīn aḍ-Ḍāllīn (the deniers, the misguided)} {Then for him is an entertainment with boiling water} {And burning in Hellfire.} [Al-Wāqī'ah: 83-94].

فَهَذَا فِيهِ أَنَّ النَّفْسَ تَبْلُغُ الْخُلُقُومَ وَأَنَّهُمْ لَا يُمَكِّنُهُمْ رَجْعُهَا وَيَبَيِّنُ حَالَ الْمُقَرَّبِينَ وَأَصْحَابِ الْيَمِينِ وَالْمُكْذِبِينَ حِينِيذٍ.

So this passage indicates that the soul (nafs) reaches the throat, that they (the living) cannot bring it back, and He clarified the state of the Muqarrabīn, the Aṣḥāb al-Yamīn, and the deniers at that time (of death).

وَفِي سُورَةِ الْقِيَامَةِ ذَكَرَ أَيْضًا الْقِيَامَتَيْنِ فَقَالَ: (لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) ثُمَّ قَالَ: (وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ) وَهِيَ نَفْسُ الْإِنْسَانِ. وَقَدْ قِيلَ: إِنَّ النَّفْسَ تَكُونُ لَوَّامَةً وَغَيْرَ لَوَّامَةٍ وَلَيْسَ كَذَلِكَ. بَلْ نَفْسُ كُلِّ إِنْسَانٍ لَوَّامَةٌ فَإِنَّهُ لَيْسَ بِسَرٍّ إِلَّا بِيَوْمٍ نَفْسُهُ وَيَنْدُمُ إِمَّا فِي الدُّنْيَا وَإِمَّا فِي الْآخِرَةِ فَهَذَا إِثْبَاتُ النَّفْسِ.

And in Sūrah Al-Qiyāmah, He also mentioned the two Resurrections. He said: {I swear by the Day of Resurrection;} [Al-Qiyāmah: 1] then He said: {And I swear by the self-reproaching soul (an-nafs al-lawwāmah)!} [Al-Qiyāmah: 2], which is the soul of man. It has been said that the soul can be reproaching or not reproaching, but this is not the case. Rather, the soul of every human being is self-reproaching, for there is no human being except that he blames himself and feels regret, either in this world or in the Hereafter. So this is an affirmation of the soul (nafs).

ثُمَّ ذَكَرَ مَعَادَ الْبَدَنِ فَقَالَ: (أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْعَمَ عَظَامَهُ) (بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ) (بَلْ يُرِيدُ الْإِنْسَانُ

لِيُفْجَرَ أَمَامَهُ) (يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ). وَوَصَفَ حَالَ الْقِيَامَةِ إِلَى قَوْلِهِ: (تُظَنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ).

Then He mentioned the return (resurrection) of the body, saying: {Does man think that We will not assemble his bones?} {Yes, We are Able to put together in perfect order the tips of his fingers.} {Nay! (Man) desires to continue committing sins before him (in his future life).} {He asks: 'When will be this Day of Resurrection?'} [Al-Qiyāmah: 3-6]. And He described the state of the Resurrection up to His statement: {(He) will be certain that a crushing calamity (fāqirah) is about to fall on him.} [Al-Qiyāmah: 25].

ثُمَّ ذَكَرَ الْمَوْتَ فَقَالَ (كَلَّا إِذَا بَلَغَتِ الرَّقَابَ) وَهَذَا إِنْثَابٌ لِلنَّفْسِ وَأَنَّهَا تَبْلُغُ الرَّقَابَ كَمَا قَالَ هُنَا: (بَلَغَتِ الْحُلُقُومَ) وَالرَّقَابَ مُتَّصِلَةٌ بِالْحُلُقُومِ.

Then He mentioned death, saying: {Nay, when (the soul) reaches the collarbones (at-tarāqī) (at death).} [Al-Qiyāmah: 26]. This is an affirmation of the soul (nafs) and that it reaches the collarbones, just as He said in the other instance (in Sūrah Al-Wāqī'ah): {(the soul) reaches the throat (al-hulqūm)} [Al-Wāqī'ah: 83]. And the collarbones (at-tarāqī) are connected to the throat (al-hulqūm).

ثُمَّ قَالَ (وَقِيلَ مَنْ رَاقٍ) يَرْقِيهَا وَقِيلَ: مَنْ صَاعِدٌ يَصْعَدُ بِهَا إِلَى اللَّهِ؟ وَالْأَوَّلُ أَظْهَرُ؛ لِأَنَّ هَذَا قَبْلَ الْمَوْتِ فَإِنَّهُ قَالَ: (وَوَظَنَ أَنَّهُ الْفِرَاقُ) فَدَلَّ عَلَى أَنَّهُمْ يَرْجُوْنَ وَيَطْلُبُونَ لَهُ رَاقِيًا يَرْقِيهِ وَأَيْضًا فَصَعُودُهَا لَا يَفْتَقِرُ إِلَى طَلَبٍ مَنْ يَرْقِي بِهَا فَإِنَّ لِلَّهِ مَلَائِكَةً يَفْعَلُونَ مَا يُؤْمَرُونَ وَالرَّقِيَّةَ أَعْظَمَ الْأَدْوِيَةِ فَإِنَّهَا دَوَاءٌ رُوحَانِيٌّ؛ وَلِهَذَا (قَالَ النَّبِيُّ ﷺ فِي صِفَةِ الْمُتَوَكِّلِينَ: لَا يَسْتَرْفِقُونَ) وَالْمُرَادُ أَنَّهُ بِخَافِ الْمَوْتِ وَيَرْجُو الْحَيَاةَ بِالرَّقَاةِ؛ وَلِهَذَا قَالَ: (وَوَظَنَ أَنَّهُ الْفِرَاقُ)

Then He said: {And it will be said: 'Who is a rāqin (i.e., an enchanter, a physician, or one who performs ruqyah)?'} [Al-Qiyāmah: 27]—meaning, who can perform ruqyah (healing incantation or charm) for him? It has also been interpreted as: Who is an ascender who will ascend with it (the soul) to Allah? However, the first interpretation is more apparent because this occurs before actual death, for He subsequently said: {And he (the dying person) will conclude that it was (the time of) parting (from this world).} [Al-Qiyāmah: 28]. This indicates that those around him hope for his recovery and seek a rāqī (one who performs ruqyah) for him. Furthermore, the soul's ascent does not require seeking someone to ascend with it, for Allah has angels who do what they are commanded. Ruqyah is among the greatest of remedies, as it is a spiritual medicine. This is why the Prophet (peace be upon him), in describing those who have complete trust in Allah (al-mutawakkilīn), said: 'They do not seek ruqyah (lā yastarqūn).' [Narrated by Al-Bukhārī and Muslim]. The implication (in the verse) is that the dying person (or those around him) fears death and hopes for life through the intervention of the rāqī. This is why He said: {And he (the dying person) will conclude that it was (the time of) parting (from this world).}

ثُمَّ قَالَ: (وَالْتَنَبَّتِ السَّاقُ بِالسَّاقِ) (إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ) فَدَلَّ عَلَى نَفْسٍ مَوْجُودَةٍ قَائِمَةٍ بِنَفْسِهَا تَسْأَلُ إِلَى رَبِّهَا وَالْعَرَضُ الْقَائِمُ بغيرِهِ لَا يَسْأَلُ وَلَا بَدَنُ الْمَيِّتِ فَهَذَا نَصٌّ فِي إِنْثَابِ نَفْسٍ تُفَارِقُ الْبَدَنَ تَسْأَلُ إِلَى رَبِّهَا كَمَا نَطَقَتْ بِذَلِكَ الْأَحَادِيثُ الْمُسْتَفِيضَةُ فِي قُبُضِ رُوحِ الْمُؤْمِنِ وَرُوحِ الْكَافِرِ.

Then He said: {And leg will be intertwined with leg (in the agony of death).} {To your Lord, that Day, will be the driving.} [Al-Qiyāmah: 29-30]. This indicates an existing soul (nafs), subsisting by itself, which is driven to its Lord. An 'araḍ (accident, a non-essential property that depends on something else for its existence) is not driven, nor is the dead body. So this is a clear textual proof (naṣṣ) affirming a soul that departs from the body and is driven to its Lord, as has been stated in numerous widely transmitted (mustafīḍah) Ḥadīths regarding the seizing of the believer's soul (rūh) and the disbeliever's soul.

ثُمَّ ذَكَرَ بَعْدَ هَذَا صِفَةَ الْكَافِرِ بِقَوْلِهِ مَعَ هَذَا التَّوَعِيدِ الَّذِي قَدَّمَهُ: (فَلَا صَدَقَ وَلَا صَلَّى) وَلَيْسَ الْمُرَادُ أَنَّ كُلَّ نَفْسٍ مِنْ هَذِهِ

Then, after this, He mentioned the description of the disbeliever, saying, in conjunction with the warning He had presented earlier: {So he (the disbeliever) neither believed (in the Message of Allah) nor prayed!} [Al-Qiyāmah: 31]. It is not meant that every soul among these (dying) souls is necessarily described thus (i.e., as a disbeliever who neither believed nor prayed).

وَكَذَلِكَ سُورَةُ قِ هِيَ فِي ذِكْرِ وَعِيدِ الْقِيَامَةِ وَمَعَ هَذَا قَالَ فِيهَا: (وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ) ثُمَّ قَالَ بَعْدَ ذَلِكَ: (وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ) فَذَكَرَ الْقِيَامَتَيْنِ: الصُّغرى وَالْكُبرى

Similarly, Sūrah Qāf primarily concerns the warning of the Resurrection. Despite this focus, He said within it: {And the stupor (or pangs) of death will come in truth: 'That is what you were trying to avoid!'} [Qāf: 19]. Then He said after that: {And the Trumpet will be blown; that will be the Day of the (Promised) Warning.} [Qāf: 20]. Thus, He mentioned both Resurrections: the Lesser (death) and the Greater.

وَقَوْلُهُ: (وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ) أَي جَاءَتْ بِمَا بَعْدَ الْمَوْتِ مِنْ تَوَابٍ وَعِقَابٍ وَهُوَ الْحَقُّ الَّذِي أَخْبَرْتَ بِهِ الرُّسُلَ لَيْسَ مُرَادُهُ أَنَّهَا جَاءَتْ بِالْحَقِّ الَّذِي هُوَ الْمَوْتُ؛ فَإِنَّ هَذَا مُشْهُورٌ لَمْ يُنَازَعْ فِيهِ وَلَمْ يَقُلْ أَحَدٌ: إِنَّ الْمَوْتَ بَاطِلٌ حَتَّى يُقَالَ: جَاءَتْ بِالْحَقِّ.

His statement: {And the stupor of death will come in truth (bil-ḥaqq)} [Qāf: 19] means that it (the stupor of death) comes with that which follows death, namely reward and punishment, and this is the truth (al-ḥaqq) of which the Messengers informed. It does not mean that it came with the truth that is death itself, for death itself is a well-known reality, undisputed by anyone. No one has ever claimed that death is falsehood, such that it would need to be affirmed by saying, 'it came with the truth.'

وَقَوْلُهُ: (ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ) فَإِنَّ النَّسَأَ وَإِنْ كَرِهَ الْمَوْتَ فَهُوَ يَعْلَمُ أَنَّهُ تَلَاقِيهِ مَلَائِكَتُهُ وَهَذَا كَقَوْلِهِ: (وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ) وَالْيَقِينُ مَا بَعْدَ الْمَوْتِ كَمَا قَالَ (النَّبِيُّ ﷺ) أَمَا عُثْمَانُ بْنُ مَطْعُونٍ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ) وَإِلَّا فَتَنَسَّى الْمَوْتَ—مُجَرِّدَ عَمَّا بَعْدَهُ—أَمْرٌ مُشْهُورٌ لَمْ يُنَازَعْ فِيهِ أَحَدٌ حَتَّى يُسَمَّى يَقِينًا.

And His statement: {'That is what you were trying to avoid!'} [Qāf: 19] implies that although man may detest death, he knows that its angels will inevitably meet him. This is similar to His statement: {And worship your Lord until there comes to you al-yaqīn (the certainty).} [Al-Hijr: 99]. Here, al-yaqīn refers to what comes after death, as the Prophet (peace be upon him) said concerning 'Uthmān ibn Maz'ūn (may Allah be pleased with him): 'As for 'Uthmān ibn Maz'ūn, al-yaqīn (the certainty) has indeed come to him from his Lord.' [Narrated by Al-Bukhārī]. Otherwise, death itself—considered in isolation from what follows it—is a universally acknowledged matter, not disputed by anyone, and thus would not need to be designated as 'yaqīn' (certainty, implying something previously uncertain that has now become certain).

وَذَكَرَ عَذَابَ الْقِيَامَةِ وَالْبَرْزَخِ مَعًا فِي غَيْرِ مَوْضِعٍ: ذَكَرَهُ فِي قِصَّةِ آلِ فِرْعَوْنَ فَقَالَ: (وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ) (النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

He mentioned the torment of the Resurrection and that of al-Barzakh together in more than one place. For instance, He mentioned it in the account of Pharaoh's people, saying: {And an evil torment encompassed Pharaoh's people.} {The Fire; they are exposed to it, morning and evening. And on the Day when the Hour will be established (it will be said): 'Cause Pharaoh's people to enter the severest torment!'} [Ghāfir: 45-46].

وَقَالَ فِي قِصَّةِ قَوْمِ نُوحٍ: (مِمَّا خَطَبَاهُ فَاذْخُلُوا نَارًا فَلَمْ يَجِدُوا لَهَا مِنْ دُونِ اللَّهِ أَنْصَارًا) مَعَ إِبْخَارِ نُوحٍ لَهُمْ

بِالْقِيَامَةِ فِي قَوْلِهِ: (وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا) (ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا).

And He said in the account of the people of Nūḥ (Noah) (peace be upon him): {Because of their sins they were drowned, then they were made to enter a Fire, and they found no helpers for themselves against Allah.} [Nūḥ: 25]. This occurred despite Nūḥ having informed them of the Resurrection in his words: {And Allah has caused you to grow from the earth a (special) growth.} {Then He will return you into it (the earth), and (then) He will bring you forth (again) a (complete) bringing forth.} [Nūḥ: 17-18].

وَقَدْ ذَكَرْنَا فِي غَيْرِ مُوضِعٍ: أَنَّ الرُّسُلَ قَبْلَ مُحَمَّدٍ أَنْذَرُوا بِالْقِيَامَةِ الْكُبْرَى تَكْذِيبًا لِمَنْ نَفَى ذَلِكَ مِنَ الْمُتَفَلْسِفَةِ

We have mentioned in other places that the Messengers before Muḥammad (peace be upon him) warned of the Greater Resurrection, thereby refuting those speculative philosophers (al-mutafalsifah) who denied it.

وَقَالَ عَنِ الْمُتَفَلْسِفِينَ: (سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يَرُدُّونَ إِلَى عَذَابٍ عَظِيمٍ) قَالَ غَيْرُ وَاحِدٍ مِنَ الْعُلَمَاءِ: الْمَرَّةُ الْأُولَى فِي الدُّنْيَا وَالثَّانِيَّةُ فِي الْبَرْزَخِ؛ (ثُمَّ يَرُدُّونَ إِلَى عَذَابٍ عَظِيمٍ) فِي الْآخِرَةِ.

And He said concerning the hypocrites: {We shall punish them twice, and thereafter they shall be brought back to a great torment.} [At-Tawbah: 101]. More than one scholar has stated that the first punishment is in this world, and the second is in al-Barzakh; {then they shall be brought back to a great torment} in the Hereafter.

وَقَالَ تَعَالَى فِي الْأَنْعَامِ: (وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ) (وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُنَا مَا حَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ) وَهَذِهِ صِفَةُ حَالِ الْمَوْتِ وَقَوْلُهُ: (أَخْرَجُوا أَنْفُسَكُمْ) دَلٌّ عَلَى وُجُودِ النَّفْسِ الَّتِي تَخْرُجُ مِنَ الْبَدَنِ وَقَوْلُهُ: (الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ) دَلٌّ عَلَى وَقُوعِ الْجَزَاءِ عَقِبَ الْمَوْتِ.

And He, the Exalted, said in Sūrah Al-An'ām: {And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls! This day you shall be recompensed with the torment of degradation for what you used to say against Allah other than the truth, and because you were scornfully arrogant towards His verses!'} {And indeed you have come to Us alone, as We created you the first time, and you have left behind you all that We had bestowed on you.} [Al-An'ām: 93-94]. This is a description of the state of death. His statement: {'Deliver your souls!'} indicates the existence of the soul (nafs) that exits the body. And His statement: {'This day you shall be recompensed with the torment of degradation'} indicates the occurrence of recompense immediately following death.

وَقَالَ تَعَالَى فِي الْأَنْفَالِ: (وَلَوْ تَرَى إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ) (ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ) وَهَذَا ذَوْقٌ لَهُ بَعْدَ الْمَوْتِ.

And He, the Exalted, said in Sūrah Al-Anfāl: {And if you could see when the angels take away the souls of those who disbelieve, striking their faces and their backs, (saying): 'Taste the torment of the burning Fire!'} {'This is because of that which your hands had sent forth, and verily, Allah is not unjust to His slaves.} [Al-Anfāl: 50-51]. This refers to their tasting [of torment] after death.

وَقَدْ ثَبَتَ فِي الصَّحِيحَيْنِ مِنْ غَيْرِ وَجْهِ: (أَنَّ النَّبِيَّ ﷺ لَمَّا أَتَى الْمُشْرِكِينَ يَوْمَ بَدْرٍ فِي الْقَلِيبِ نَادَاهُمْ: يَا فُلَانُ يَا فُلَانُ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَقَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا). وَهَذَا دَلِيلٌ عَلَى وُجُودِهِمْ وَسَمَاعِهِمْ وَأَنَّهُمْ وَجَدُوا مَا وَعَدَهُ بَعْدَ الْمَوْتِ مِنَ الْعَذَابِ وَأَمَّا نَفْسُ قَتْلِهِمْ فَقَدْ عَلِمَهُ الْأَخْيَاءُ مِنْهُمْ.

And it is authentically established in the two Ṣaḥīḥs (the collections of Al-Bukhārī and Muslim) through more than one chain of narration that when the Prophet (peace be

upon him) came to the polytheists (killed) on the Day of Badr, who were in the well (al-qalīb), he called out to them: 'O so-and-so! O so-and-so! Have you found what your Lord promised you to be true? For I have indeed found what my Lord promised me to be true.' [Narrated by Al-Bukhārī and Muslim]. This is evidence of their existence (after death) and their ability to hear, and that they indeed found what they were promised of torment after death. As for the event of their killing itself, the living among them were already aware of it.

وَقَالَ تَعَالَى فِي سُورَةِ النَّسَاءِ: (إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا) وَهَذَا خِطَابٌ لَهُمْ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ؛ وَهُمْ لَا يَعْلَمُونَ إِلَّا وَقَدْ يَتَسَوَّوْنَ مِنَ الدُّنْيَا وَمَعْلُومٌ أَنَّ الْبَدَنَ لَمْ يَتَكَلَّمْ لِسَانُهُ؛ بَلْ هُوَ شَاهِدٌ: يَعْلَمُ أَنَّ الَّذِي يَخَاطِبُ الْمَلَائِكَةَ هُوَ النَّفْسُ وَالْمَخَاطَبُ لَا يَكُونُ عَرَضًا.

And He, the Exalted, said in Sūrah An-Nisā': {Indeed, those whom the angels take (in death) while they are wronging themselves—the angels) will say, 'In what (condition) were you?' They will say, 'We were oppressed in the land.' (The angels) will say, 'Was not Allah's earth spacious enough for you to emigrate therein?' For those, their refuge is Hell—and what an evil destination!} [An-Nisā': 97]. This is an address to them when the angels take them in death; and they do not see the angels until they have despaired of this worldly life. It is well understood that the physical tongue of the body did not speak; rather, the person (or soul) is a witness, knowing that the one addressing the angels is the soul (nafs), and that which is addressed cannot be an 'araḍ (a non-essential property or accident).

وَقَالَ تَعَالَى فِي النَّحْلِ: (الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ) (فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ) وَهَذَا إِقْفَاءٌ لِلْسَّلَامِ إِلَى حِينِ الْمَوْتِ وَقَوْلٌ لِلْمَلَائِكَةِ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ وَهَذَا إِنَّمَا يَكُونُ مِنَ النَّفْسِ.

And He, the Exalted, said in Sūrah An-Nahl: {(As for) those whom the angels take (in death) while they are wronging themselves, then they will offer submission, (saying), 'We were not doing any evil!' (The angels will reply), 'Nay! Indeed, Allah is All-Knowing of what you used to do.'} {So enter the gates of Hell, to abide therein eternally. And wretched indeed is the abode of the arrogant.} [An-Nahl: 28-29]. This offering of submission occurs at the time of death, as does their statement to the angels, 'We were not doing any evil!' Such an exchange can only emanate from the soul (nafs).

وَقَدْ قَالَ فِي النَّحْلِ: (الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ)

And He has also said in Sūrah An-Nahl: {(As for) those whom the angels take (in death) while they are good and pure, (the angels) say (to them): 'Salāmun 'alaykum (Peace be upon you)! Enter Paradise because of what you used to do.'} [An-Nahl: 32].

وَقَالَ فِي السَّجْدَةِ: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ) (نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ) وَقَدْ ذَكَرُوا أَنَّ هَذَا التَّنَزُّلُ عِنْدَ الْمَوْتِ.

And He said in Sūrah As-Sajdah (referring to the following verses which are found in Sūrah Fuṣṣilat): {Indeed, those who have said, 'Our Lord is Allah,' and then remained steadfast—the angels will descend upon them (saying), 'Fear not, nor grieve! But receive glad tidings of Paradise, which you were promised.'} {We have been your allies in the life of this world and in the Hereafter. And therein you will have all that your souls desire, and therein you will have all that you ask for.} [Fuṣṣilat: 30-31]. The commentators (of the Qur'ān) have mentioned that this descent of angels occurs at the time of death.

وَقَالَ تَعَالَى فِي سُورَةِ آلِ عِمْرَانَ: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ) (فَرَجِحَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) (يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ)

And He, the Exalted, said in Sūrah Āl 'Imrān: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.} {Rejoicing in what Allah has bestowed upon them of His bounty, and they receive glad tidings for those who have not yet joined them from behind them, that on them (also) no fear shall come, nor shall they grieve.} {They receive glad tidings of favor from Allah and bounty, and that Allah does not allow the reward of the believers to be lost.} [Āl 'Imrān: 169-171].

وَقَالَ قَبْلَ ذَلِكَ فِي سُورَةِ الْبَقَرَةِ: (وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَعْلَمُونَ).

And He said before that in Sūrah Al-Baqarah: {And do not say of those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive (it) not.} [Al-Baqarah: 154].

وَأَيْضًا فَقَالَ تَعَالَى: (اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَازِلِهَا فِيمَسْكُهَا الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى) وَهَذَا بَيَانٌ لِّكَوْنِ النَّفْسِ ثُنْيَضَ وَقَتِ الْمَوْتِ؛ ثُمَّ مِنْهَا مَا يُمَسِّكُ فَلَا يُرْسِلُ إِلَىٰ بَدَنِهِ: وَهُوَ الَّذِي قَضَىٰ عَلَيْهِ الْمَوْتَ وَمِنْهَا مَا يُرْسِلُ إِلَىٰ أَجَلٍ مُّسَمًّى. وَهَذَا إِنَّمَا يَكُونُ فِي شَيْءٍ يَقُومُ بِنَفْسِهِ لَا فِي عَرَضٍ قَائِمٍ بِغَيْرِهِ فَهُوَ بَيَانٌ لِّوُجُودِ النَّفْسِ الْمُنْفَرِقَةِ بِالْمَوْتِ.

Furthermore, He, the Exalted, said: {Allah takes the souls (anfus) at the time of their death, and those that do not die (He takes) during their sleep. Then He keeps those for which He has ordained death and sends the others back (to their bodies) for an appointed term.} [Az-Zumar: 42]. This clarifies that the soul (nafs) is seized at the time of death. Then, among them are those that He keeps and does not send back to their bodies—these are the souls for whom He has ordained death—and among them are those that He sends back for an appointed term. This action (of taking, keeping, and sending back) can only apply to something that subsists by itself, not to an 'araḍ (an accident or non-essential property) that depends on something else for its existence. Thus, it is a clarification of the existence of the soul that departs at death.

وَالْأَحَادِيثُ الصَّحِيحَةُ تُؤَافِقُ هَذَا كَقَوْلِ النَّبِيِّ ﷺ (يَأْسِمْكَ رَبِّي وَضَعْتُ جَنْبِي بِكَ أَرْفَعُهُ فَإِنْ أَمْسَكَتْ نَفْسِي فَارْحَمَهَا وَإِنْ أُرْسَلَتْهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ).

The authentic Ḥadīths concur with this, such as the saying of the Prophet (peace be upon him) when going to sleep: 'Bismika Rabbī waḍa'tu janbī, wa bika arfa'uḥ. Fa-in amsakta nafsī farḥamhā, wa in arsaltahā faḥfazhā bimā taḥfaẓu bihi 'ibādakaṣ-ṣāliḥīn' [In Your name, my Lord, I lay down my side, and in Your name, I raise it. If You take my soul (nafsī), then have mercy on it, and if You send it back, then protect it with that by which You protect Your righteous slaves]. [Narrated by Al-Bukhārī and Muslim].

وَقَالَ—لَمَّا نَامُوا عَنْ صَلَاةِ الصُّبْحِ (إِنَّ اللَّهَ قَبَضَ أَرْوَاحَنَا حَيْثُ شَاءَ).

And he (peace be upon him) said—when they (the Companions) overslept and missed the Fajr prayer –: 'Indeed, Allah seized our souls (arwāḥanā) when He willed (and returned them when He willed).' [Narrated by Muslim].

وَقَالَ تَعَالَى: (وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ) (وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْطِرُونَ) (ثُمَّ رَدُّوْا إِلَىٰ اللَّهِ مَوْلَاهُمْ الْحَقَّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ) فَهَذَا تَوَفَّيَ لَهَا بِالنَّوْمِ إِلَىٰ أَجَلٍ

الْمَوْتِ الَّذِي تُرْجَعُ فِيهِ إِلَى اللَّهِ وَإِخْبَارُ أَنَّ الْمَلَائِكَةَ تَتَوَقَّاهَا بِالْمَوْتِ ثُمَّ يردونَ إِلَى اللَّهِ وَالْبَدَنِ وَمَا يَقُومُ بِهِ مِنَ الْأَغْرَاضِ لَا يَرُدُّ إِلَّا مَا يَرُدُّ الرُّوحُ.

And He, the Exalted, said: {It is He Who takes your souls by night (in sleep), and He knows what you have earned by day, then He raises you up therein (i.e., by day) that an appointed term (your life period) may be fulfilled. Then to Him is your return, then He will inform you of what you used to do.} {He is the Irresistible, Supreme over His slaves, and He sends guardians (angels) over you, until when death approaches one of you, Our Messengers (the angel of death and his assistants) take his soul, and they never neglect their duty.} {Then they are returned to Allah, their True Master. Surely, His is the judgment, and He is the Swiftest in taking account.} [Al-An'ām: 60-62]. So this describes a taking of the soul (tawaffi) in sleep, which continues until the appointed time of death, at which point it is returned to Allah. It also informs us that the angels take the soul at death, and then these souls are returned to Allah. The body, and the accidents (non-essential properties) that subsist in it, are not returned (in this manner); rather, it is the soul (rūḥ) that is returned.

وَهُوَ مِثْلُ قَوْلِهِ فِي يُوسُفَ: (وَرُدُّوْا إِلَى اللَّهِ) وَقَالَ تَعَالَى: (إِنَّ إِلَى رَبِّكَ الرُّجْعَى) وَقَالَ تَعَالَى: (يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً) (فَادْخُلِي فِي عِبَادِي) (وَادْخُلِي جَنَّاتِي)

This is similar to His statement in Sūrah Yūnus: {and they were returned to Allah} [Yūnus: 30, cf. Al-An'ām: 62]. And He, the Exalted, said: {Indeed, to your Lord is the return.} [Al-'Alaq: 8]. And He, the Exalted, said: {(It will be said to the pious): 'O (you) the tranquil soul (an-nafs al-muṭma'innah)!'} {Return to your Lord, well-pleased (yourself) and well-pleasing (unto Him)!'} {Enter you, then, among My (honored) slaves!'} {'And enter you My Paradise!'} [Al-Fajr: 27-30].

وَقَالَ تَعَالَى: (قُلْ يَتَوَقَّأَكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ) وَتَوَقَّى الْمَلَكُ إِنَّمَا يَكُونُ لِمَا هُوَ مَوْجُودٌ قَائِمٌ بِنَفْسِهِ؛ وَإِلَّا فَالْعَرَضُ الْقَائِمُ بِغَيْرِهِ لَا يَتَوَقَّى فَالْحَيَاةُ الْقَائِمَةُ بِالْبَدَنِ لَا تَتَوَقَّى بَلْ تَزُولُ وَتُعَدُّ كَمَا تُعَدُّ حَرَكَتُهُ وَإِدْرَاكُهُ.

And He, the Exalted, said: {Say: 'The angel of death, who is set over you, will take your souls (yatawaffākum), then to your Lord you will be returned.'} [As-Sajdah: 11]. The act of 'taking' (tawaffi) performed by the angel can only apply to something that is existent and subsists by itself. An 'araḍ (an accident or non-essential property) that depends on something else for its existence is not 'taken' (yatawaffā). For instance, life, which is an attribute subsisting in the body, is not 'taken'; rather, it ceases and becomes non-existent, just as the body's movement and perception become non-existent.

وَقَالَ تَعَالَى فِي الْمُؤْمِنِينَ (حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ) (لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ) فَقَوْلُهُ: (ارْجِعُونَ) طَلَبَ لِرَجْعِ النَّفْسِ إِلَى الْبَدَنِ كَمَا قَالَ فِي الْوَاقِعَةِ: (فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ) (تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ) وَهُوَ يُبَيِّنُ أَنَّ النَّفْسَ مَوْجُودَةٌ تَقَارُقُ الْبَدَنَ بِالْمَوْتِ قَالَ تَعَالَى: (إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ).

And He, the Exalted, said in Sūrah Al-Mu'minūn: {Until, when death comes to one of them, he says: 'My Lord! Send me back (arji'ūn).'} {'So that I may do righteousness in that which I have left behind!' Nay! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.} [Al-Mu'minūn: 99-100]. His statement: {'Send me back,'} is a request for the return of the soul (nafs) to the body, similar to what He said in Sūrah Al-Wāq'ah: {Then why do you not, if you are not to be recompensed} {Bring it (the soul) back (tarji'ūnahā), if you are truthful?} [Al-Wāq'ah: 86-87]. This clarifies that the soul is an existent entity that departs from the body at death.

He, the Exalted, said: {It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.}

آخِرُهُ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

End of the discussion. And all praise is due to Allah, the Lord of the worlds. And may Allah's prayers and peace be upon Muḥammad, and upon his family and his companions.

سُئِلَ شَيْخُ الْإِسْلَامِ رَحِمَهُ اللَّهُ

Shaykh al-Islām (may Allah have mercy on him) was asked

عَنْ الرُّوحِ الْمُؤْمِنَةِ أَنَّ الْمَلَائِكَةَ تَتَلَقَّاهَا وَتَصْعَدُ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ.

About 'the believing soul'—that the angels receive it and ascend with it to the heaven in which Allah is.

فَأَجَابَ

So he answered

أَمَّا الْحَدِيثُ الْمَذْكُورُ فِي قَبْضِ رُوحِ الْمُؤْمِنِ وَأَنَّهُ يَصْعَدُ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ: فَهَذَا حَدِيثٌ مَعْرُوفٌ جَيِّدُ الْإِسْنَادِ وَقَوْلُهُ فِيهَا اللَّهُ بِمَنْزِلَةٍ قَوْلُهُ تَعَالَى (أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ) (أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ) وَبِمَنْزِلَةٍ مَا ثَبَتَ فِي الصَّحِيحِ (أَنَّ النَّبِيَّ ﷺ قَالَ لِبَجَارِيَةِ مُعَاوِيَةَ بْنِ الْحَكَمِ: أَيُنَ اللَّهُ قَالَ: فِي السَّمَاءِ قَالَ: مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ. قَالَ: أَغَيَّبَهَا فَإِنَّهَا مُؤْمِنَةٌ).

As for the ḥadīth mentioned concerning 'the taking of the believer's soul and that it ascends with it to the heaven in which Allah is,' this is a well-known ḥadīth with a good chain of narration (isnād). His statement 'in which Allah is' is similar to His (the Exalted) saying: {Do you feel secure that He Who is in the heaven will not cause the earth to swallow you when it shakes? Or do you feel secure that He Who is in the heaven will not send against you a storm of stones? Then you will know how [severe] was My warning [Al-Mulk: 16-17]}. It is also similar to what is established in the Ṣaḥīḥ (authentic collection of ḥadīth): that the Prophet (peace be upon him) asked the slave girl of Mu'āwiyah ibn al-Ḥakam, 'Where is Allah?' She said, 'In the heaven.' He asked, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for indeed she is a believer.' [Muslim]

وَلَيْسَ الْمُرَادُ بِذَلِكَ أَنَّ السَّمَاءَ تَحْصُرُ الرَّبَّ وَتَحْوِيهِ كَمَا تَحْوِي الشَّمْسُ وَالْقَمَرُ وَغَيْرَهُمَا فَإِنَّ هَذَا لَا يَقُولُهُ مُسْلِمٌ وَلَا يَعْتَقِدُهُ عَاقِلٌ فَقَدْ قَالَ سُبْحَانَهُ وَتَعَالَى: (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ) وَالسَّمَوَاتُ فِي الْكُرْسِيِّ كَحَلَقَةِ مُلَقَّاءَ فِي أَرْضِ فَلَاةٍ وَالْكُرْسِيُّ فِي الْعَرْشِ كَحَلَقَةِ مُلَقَّاءَ فِي أَرْضِ فَلَاةٍ وَالرَّبُّ سُبْحَانَهُ فَوْقَ سَمَوَاتِهِ عَلَى عَرْشِهِ بَاقٍ مِنْ خَلْقِهِ، لَيْسَ فِي مَخْلُوقَاتِهِ شَيْءٌ مِنْ ذَاتِهِ وَلَا فِي ذَاتِهِ شَيْءٌ مِنْ مَخْلُوقَاتِهِ.

What is not meant by this is that the heaven confines or contains the Lord, as it contains the sun, the moon, and other celestial bodies. For no Muslim would say this, nor would any rational person believe it. Indeed, He (Glorified and Exalted is He) has said: {His Kursī (Footstool) extends over the heavens and the earth [Al-Baqarah: 255]}. The heavens in relation to the Kursī are like a ring cast down in a vast desert, and the Kursī in relation to the 'Arsh (Throne) is like a ring cast down in a vast desert. And the Lord (Glorified is He) is above His heavens, over His Throne, distinct (bā'in) from His creation. Nothing of His Essence is in His creation, nor is anything of His creation in His Essence.

وَقَالَ تَعَالَى: (وَلَا ضَلَابَتُكُمْ فِي جُدُوعِ النَّحْلِ) وَقَالَ: (فَسِيحُوا فِي الْأَرْضِ) وَقَالَ: (يَتَبَاهُونَ فِي الْأَرْضِ) وَلَيْسَ الْمُرَادُ

أَنَّهُمْ فِي جَوْفِ النَّخْلِ وَجَوْفِ الْأَرْضِ؛ بَلْ مَعْنَى ذَلِكَ أَنَّهُ فَوْقَ السَّمَوَاتِ وَعَلَيْهَا بَائِنٌ مِنَ الْمَخْلُوقَاتِ كَمَا أَخْبَرَ فِي كِتَابِهِ عَنْ نَفْسِهِ أَنَّهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ. وَقَالَ: (يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ) وَقَالَ تَعَالَى: (تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ) وَقَالَ: (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ). وَأَمَّا ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ وَجَوَابُ هَذِهِ الْمَسْأَلَةِ مَبْسُوطٌ فِي غَيْرِ هَذَا الْمَوْضِعِ.

And He (the Exalted) said: {I will surely crucify you on (fi) the trunks of palm trees [Tā Hā: 71]}. And He said: {So travel through (fi) the land [At-Tawbah: 2]}. And He said: {They will wander in (fi) the land [Al-Mā'idah: 26]}. The meaning is not that they are inside the palm trunks or inside the earth. Rather, the meaning [of Allah being 'in the heaven'] is that He is above the heavens and over them, distinct from created beings, as He informed about Himself in His Book that He created the heavens and the earth in six days, then He rose over (istawā 'alā) the Throne [e.g., Al-A'rāf: 54]. And He said: {O 'Isā, indeed I will take you and raise you to Myself [Āl 'Imrān: 55]}. And He (the Exalted) said: {The angels and the Spirit ascend to Him [Al-Ma'ārij: 4]}. And He said: {Rather, Allah raised him to Himself [An-Nisā': 158]}. There are many similar examples in the Book and the Sunnah. The answer to this issue is elaborated upon elsewhere.

سُئِلَ

He was asked

هَلْ يَتَكَلَّمُ الْمَيِّتُ فِي قَبْرِهِ؟

Does the deceased speak in his grave?

فَقَالَ

So he said

وَأَمَّا سُؤَالُ السَّائِلِ هَلْ يَتَكَلَّمُ الْمَيِّتُ فِي قَبْرِهِ فَجَوَابُهُ أَنَّهُ يَتَكَلَّمُ وَقَدْ يَسْمَعُ أَيْضًا مِنْ كَلَمِهِ؛ كَمَا ثَبَتَ فِي الصَّحِيحِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّهُمْ يَسْمَعُونَ قَرْعَ نِعَالِهِمْ) وَثَبَتَ عَنْهُ فِي الصَّحِيحِ (أَنَّ الْمَيِّتَ يُسْأَلُ فِي قَبْرِهِ؛ فَيَقَالَ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيِّكَ؟ فَيَنْتَبِئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فَيَقُولُ: اللَّهُ رَبِّي وَالْإِسْلَامُ دِينِي وَمُحَمَّدٌ نَبِيِّي. وَيَقَالَ لَهُ: مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ الْمُؤْمِنُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَاْمَنَّا بِهِ وَاتَّبَعْنَاهُ؛ وَهَذَا تَأْوِيلُ قَوْلِهِ تَعَالَى (يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)). وَقَدْ صَحَّ عَنْ (النَّبِيِّ ﷺ) أَنَّهَا نَزَلَتْ فِي عَذَابِ الْقَبْرِ وَكَذَلِكَ يَتَكَلَّمُ الْمُنَافِقُ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي سَمِعْتَ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ؛ فَيُضْرَبُ بِمِرْرَةٍ مِنْ حَدِيدٍ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ). وَثَبَتَ عَنْهُ فِي الصَّحِيحِ أَنَّهُ قَالَ: (لَوْلَا أَنِّي لَا تَدَافِنُوا لَسَأَلْتُ اللَّهَ أَنْ يُسَمِعَكُمْ عَذَابَ الْقَبْرِ مِثْلَ الَّذِي أَسْمَعُ) وَثَبَتَ عَنْهُ فِي الصَّحِيحِ أَنَّهُ (نَادَى الْمُشْرِكِينَ يَوْمَ بَدْرٍ: لَمَّا أَلْقَاهُمْ فِي الْقَلِيبِ. وَقَالَ: مَا أَنْتُمْ بِأَسْمَعُ لِمَا أَقُولُ مِنْهُمْ). وَالْأَثَارُ فِي هَذَا كَثِيرَةٌ مُتَنَبِّرَةٌ وَاللَّهُ أَعْلَمُ.

As for the questioner's query, 'Does the deceased speak in his grave?' the answer is that he does speak, and he may also hear whoever speaks to him. This is established in the Ṣaḥīḥ from the Prophet (peace be upon him), that he said: 'Indeed, they hear the footsteps of their [mourners'] sandals.' [Al-Bukhārī]. And it is established from him in the Ṣaḥīḥ that the deceased is questioned in his grave. He is asked, 'Who is your Lord? What is your religion? Who is your Prophet?' Then Allah makes firm those who believed with the firm statement, so he says, 'Allah is my Lord, Islām is my religion, and Muḥammad is my Prophet.' And he is asked, 'What do you say about this man who was sent among you?' The believer says, 'He is the servant of Allah and His Messenger; he came to us with

clear proofs and guidance, so we believed in him and followed him.' This is the interpretation of His (the Exalted) saying: {Allah will keep firm those who believe with the firm word in the worldly life and in the Hereafter [Ibrāhīm: 27]}. It is authentically reported from the Prophet (peace be upon him) that this verse was revealed concerning the punishment of the grave. Similarly, the hypocrite speaks, saying, 'Hāh, hāh (an expression of confusion or ignorance), I do not know. I heard people saying something, so I said it.' Then he is struck with an iron hammer and lets out a scream that everything hears except for humans. [Al-Bukhārī]. And it is established from him in the Ṣaḥīḥ that he said: 'Were it not that you would cease to bury one another, I would have asked Allah to make you hear the punishment of the grave just as I hear it.' [Muslim]. And it is established from him in the Ṣaḥīḥ that he called out to the polytheists on the day of Badr after they were thrown into the well (al-qalīb), and he said: 'You do not hear what I say any better than they do.' [Al-Bukhārī]. The narrations (āthār) on this matter are numerous and widespread. And Allah knows best.

سُئِلَ شَيْخُ الْإِسْلَام—رَحِمَهُ اللَّهُ تَعَالَى

**Shaykh al-Islām—may Allah the Exalted have mercy on him—
was asked**

عَنْ سُؤَالٍ مُنْكَرٍ وَنَكِيرٍ الْمَيِّتِ إِذَا مَاتَ تَدْخُلُ الرُّوحُ فِي جَسَدِهِ وَيَجْلِسُ وَيَجَابُوبُ مُنْكَرًا وَنَكِيرًا فَيَحْتَاجُ مَوْتًا ثَانِيًا

Concerning the questioning of the deceased by Munkar and Nakīr (the two angels of the grave): when a person dies, does the soul enter his body, and does he sit up and answer Munkar and Nakīr, thus requiring a second death?

فَأَجَابَ

So he answered

عَوْدُ الرُّوحِ إِلَى بَدَنِ الْمَيِّتِ فِي الْقَبْرِ لَيْسَ مِثْلَ عَوْدِهَا إِلَيْهِ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا؛ وَإِنْ كَانَ ذَلِكَ قَدْ يَكُونُ أَكْمَلَ مِنْ بَعْضِ التَّوَجُّهِ كَمَا أَنَّ النُّشْأَةَ الْآخَرَى لَيْسَتْ مِثْلَ هَذِهِ النُّشْأَةِ؛ وَإِنْ كَانَتْ أَكْمَلَ مِنْهَا بَلْ كُلُّ مَوْطِنٍ فِي هَذِهِ الدَّارِ وَفِي الْبَرْزَخِ وَالْقِيَامَةِ لَهُ حُكْمٌ يَخْصُهُ؛ وَلِهَذَا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ الْمَيِّتَ يُوسَعُ لَهُ فِي قَبْرِهِ وَيُسْأَلُ وَنَحْوَ ذَلِكَ وَإِنْ كَانَ الْقُرَابُ قَدْ لَا يَتَغَيَّرُ فَلَا رَوْحَ تُعَادُ إِلَى بَدَنِ الْمَيِّتِ وَتُقَارِفُهُ. وَهَلْ يُسَمَّى ذَلِكَ مَوْتًا؟ فِيهِ قَوْلَانِ. قِيلَ يُسَمَّى ذَلِكَ مَوْتًا. وَتَأَوَّلُوا عَلَى ذَلِكَ قَوْلُهُ تَعَالَى (رَبَّنَا أَمِثْنَا اثْنَتَيْنِ وَأَخْيَرْتَنَا اثْنَتَيْنِ) قِيلَ إِنَّ الْحَيَاةَ الْأُولَى فِي هَذِهِ الدَّارِ وَالْحَيَاةَ الثَّانِيَةَ فِي الْقَبْرِ.

The return of the soul to the body of the deceased in the grave is not like its return to it in this worldly life, even if that [return in the grave] may be more complete in some aspects, just as the next life (an-nash'ah al-ukhrā) is not like this current life, even though it is more complete than it. Rather, every state—in this abode (this world), in the Barzakh (intermediate realm between death and Resurrection), and at the Qiyāmah (Resurrection)—has its own specific ruling. This is why the Prophet (peace be upon him) informed us that the grave of the deceased is widened for him, and he is questioned, and so forth, even though the soil [around him] may not appear to change. So, souls are returned to the body of the deceased and also depart from it. Is this [departure after questioning] called a death? There are two opinions on this. It is said that it is called a death. And they interpreted based on this His (the Exalted) saying: {Our Lord, You have made us die twice and You have given us life twice [Ghāfir: 11]}. It was said that the first

life is in this abode (this world), and the second life is in the grave.

وَالْمَوْتَةُ الثَّانِيَّةُ فِي الْقَبْرِ وَالصَّحِيحُ أَنَّ هَذِهِ الْآيَةَ كَقَوْلِهِ: (وَكُنْتُمْ أََمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ) فَالْمَوْتَةُ الْأُولَى قَبْلَ هَذِهِ الْحَيَاةِ وَالْمَوْتَةُ الثَّانِيَّةُ بَعْدَ هَذِهِ الْحَيَاةِ. وَقَوْلُهُ تَعَالَى (ثُمَّ يُحْيِيكُمْ) بَعْدَ الْمَوْتِ. قَالَ تَعَالَى: (مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى) وَقَالَ: (قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ). فَالرُّوحُ تَتَّصِلُ بِالْبَدَنِ مَتَى شَاءَ اللَّهُ تَعَالَى وَتَفَارِقُهُ مَتَى شَاءَ اللَّهُ تَعَالَى لَا يَتَوَقَّعُ ذَلِكَ بِمَرَّةٍ وَلَا مَرَّتَيْنِ وَالنَّوْمُ أَخُو الْمَوْتِ.

[Continuing the previous incorrect interpretation] And the second death is in the grave. However, the correct view is that this verse is like His saying: {And you were dead, and He gave you life; then He will cause you to die, then He will give you life [Al-Baqarah: 28]}. So, the first death is before this life [i.e., non-existence before birth], and the second death is after this life. And His (the Exalted) saying {then He will give you life} refers to life after death [for Resurrection]. He (the Exalted) said: {From it (the earth) We created you, and into it We will return you, and from it We will extract you another time [Tā Hā: 55]}. And He said: {[Allah] said, 'Therein you will live, and therein you will die, and from it you will be brought forth.' [Al-A'rāf: 25]}. Thus, the soul connects with the body whenever Allah the Exalted wills, and it departs from it whenever Allah the Exalted wills; this is not limited to once or twice. And sleep is the brother of death.

وَلِهَذَا (كَانَ النَّبِيُّ ﷺ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ: بِاسْمِكَ اللَّهُمَّ أَمُوتْ وَأَحْيَا) (وَكَانَ إِذَا اسْتَيْقَظَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ) فَقَدْ سَمَّى النَّوْمَ مَوْتًا وَالْإِسْتَيْقَظَ حَيَاةً. وَقَدْ قَالَ تَعَالَى: (اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى) فَبَيْنَ أَنَّهُ يَتَوَفَّى الْأَنفُسَ عَلَىٰ تَوَعُّنٍ: فَيَتَوَفَّاها حِينَ الْمَوْتِ وَيَتَوَفَّى الْأَنفُسَ الَّتِي لَمْ تَمُتْ بِالنَّوْمِ إِذَا نَامُوا فَمَنْ مَاتَ فِي مَنَامِهِ أَمْسَكَ نَفْسَهُ وَمَنْ لَمْ يَمُتْ أُرْسِلَ نَفْسُهُ. وَلِهَذَا (كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَىٰ فِرَاشِهِ قَالَ: بِاسْمِكَ رَبِّي وَصَعْتُ جَنبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحِمْهَا وَإِنْ أُرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ).

This is why the Prophet (peace be upon him) used to say when he went to his bed: 'Bismika Allāhumma amūtu wa ahyā' [In Your name, O Allah, I die and I live]. [Al-Bukhārī,]. And when he woke up, he would say: 'Al-ḥamdulillāh alladhī ahyānā ba'da mā amātanā wa ilayhi an-nushūr' [All praise is for Allah Who gave us life after He had caused us to die, and to Him is the resurrection]. [Al-Bukhārī, The Book of Supplications, 6312]. So he called sleep 'death' and waking up 'life'. And He (the Exalted) has said: {Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term [Az-Zumar: 42]}. Thus, He clarified that He takes souls in two ways: He takes them at the time of death, and He takes the souls that have not died, through sleep. Then, when they sleep, whoever dies in their sleep, He keeps their soul, and whoever does not die, He releases their soul. This is why the Prophet (peace be upon him), when he went to his bed, would say: 'Bismika Rabbī waḍa'tu janbī wa bika arfa'uḥ, fa-in amsakta nafsī farḥamhā, wa in arsaltahā faḥfazhā bimā taḥfazū bihi 'ibādakaṣ-ṣāliḥīn' [In Your name, my Lord, I lay down my side, and in Your name I raise it. If You take my soul, then have mercy on it, and if You release it, then protect it with that by which You protect Your righteous servants]. [Al-Bukhārī].

وَالنَّائِمُ يَخْضُلُ لَهُ فِي مَنَامِهِ لَذَّةً وَأَلَمٌ وَذَلِكَ يَخْضُلُ لِلرُّوحِ وَالْبَدَنِ حَتَّىٰ إِنَّهُ يَخْضُلُ لَهُ فِي مَنَامِهِ مَنْ يَضْرِبُهُ؛ فَيَصْبِحُ وَالرُّوحُ فِي بَدَنِهِ وَيَرَىٰ فِي مَنَامِهِ أَنَّهُ أَطْعِمَ شَيْئًا طَيِّبًا فَيَصْبِحُ وَطَعُمَهُ فِي قَبِيهِ وَهَذَا مُوجُودٌ. فَإِذَا كَانَ النَّائِمُ يَخْضُلُ لِرُوحِهِ وَبَدَنِهِ مِنَ التَّعْيِيمِ وَالْعَذَابِ مَا يَحْسُ بِهِ—وَالَّذِي إِلَىٰ جَنْبِهِ لَا يَحْسُ بِهِ—حَتَّىٰ قَدْ يَصْبِحُ النَّائِمُ مِنْ شِدَّةِ الْأَلَمِ؛ أَوْ الْفَرْعِ الَّذِي يَخْضُلُ لَهُ وَيَسْمَعُ الِيفْظَانَ صِيَاحَهُ وَقَدْ يَتَكَلَّمُ بِقُرْآنٍ وَإِمًا بِذِكْرِ وَإِمًا بِجَوَابٍ. وَالِيفْظَانُ يَسْمَعُ ذَلِكَ وَهُوَ نَائِمٌ عَيْنُهُ مَغْمَضَةٌ وَلَوْ خُوطِبَ لَمْ يَسْمَعْ فَكَيْفَ يُنْكِرُ حَالَ الْمُقْبُورِ الَّذِي أَخْبَرَ الرَّسُولُ ﷺ أَنَّهُ يَسْمَعُ قُرْعَ يَمَالِيقِهِ؟

وَقَالَ: (مَا أَنْتُمْ أَسْمَعُ لِمَا أَقُولُ مِنْهُمْ).

The sleeper experiences pleasure and pain in his sleep, and this happens to both the soul and the body. It can even happen that someone strikes him in his dream, and he wakes up with pain in his body; or he sees in his dream that he was fed something delicious, and he wakes up with its taste in his mouth. This is a known phenomenon. So, if the sleeper experiences bliss and torment for his soul and body which he feels—while the person next to him does not feel it—to the extent that the sleeper might cry out from severe pain or terror that he experiences, and the one who is awake hears his cry, and he might even speak, either reciting Qur’ān, engaging in dhikr (remembrance of Allah), or giving an answer. The one who is awake hears this, while the sleeper’s eyes are closed, and if he were addressed, he would not hear. How then can the state of the one in the grave be denied, about whom the Messenger (peace be upon him) informed that he hears the footsteps of their sandals, and said: ‘You do not hear what I say any better than they do’?

وَالْقَلْبُ يُشْبِهُ الْقَبْرَ؛ وَلِهَذَا قَالَ ﷺ لَمَّا فَاتَتْهُ صَلَاةُ الْعَصْرِ يَوْمَ الْخَنْدَقِ: مَلَأَ اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا) وَفِي لَفْظٍ: (قُلُوبِهِمْ وَقُبُورَهُمْ نَارًا) وَفَرَّقَ بَيْنَهُمَا فِي قَوْلِهِ: (بُعِثَ مَا فِي الْقُبُورِ) (وَحُصِّلَ مَا فِي الصُّدُورِ) وَهَذَا تَقْرِيبٌ وَتَقْرِيرٌ لِإِمْكَانِ ذَلِكَ. وَلَا يَجُوزُ أَنْ يُقَالَ: ذَلِكَ الَّذِي يَجِدُهُ الْمَيِّتُ مِنَ النَّعِيمِ وَالْعَذَابِ—مِثْلًا—يَجِدُهُ النَّائِمُ فِي مَنَامِهِ؛ بَلْ ذَلِكَ النَّعِيمِ وَالْعَذَابِ أَكْمَلُ وَأَبْلَغُ وَأَتَمُّ. وَهُوَ نَعِيمٌ حَقِيقِي وَعَذَابٌ حَقِيقِي وَلَكِنْ يَذْكُرُ هَذَا الْمَثَلُ لِيَبَيِّنَ إِمْكَانَ ذَلِكَ إِذَا قَالَ السَّائِلُ: الْمَيِّتُ لَا يَتَحَرَّكُ فِي قَبْرِهِ وَالتُّرَابُ لَا يَتَغَيَّرُ وَنَحْوَ ذَلِكَ مَعَ أَنَّ هَذِهِ الْمَسْأَلَةَ لَهَا بَسْطٌ بِطُولٍ وَسَرَحٌ لَا تَحْتِمِلُهُ هَذِهِ الْوُرُقَةُ وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

The heart resembles the grave. This is why the Prophet (peace be upon him), when he missed the ‘Asr prayer on the Day of the Trench (Khandaq), said: ‘May Allah fill their insides and their graves with fire.’ And in another wording: ‘their hearts and their graves with fire.’ [Muslim, The Book of Mosques and Places of Prayer, 627]. And He (Allah) differentiated between them in His saying: {And [when] what is within the graves is brought out, And what is within the breasts is made apparent [Al-‘Ādiyāt: 9-10]}. This is an analogy and an affirmation of the possibility of that [experience in the grave]. It is not permissible to say that the bliss and torment experienced by the deceased are exactly like what the sleeper experiences in his dream. Rather, that bliss and torment are more complete, more profound, and more perfect. It is real bliss and real torment. However, this analogy is mentioned to demonstrate its possibility when the questioner says: ‘The deceased does not move in his grave, the soil does not change,’ and so on. Although this issue has a lengthy elaboration and an explanation that this paper cannot accommodate. And Allah knows best. And may Allah send prayers and peace upon Muḥammad, his family, and his companions.

وَسُئِلَ

And he was asked

عَنْ الصَّغِيرِ وَعَنْ الطِّفْلِ إِذَا مَاتَ، هَلْ يُمْتَحَنُ؟ إلخ ... (١) الْوُقُوفُ فِيهِمْ وَأَنْ يُقَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ وَلَيْسَ بِهِ مَوْضِعٌ آخَرُ. وَإِذَا مَاتَ الطِّفْلُ فَهَلْ يُمْتَحَنُ فِي قَبْرِهِ وَيَسْأَلُهُ مُنْكَرٌ وَنَكِيرٌ فِيهِ قَوْلَانِ فِي مَذْهَبِ أَحْمَدَ وَغَيْرِهِ. أَحَدُهُمَا: أَنَّهُ لَا يُمْتَحَنُ وَأَنَّ الْمِحْنَةَ إِنَّمَا تَكُونُ عَلَى مَنْ كُفِّ فِي الدُّنْيَا قَالَهُ طَائِفَةٌ مِنْهُمْ الْقَاضِي أَبُو يَعْلَى وَابْنُ عَقِيلٍ. وَالثَّانِي: أَنَّهُمْ يُمْتَحَنُونَ ذَكَرَهُ أَبُو حَكِيمٍ الْهَمْدَانِي وَأَبُو الْحَسَنِ بْنُ عَبْدِ دُوسٍ وَنَقَلَهُ عَنْ أَصْحَابِ الشَّافِعِيِّ. وَعَلَى هَذَا التَّفْصِيلِ تَلْفِيزُ الصَّغِيرِ وَالْمَجْنُونِ: مَنْ قَالَ إِنَّهُ يُمْتَحَنُ فِي الْقَبْرِ لَقَنَهُ وَمَنْ قَالَ لَا يُمْتَحَنُ لَمْ يُلْقِنَهُ. وَقَدْ رَوَى مَالِكٌ وَغَيْرُهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ ﷺ صَلَّى عَلَى طِفْلٍ. فَقَالَ: اللَّهُمَّ فَهْ عَذَابُ الْقَبْرِ وَفِتْنَةُ الْقَبْرِ) وَهَذَا الْقَوْلُ مُوَافِقٌ لِقَوْلِ

مَنْ قَالَ: إِنَّهُمْ يُمْتَحَنُونَ فِي الْآخِرَةِ وَإِنَّهُمْ مُكَلَّفُونَ يَوْمَ الْقِيَامَةِ كَمَا هُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ وَأَهْلِ السُّنَّةِ مِنْ أَهْلِ الْحَدِيثِ وَالْكَلَامِ وَهُوَ الَّذِي ذَكَرَهُ أَبُو الْحَسَنِ الْأَشْعَرِيُّ عَنْ أَهْلِ السُّنَّةِ وَاخْتَارَهُ وَهُوَ مُقْتَضَى نُصُوصِ الْإِمَامِ أَحْمَدَ وَاللَّهُ أَعْلَمُ.

About the young child and the infant, if they die, are they tested? etc¹ ... to suspend judgment regarding them and to say: 'Allah knows best what they would have done.' This matter is elaborated upon elsewhere. If a child dies, is he tested in his grave and questioned by Munkar and Nakir? There are two opinions on this in the madhhab (school of thought) of Ahmad and others. The first is that he is not tested, and that the trial (miḥnah) is only for one who was mukallaf (legally responsible under Sharī'ah) in the world. This was stated by a group including al-Qāḍī Abū Ya'lā and Ibn 'Aqīl. The second is that they are tested. This was mentioned by Abū Ḥakīm al-Hamadānī and Abū al-Ḥasan ibn 'Abdūs, who also transmitted it from the companions of ash-Shāfi'ī. Based on this distinction is the issue of 'talqin (prompting the deceased with answers) for the young child and the insane person': whoever says they are tested in the grave would perform talqin for them, and whoever says they are not tested would not. Mālik and others narrated from Abū Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) prayed over a child and said: 'Allāhumma qihī 'adhāb al-qabr wa fitnat al-qabr' [O Allah, protect him from the punishment of the grave and the trial of the grave]. This statement [the du'ā'] aligns with the view of those who say that they (children) are tested in the Hereafter and that they are considered mukallaf (responsible) on the Day of Resurrection, which is the opinion of most scholars and Ahl as-Sunnah (the People of the Sunnah) from among Ahl al-Ḥadīth (the People of Hadith) and Ahl al-Kalām (theologians). This is what Abū al-Ḥasan al-Ash'arī mentioned from Ahl as-Sunnah and chose as his own view, and it is consistent with the texts of Imām Ahmad. And Allah knows best.

وَإِذَا دَخَلَ أَطْفَالُ الْمُؤْمِنِينَ الْجَنَّةَ فَأَرَادُوا حُفَّهُمْ وَأَرْوَاحَ غَيْرِهِمْ مِنَ الْمُؤْمِنِينَ فِي الْجَنَّةِ وَإِنْ كَانَتْ دَرَجَاتُهُمْ مُتَفَاضِلَةً وَالصَّغَارُ يَتَفَاضِلُونَ بِتَفَاضُلِ آبَائِهِمْ وَتَفَاضُلِ أَعْمَالِهِمْ—إِذَا كَانَتْ لَهُمْ أَعْمَالٌ—فَإِنَّ إِبْرَاهِيمَ بْنَ النَّبِيِّ ﷺ لَيْسَ هُوَ كَثِيرُهُ وَالْأَطْفَالُ الصَّغَارُ يَتَأَبَّوْنَ عَلَى مَا يَفْعَلُونَهُ مِنَ الْحَسَنَاتِ وَإِنْ كَانَ الْقَلَمُ مَرْفُوعًا عَنْهُمْ فِي السَّيِّئَاتِ؛ كَمَا ثَبَتَ فِي الصَّحِيحِ: (أَنَّ النَّبِيَّ ﷺ رَفَعَتْ إِلَيْهِ امْرَأَةً صَبِيًّا مِنْ حِمَّةٍ فَقَالَتْ: أَلْهَذَا حَجٌّ؟ قَالَ: نَعَمْ. وَلَكِ أَجْرٌ) رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ. وَفِي السُّنَنِ أَنَّهُ (قَالَ مُرُوهُمْ بِالصَّلَاةِ لِسَبْعِ وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ وَفَرَّقُوا بَيْنَهُمْ فِي النَّصَاجِ) وَكَانُوا يَصُومُونَ الصَّغَارُ يَوْمَ عَاشُورَاءَ وَغَيْرَهُ فَالصَّبِيُّ يَتَأَبَّ عَلَى صَلَاتِهِ وَصَوْمِهِ وَحُجَّتِهِ وَغَيْرِ ذَلِكَ مِنْ أَعْمَالِهِ وَيَفْضَلُ بِذَلِكَ عَلَى مَنْ لَمْ يَفْعَلْ كَعَمَلِهِ وَهَذَا غَيْرُ مَا يَفْعَلُ بِهِ إِكْرَامًا لِأَبَوَيْهِ كَمَا أَنَّهُ فِي النِّعَمِ الدُّنْيَوِيَّةِ قَدْ يَنْتَفِعُ بِمَا يَكْسِبُهُ وَبِمَا يُعْطِيهِ آبَاؤُهُ وَيَتَمَيَّزُ بِذَلِكَ عَلَى مَنْ لَيْسَ كَذَلِكَ. وَأَرْوَاحُ الْمُؤْمِنِينَ فِي الْجَنَّةِ كَمَا جَاءَتْ بِذَلِكَ الْأَثَارُ وَهُوَ كَمَا قَالَ النَّبِيُّ ﷺ (نَسَمَةُ الْمُؤْمِنِ تَعْلُقُ مِنَ الْجَنَّةِ) أَيِ تَأْكُلُ وَلَمْ يُوَقِّتْ فِي ذَلِكَ وَقْتُ قَبْلِ يَوْمِ الْقِيَامَةِ.

When the children of believers enter Paradise, their souls and the souls of other believers are in Paradise, though their ranks may differ. Young children achieve different ranks based on the status of their parents and the merit of their own deeds—if they have any deeds. For instance, Ibrāhīm, the son of the Prophet (peace be upon him), is not like others. Young children are rewarded for the good deeds they perform, even though the pen (that records sins) is lifted from them regarding misdeeds. As is established in the Ṣaḥīḥ: A woman lifted a young boy from a camel-litter to the Prophet (peace be upon him) and asked, 'Is there Hajj for this one?' He replied, 'Yes, and you will have a reward.' Narrated by Muslim in his Ṣaḥīḥ. [Muslim, The Book of Pilgrimage, 1336]. And in the Sunan (collections of Hadith), he (peace be upon him) said: 'Command your children to pray when they are seven years old, and discipline them for [neglecting] it when they are

¹ The beginning of the answer is missing.

ten, and separate them in their beds.' [Abū Dāwūd, The Book of Prayer, 495; At-Tirmidhī, The Chapters on Prayer, 418]. And they (the Companions) used to make young children fast on the day of 'Āshūrā' and other days. So, a child is rewarded for his prayer, his fasting, his Ḥajj, and other such deeds, and is favored by these over one who did not perform similar deeds. This is separate from what is done for him as an honor to his parents, just as in worldly blessings he may benefit from what he earns and from what his parents give him, and is distinguished thereby over one who is not like that. The souls of believers are in Paradise, as narrations (āthār) have stated. It is as the Prophet (peace be upon him) said: 'The soul (nasamah) of the believer grazes in Paradise'—meaning, it eats—and no specific time has been set for this before the Day of Resurrection. [Aḥmad, Musnad, 15344; An-Nasā'ī, Sunan, The Book of Funerals, 2073].

وَالْأَرْوَاحُ مَخْلُوقَةٌ بِلاَ شَكٍّ وَهِيَ لَا تَعْدَمُ وَلَا تَفْنَى؛ وَلَكِنْ مَوْتَهَا مَفَارِقَةُ الْأَبْدَانِ وَعِنْدَ التَّفَحُّةِ الثَّانِيَةِ تُعَادُ الْأَرْوَاحُ إِلَى الْأَبْدَانِ. وَأَهْلُ الْجَنَّةِ الَّذِينَ يَدْخُلُونَهَا عَلَى صُورَةِ آبَائِهِمْ أَدَمَ عَلَيْهِ السَّلَامُ طُولُ أَحَدِهِمْ سِتُّونَ ذِرَاعًا. كَمَا ثَبَتَ ذَلِكَ فِي الْأَحَادِيثِ الصَّحِيحَةِ. وَقَدْ قَالَ بَعْضُ النَّاسِ: إِنَّ أَطْفَالَ الْكُفَّارِ يَكُونُونَ خَدَمَ أَهْلِ الْجَنَّةِ وَلَا أَصْلَ لِهَذَا الْقَوْلِ. وَقَدْ ثَبَتَ فِي الصَّحِيحَيْنِ أَنَّ الْجَنَّةَ يَبْقَى فِيهَا قَطْلٌ عَنْ أَهْلِ الدُّنْيَا فَيُنْشِئُ اللَّهُ لَهَا خَلْقًا آخَرَ قَبَسِكُنْهُمْ الْجَنَّةَ فَإِذَا كَانَ يُسْكِنُ مَنْ يُنْشِئُهُ مِنَ الْجَنَّةِ مِنْ غَيْرِ وَلِدَ أَدَمَ فِي قُضُولِ الْجَنَّةِ فَكَيْفَ يَمُنْ دَخَلَهَا مَنْ وَلِدَ أَدَمَ وَأُسْكِنَ فِي غَيْرِ قُضُولِهَا؟ فَلْيَسُوا أَحَقَّ بِأَنْ يَكُونُوا مِنْ أَهْلِ الْجَنَّةِ؛ مِمَّنْ يَنْشَأُ بَعْدَ ذَلِكَ وَيَسْكُنُ قُضُولَهَا.

Souls are created, without a doubt, and they do not cease to exist nor perish; rather, their 'death' is their separation from bodies. At the Second Blowing [of the Trumpet], souls will be returned to bodies. The inhabitants of Paradise who enter it will be in the form of their father Ādam (peace be upon him); the height of each of them will be sixty cubits, as is established in authentic ḥadīths. [Al-Bukhārī, The Book of Prophets, 3326; Muslim, The Book of Paradise, its Description, its Bounties and its Inhabitants, 2841]. Some people have said that the children of disbelievers will be servants for the people of Paradise, but there is no basis for this statement. It is established in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) that there will remain an excess [space] in Paradise after [admitting] the people of the world, so Allah will create another creation for it and cause them to inhabit Paradise. [Muslim, The Book of Paradise, its Description, its Bounties and its Inhabitants, 2848]. So, if He causes those whom He originates for Paradise, who are not from the children of Ādam, to inhabit the surplus areas of Paradise, then what about those children of Ādam who enter it and are settled in areas other than its surplus? They [the children of Ādam who enter Paradise] are not more entitled to be among the people of Paradise than those [newly created beings] who are brought into existence after them and inhabit its surplus areas.

وَأَمَّا الْوُرُودُ الْمَذْكُورُ فِي قَوْلِهِ تَعَالَى (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا) فَقَدْ فَسَّرَهُ النَّبِيُّ ﷺ فِي الْحَدِيثِ الصَّحِيحِ رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ عَنْ جَابِرٍ: (بِأَنَّهُ الْمُرُوءُ عَلَى الصِّرَاطِ) وَالصِّرَاطُ هُوَ الْجِسْرُ؛ فَلَا بَدَّ مِنَ الْمُرُوءِ عَلَيْهِ لِكُلِّ مَنْ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ صَغِيرًا فِي الدُّنْيَا وَمَنْ لَمْ يَكُنْ. (وَالْوِلْدَانُ الَّذِينَ يَطُوفُونَ عَلَى أَهْلِ الْجَنَّةِ: خَلَقَ مِنْ خَلْقِ الْجَنَّةِ لِيَسُوا مِنْ أَبْنَاءِ الدُّنْيَا؛ بَلْ أَبْنَاءُ أَهْلِ الدُّنْيَا إِذَا دَخَلُوا الْجَنَّةَ كُلُّ خَلْقُهُمْ كَأَهْلِ الْجَنَّةِ عَلَى صُورَةِ أَدَمَ أَبْنَاءُ ثَلَاثٍ وَثَلَاثِينَ فِي طُولِ سِتِّينَ ذِرَاعًا؛ كَمَا تَقَدَّمَ. وَقَدْ رَوَى أَنَّ الْعَرَضَ سَبْعَةُ أَدْرَجَ. وَاللَّهُ أَعْلَمُ.

As for the 'coming' (al-wurūd) mentioned in His (the Exalted) saying: {And there is none of you except he will come to it (Hellfire) [Maryam: 71]}, the Prophet (peace be upon him) explained it in an authentic ḥadīth narrated by Muslim in his Ṣaḥīḥ from Jābir, as being the passing over the Širāṭ (the Bridge that is laid over Hellfire). [Muslim, The Book of Faith, 183]. And the Širāṭ is the bridge; so everyone who enters Paradise must pass over it, whether they were young in the world or not. (The youths (wildān) who will circulate among the people of Paradise are a creation from the creations of Paradise; they are not

from the children of the world. Rather, when the children of the people of the world enter Paradise, their creation will be perfected like that of the people of Paradise, in the form of Ādam, at the age of thirty-three, with a height of sixty cubits, as previously mentioned. It has been narrated that their width will be seven cubits. And Allah knows best.)

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy upon him) was asked

عَنْ الصَّغِيرِ هَلْ يَحْيَا وَيُسْأَلُ أَوْ يَحْيَا وَلَا يُسْأَلُ؟ وَمَاذَا يُسْأَلُ عَنْهُ؟ وَهَلْ يَسْتَوِي فِي الْحَيَاةِ وَالسُّؤَالِ مَنْ يُكَلَّفُ وَمَنْ لَا يُكَلَّفُ؟

Regarding a young child: is he brought back to life and questioned, or brought back to life but not questioned? And what would he be questioned about? Furthermore, is there an equivalence in being brought to life and questioned between one who is legally responsible (mukallaf) and one who is not?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا مَنْ لَيْسَ مُكَلَّفًا كَالصَّغِيرِ وَالْمَجْنُونِ فَهَلْ يُمْتَحَنُ فِي قَبْرِهِ وَيَسْأَلُهُ مُنْكَرٌ وَنَكِيرٌ؟ عَلَى قَوْلَيْنِ لِلْعُلَمَاءِ.

All praise is due to Allah, Lord of the worlds. As for one who is not legally responsible (mukallaf), such as a young child or an insane person, is such a one tested in their grave and questioned by Munkar and Nakir (the two angels of questioning)? There are two opinions among the scholars on this matter.

أَحَدُهُمَا: أَنَّهُ يُمْتَحَنُ وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ السُّنَّةِ ذَكَرَهُ أَبُو الْحَسَنِ بْنُ عَبْدِوَسْ عَنْهُمْ وَذَكَرَهُ أَبُو حَكِيمٍ النَّهْرَوَانِي وَغَيْرُهُمَا.

The first is that such a person is tested, and this is the view of the majority of Ahl al-Sunnah (the People of the Sunnah), as mentioned by Abū al-Hasan ibn ‘Abdūs on their authority, and also mentioned by Abū Ḥakīm al-Nahrawānī and others.

وَالثَّانِي أَنَّهُ لَا يُمْتَحَنُ فِي قَبْرِهِ كَمَا ذَكَرَهُ الْقَاضِي أَبُو يَعْلَى وَابْنُ عَقِيلٍ وَغَيْرُهُمَا. قَالُوا لِأَنَّ الْمِحْنَةَ إِنَّمَا تَكُونُ لِمَنْ يُكَلَّفُ فِي الدُّنْيَا.

The second is that such a person is not tested in their grave, as mentioned by al-Qāḍī Abū Ya‘lā, Ibn ‘Aqīl, and others. They argued that the trial (miḥnah) is only for those who were legally responsible in the worldly life.

وَمَنْ قَالَ بِالْأَوَّلِ: يُسْتَدَلُّ بِمَا فِي الْمَوْطَأِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (أَنَّهُ ﷺ صَلَّى عَلَى صَغِيرٍ لَمْ يَعْمَلْ خَطِيئَةً قَطًّا فَقَالَ: اللَّهُمَّ قِهِ عَذَابَ الْقَبْرِ وَفِتْنَةَ الْقَبْرِ) وَهَذَا يَدُلُّ عَلَى أَنَّهُ يُفْتَنُ.

Those who hold the first opinion adduce as evidence what is reported in Al-Muwatta‘ from Abū Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) prayed the funeral prayer over a young child who had never committed any sin, and he said: ‘Allāhumma qihī ‘adhāb al-qabr wa fitnat al-qabr’ [O Allah, protect him from the torment of the grave and the trial of the grave]. This indicates that the child is subject to trial (yufṭan).

وَأَيْضًا: فَهَذَا مَبْنِيٌّ عَلَى أَنَّ أَطْفَالَ الْكُفَّارِ الَّذِينَ لَمْ يُكَلَّفُوا فِي الدُّنْيَا يُكَلَّفُونَ فِي الْآخِرَةِ كَمَا وَرَدَتْ بِذَلِكَ أَحَادِيثُ

مَعْدَدَةٌ وَهُوَ الْقَوْلُ الَّذِي حَكَاهُ أَبُو الْحَسَنِ الْأَشْعَرِيُّ عَنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فَإِنَّ النَّصُوصَ عَنْ الْأَئِمَّةِ كَالْإِمَامِ أَحْمَدَ وَغَيْرِهِ: الْوَقْفُ فِي أَطْفَالِ الْمُشْرِكِينَ كَمَا ثَبَتَ فِي الصَّحِيحَيْنِ عَنْ (النَّبِيِّ ﷺ) أَنَّهُ سُئِلَ عَنْهُمْ فَقَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ. وَثَبَتَ فِي صَحِيحِ الْبُخَارِيِّ مِنْ حَدِيثِ سَمُرَةَ أَنَّ مِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ. وَثَبَتَ فِي صَحِيحِ مُسْلِمٍ أَنَّ الْعَلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا

Furthermore, this issue is based on the premise that the children of disbelievers, who were not legally responsible in the worldly life, will be held responsible in the Hereafter, as has been reported in multiple Aḥādīth. This is the view that Abū al-Ḥasan al-Ash'arī narrated from Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community). Indeed, the textual evidences from the Imāms, such as Imām Aḥmad and others, indicate al-waḳf (suspending judgment) concerning the children of polytheists. This is supported by what is established in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) from the Prophet (peace be upon him), that when he was asked about them, he said: 'Allah knows best what they would have done.' [Al-Bukhārī]. It is also established in Ṣaḥīḥ al-Bukhārī from the Ḥadīth of Samurah that some of them will enter Paradise. And it is established in Ṣaḥīḥ Muslim that the boy whom al-Khaḍir killed was created a disbeliever on the day he was created.

فَإِنْ كَانَ الْأَطْفَالُ وَغَيْرُهُمْ فِيهِمْ شَقِيٌّ وَسَعِيدٌ، فَإِذَا كَانَ ذَلِكَ لَا مِتْحَانَهُمْ فِي الدُّنْيَا لَمْ يَمْنَعْ امْتِحَانَهُمْ فِي الْمَبُورِ؛ لَكِنْ هَذَا مَبْنِيٌّ عَلَى أَنَّهُ لَا يَشْهَدُ لِكُلِّ مَعِينٍ مِنْ أَطْفَالِ الْمُؤْمِنِينَ بِأَنَّهُ فِي الْجَنَّةِ وَإِنْ شَهِدَ لَهُمْ مُطْلَقًا وَلَوْ شَهِدَ لَهُمْ مُطْلَقًا. فَالطُّغْلُ الَّذِي وَلَدَ بَيْنَ الْمُسْلِمِينَ قَدْ يَكُونُ مُنَافِقًا بَيْنَ مُؤْمِنِينَ. وَاللَّهُ أَعْلَمُ

Therefore, if children and others include those who are wretched and those who are blessed, and if this is determined by their trial in the worldly life, then their being tried in the graves is not precluded. However, this is based on the principle that one does not testify for every specific child of believers that they are in Paradise, even if such testimony is given for them in a general sense. For a child born among Muslims might potentially be a hypocrite among believers. And Allah knows best.

سُئِلَ شَيْخُ الْإِسْلَام—قَدَّسَ اللَّهُ رُوحَهُ وَهُوَ بِمِصْرَ

Shaykh al-Islām (may Allah sanctify his soul, while he was in Egypt) was asked

عَنْ عَذَابِ الْقَبْرِ. هَلْ هُوَ عَلَى النَّفْسِ وَالْبَدَنِ أَوْ عَلَى النَّفْسِ؛ دُونَ الْبَدَنِ؟ وَالْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ حَيًّا أَمْ مَيِّتًا؟ وَإِنْ غَادَتِ الرُّوحُ إِلَى الْجَسَدِ أَمْ لَمْ تَعُدْ فَهَلْ يَتَشَارَكَانِ فِي الْعَذَابِ وَالنَّعِيمِ؟ أَوْ يَكُونُ ذَلِكَ عَلَى أَحَدِهِمَا دُونَ الْآخَرِ؟

Regarding the 'torment of the grave' ('adhāb al-qabr): Is it upon the soul and the body, or upon the soul exclusive of the body? Is the deceased tormented in their grave alive or dead? And if the soul returns to the body, or if it does not, do they both share in the torment and bliss, or is it experienced by one of them to the exclusion of the other?

فَأَجَابَ رَضِيَ اللَّهُ عَنْهُ وَجَعَلَ جَنَّةَ الْفِرْدَوْسِ مُنْقَلَبَهُ وَمَقْوَاهُ آمِينَ

He (may Allah be pleased with him, and may He make the Garden of Firdaws his final return and abode, Āmīn) answered

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، بَلَّ الْعَذَابِ وَالنَّعِيمِ عَلَى النَّفْسِ وَالْبَدَنِ جَمِيعًا بِاتِّفَاقِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ تَنْعُمُ النَّفْسُ وَتُعَذَّبُ مُنْقَرِدَةً عَنْ الْبَدَنِ وَتُعَذَّبُ مُتَّصِلَةً بِالْبَدَنِ وَالْبَدَنُ مُتَّصِلٌ بِهَا فَيَكُونُ النَّعِيمُ وَالْعَذَابُ عَلَيْهِمَا فِي هَذِهِ الْحَالِ مُجْتَمِعِينَ

كَمَا يَكُونُ لِلرُّوحِ مُتَفَرِّدَةً عَنِ الْبَدَنِ. وَمَلَّ يَكُونُ الْعَذَابُ وَالنَّعِيمُ لِبَدَنِ بَدُونِ الرُّوحِ؟ هَذَا فِيهِ قَوْلَانِ مَشْهُورَانِ

All praise is due to Allah, Lord of the worlds. Indeed, the torment and bliss are experienced by both the soul and the body together, by the consensus of Ahl al-Sunnah wa al-Jamā'ah. The soul experiences bliss and torment independently of the body, and it also experiences torment when connected to the body, with the body being connected to it. Thus, the bliss and torment affect them both jointly in this state, just as the soul can experience them independently of the body. As for whether the body can experience torment and bliss without the soul, there are two well-known opinions on this matter.

لَأَهْلِ الْحَدِيثِ وَالسُّنَّةِ وَالْكَلَامِ وَفِي الْمَسْأَلَةِ أَقْوَالٌ شَادَّةٌ لَيْسَتْ مِنْ أَقْوَالِ أَهْلِ السُّنَّةِ وَالْحَدِيثِ؛

These are held by Ahl al-Hadīth (the People of Hadith), Ahl al-Sunnah, and Ahl al-Kalām (scholastic theologians). However, there are also deviant (shādhah) opinions on this issue that are not from the positions of Ahl al-Sunnah and Ahl al-Hadīth.

قَوْلٌ مَنْ يَقُولُ: إِنَّ النَّعِيمَ وَالْعَذَابَ لَا يَكُونُ إِلَّا عَلَى الرُّوحِ؛ وَأَنَّ الْبَدَنَ لَا يَنْعَمُ وَلَا يُعَذَّبُ. وَهَذَا تَقْوِيلُ الْفَلَسَفَةِ الْمُتَكَبِّرُونَ لِمَعَادِ الْأَبْدَانِ؛ وَهَؤُلَاءِ كُفَّارٌ بِاجْتِمَاعِ الْمُسْلِمِينَ. وَيَقْوِيلُهُ كَثِيرٌ مِنْ أَهْلِ الْكَلَامِ مِنَ الْمُعْتَزِلَةِ وَغَيْرِهِمْ: الَّذِينَ يَقُولُونَ: لَا يَكُونُ ذَلِكَ فِي الْبَرْزَخِ وَإِنَّمَا يَكُونُ عِنْدَ الْقِيَامِ مِنَ الْقُبُورِ.

One such opinion is that bliss and torment are only experienced by the soul, and that the body is neither blessed nor tormented. This is asserted by the 'Falāsifah' (philosophers) who deny the resurrection of bodies; these individuals are disbelievers (kuffār) by the consensus (ijmā') of the Muslims. This view is also held by many from 'Ahl al-Kalām,' such as the Mu'tazilah and others, who say that such experiences do not occur in the Barzakh (the intermediary state between death and resurrection) but only upon rising from the graves.

وَقَوْلٌ مَنْ يَقُولُ: إِنَّ الرُّوحَ بِمُفْرَدِهَا لَا تَنْعَمُ وَلَا تُعَذَّبُ وَإِنَّمَا الرُّوحُ هِيَ الْحَيَاةُ وَهَذَا يَقْوِيلُهُ طَوَائِفٌ مِنْ أَهْلِ الْكَلَامِ مِنَ الْمُعْتَزِلَةِ وَأَصْحَابِ أَبِي الْحَسَنِ الْأَشْعَرِيِّ كَالْقَاضِي أَبِي بَكْرٍ وَغَيْرِهِمْ؛ وَيُنْكِرُونَ أَنَّ الرُّوحَ تَبَقَّى بَعْدَ فِرَاقِ الْبَدَنِ. وَهَذَا قَوْلٌ بَاطِلٌ؛ خَالَفَهُ الْأُسْتَاذُ أَبُو الْمَعَالِي الْجَوَيْنِيُّ وَغَيْرُهُ؛ بَلْ قَدْ ثَبَتَ فِي الْكِتَابِ وَالسُّنَّةِ وَاتِّفَاقِ سَلَفِ الْأُمَّةِ أَنَّ الرُّوحَ تَبَقَّى بَعْدَ فِرَاقِ الْبَدَنِ وَأَنَّهَا مُنْعَمَةٌ أَوْ مُعَذَّبَةٌ.

Another deviant opinion is that the soul, by itself, is neither blessed nor tormented, and that the soul is merely life. This is stated by factions from Ahl al-Kalām, including some Mu'tazilah and followers of Abū al-Ḥasan al-Ash'arī, like al-Qāḍī Abū Bakr and others. They deny that the soul remains after parting from the body. This is a false (bāṭil) assertion, opposed by al-Ustādh Abū al-Ma'ālī al-Juwaynī and others. Indeed, it is established in the Book (the Qur'an), the Sunnah, and the consensus of the Salaf (predecessors) of the Ummah (Muslim community) that the soul remains after parting from the body and is either in a state of bliss or torment.

وَالْفَلَسَفَةُ الْإِلَهِيُونَ يَقُولُونَ بِهَذَا لَكِنْ يُنْكِرُونَ مَعَادَ الْأَبْدَانِ وَهَؤُلَاءِ يُفَرِّقُونَ بَيْنَ مَعَادِ الْأَبْدَانِ؛ لَكِنْ يُنْكِرُونَ مَعَادَ الْأَرْوَاحِ وَنَعِيمَهَا وَعَذَابَهَا بِدُونِ الْأَبْدَانِ؛ وَكِلَا الْقَوْلَيْنِ خَطَأٌ وَضَلَالٌ لَكِنَّ قَوْلَ الْفَلَسَفَةِ أَعَدَّ عَنْ أَقْوَالِ أَهْلِ الْإِسْلَامِ وَإِنْ كَانَ قَدْ يُوَافِقُهُمْ عَلَيْهِ مَنْ يَعْتَقِدُ أَنَّهُ مُتَمَسِّكٌ بِدِينِ الْإِسْلَامِ بَلْ مَنْ يَظُنُّ أَنَّهُ مِنْ أَهْلِ الْمَعْرِفَةِ وَالتَّصَوُّفِ وَالتَّحْقِيقِ وَالْكَلَامِ.

The 'theistic philosophers' affirm this (the soul's survival and experience), but they deny the resurrection of bodies. Conversely, the aforementioned group from Ahl al-Kalām affirms the resurrection of bodies but denies the resurrection of souls and their experience of bliss and torment without the bodies. Both positions are erroneous and misguided. However, the view of the philosophers is further removed from the teachings of the people of Islām, even if some who believe they adhere to the religion of Islām—even some who consider themselves among the people of ma'rifah (gnosis), ṭaṣawwuf

(Sufism), taḥqīq (spiritual realization), and kalām—may agree with them.

وَالْقَوْلُ الثَّلَاثُ: الشَّادُّ. قَوْلٌ مَنْ يَقُولُ إِنَّ الْبَرْزَخَ لَيْسَ فِيهِ نَعِيمٌ وَلَا عَذَابٌ بَلْ لَا يَكُونُ ذَلِكَ حَتَّى تَقُومَ الْقِيَامَةُ الْكُبْرَى كَمَا يَقُولُ ذَلِكَ مَنْ يَقُولُهُ مِنَ الْمُعْتَرِلَةِ وَنَحْوِهِمُ الَّذِينَ يُنْكِرُونَ عَذَابَ الْقَبْرِ وَنَعِيمَهُ بِنَاءً عَلَى أَنَّ الرُّوحَ لَا تَبْقَى بَعْدَ فِرَاقِ الْبَدَنِ وَأَنَّ الْبَدَنَ لَا يَنْعَمُ وَلَا يُعَذَّبُ.

The third deviant opinion is that of those who say there is no bliss or torment in the Barzakh; rather, such experiences will not occur until the Great Resurrection (al-Qiyāmah al-Kubrā). This is asserted by certain Mu'tazilah and similar groups who deny the torment and bliss of the grave, based on the premise that the soul does not remain after parting from the body and that the body is not subject to bliss or torment.

فَجَمِيعُ هَؤُلَاءِ الطَّاغُوتِيِّينَ ضَلَالٌ فِي أَمْرِ الْبَرْزَخِ لِكَيْتَهُمْ خَيْرٌ مِنَ الْفَلَاسِيفَةِ؛ لِأَنَّهُمْ يُعْرَوْنَ بِالْقِيَامَةِ الْكُبْرَى.

Both these factions are misguided concerning the matter of the Barzakh. However, they are better than the philosophers because they affirm the Great Resurrection.

فَإِذَا عَرَفْتَ هَذِهِ الْأَقْوَالَ الثَّلَاثَةَ الْبَاطِلَةَ فَأَعْلَمْ أَنَّ مَذْهَبَ سَلَفِ الْأُمَّةِ وَأَيُّمِهَا أَنَّ الْمَيِّتَ إِذَا مَاتَ يَكُونُ فِي نَعِيمٍ أَوْ عَذَابٍ وَأَنَّ ذَلِكَ يَحْصُلُ لِرُوحِهِ وَلِبَدَنِهِ وَأَنَّ الرُّوحَ تَبْقَى بَعْدَ مُفَارَقَةِ الْبَدَنِ مُنْعَمَةً أَوْ مُعَذَّبَةً وَأَنَّهَا تَتَّصِلُ بِالْبَدَنِ أحيانًا فَيَحْصُلُ لَهُ مَعَهَا النَّعِيمُ وَالْعَذَابُ. ثُمَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ الْكُبْرَى أُعِيدَتْ الْأَرْوَاحُ إِلَى أَجْسَادِهَا وَقَامُوا مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ. وَمَعَادُ الْأَبْدَانِ مُتَّفَقٌ عَلَيْهِ عِنْدَ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى وَهَذَا كُلُّهُ مُتَّفَقٌ عَلَيْهِ عِنْدَ عُلَمَاءِ الْحَدِيثِ وَالسُّنَنِ. وَهَلْ يَكُونُ لِلْبَدَنِ دُونَ الرُّوحِ نَعِيمٌ أَوْ عَذَابٌ؟ أَتُبَيَّنُ ذَلِكَ طَائِفَةٌ مِنْهُمْ وَأَنْكَرُهُ أَكْثَرُهُمْ.

Once you have understood these three false opinions, know that the madhhab (school of thought) of the 'Salaf of the Ummah and its Imāms' is that when a person dies, they experience either bliss or torment, and this happens to both their soul and their body. The soul remains after parting from the body, experiencing bliss or torment, and it sometimes connects with the body, whereupon the body shares in that bliss or torment with it. Then, on the Day of the Great Resurrection, the souls will be returned to their bodies, and they will rise from their graves to stand before the Lord of the worlds. The resurrection of bodies is agreed upon by Muslims, Jews, and Christians. All of this is agreed upon by the scholars of Hadith and Sunnah. As for whether the body can experience bliss or torment without the soul, a group of them affirmed this, while the majority denied it.

وَنَحْنُ نَذْكُرُ مَا يُبَيِّنُ مَا ذَكَرْنَاهُ فَأَمَّا أَحَادِيثُ عَذَابِ الْقَبْرِ وَمَسْأَلُهُ مُنْكَرٍ وَنَكِيرٍ فَكَثِيرَةٌ مُتَوَاتِرَةٌ عَنِ النَّبِيِّ ﷺ مِثْلُ مَا فِي الصَّحِيحَيْنِ عَنْ أَبِي عُبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا (أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا: فَكَانَ يَمْشِي بِالنَّمِيمَةِ وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ ثُمَّ دَعَا بِجَرِيدَةٍ رَطْبَةٍ فَسَقَّهَا نِصْفَيْنِ ثُمَّ عَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقَالُوا يَا رَسُولَ اللَّهِ لَمْ تَفْعَلْ هَذَا؟ قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْبَسِ).

We shall now mention what clarifies what we have stated. As for the Aḥādīth concerning the torment of the grave and the questioning by Munkar and Nakir, they are numerous and mutawātir (mass-transmitted) from the Prophet (peace be upon him). For example, what is found in the two Ṣaḥīḥs from Ibn 'Abbās (may Allah be pleased with them both), that the Prophet (peace be upon him) passed by two graves and said: 'Indeed, they are being tormented, and they are not being tormented for a major sin. As for one of them, he used to engage in malicious gossip (namimah). As for the other, he was not careful to protect himself from [splashes of] his urine.' Then he called for a fresh palm branch, split it into two halves, and planted one on each grave. They asked, 'O Messenger of Allah, why did you do this?' He replied, 'Perhaps their torment will be lightened as long as these do not dry up.' [Al-Bukhārī].

وَفِي صَحِيحِ مُسْلِمٍ عَنْ زَيْدِ بْنِ ثَابِتٍ (قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلَى بَغْلَةٍ—وَنَحْنُ مَعَهُ—إِذْ جَالَتْ بِهِ فَكَادَتْ تُثْلِقِيهِ فَإِذَا أَقْبَرُ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ. فَقَالَ مَنْ يَعْرِفُ هَذِهِ الْقُبُورَ؟ فَقَالَ رَجُلٌ أَنَا. قَالَ: فَمَتَى هَؤُلَاءِ؟ قَالَ: مَاثُوا فِي الْإِشْرَاقِ. فَقَالَ: إِنَّ هَذِهِ الْأَمَّةَ تُثْبَلَى فِي قُبُورِهَا؛ فَلَوْلَا أَنْ لَا تَدَانِفُوا لَدَعَوْتُ اللَّهَ أَنْ يُسَمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ. قَالَ: تَعَوَّدُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: تَعَوَّدُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ).

And in Ṣaḥīḥ Muslim from Zayd ibn Thābit, who said: While the Messenger of Allah (peace be upon him) was in an enclosure belonging to Banū al-Najjār, riding a mule—and we were with him—it suddenly shied and nearly threw him off. There were six, or five, or four graves. He asked, 'Who knows these graves?' A man said, 'I do.' He asked, 'When did these people die?' He replied, 'They died in polytheism (al-ishrāk).' The Prophet (peace be upon him) then said, 'Indeed, this Ummah is tried in its graves. Were it not that you would cease to bury one another, I would have supplicated to Allah to make you hear the torment of the grave that I hear.' Then he turned his face towards us and said, 'Seek refuge with Allah from the torment of the grave.' They said, 'Na'ūdhu billāhi min 'adhāb al-qabr' [We seek refuge with Allah from the torment of the grave]. He said, 'Seek refuge with Allah from the torment of the Hellfire.' They said, 'Na'ūdhu billāhi min 'adhāb an-nār' [We seek refuge with Allah from the torment of the Hellfire]. He said, 'Seek refuge with Allah from trials (fitan), both apparent and hidden.' They said, 'Na'ūdhu billāhi min al-fitani mā ṣāhara minhā wa mā baṭan' [We seek refuge with Allah from trials, both apparent and hidden]. He said, 'Seek refuge with Allah from the trial of the Dajjāl (Antichrist).' They said, 'Na'ūdhu billāhi min fitnat ad-Dajjāl' [We seek refuge with Allah from the trial of the Dajjāl]. [Muslim].

وَفِي صَحِيحِ مُسْلِمٍ وَسَائِرِ السُّنَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْأَخِيرِ فَلْيَقُلْ أَعُوذُ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ).

And in Ṣaḥīḥ Muslim and other Sunan collections, from Abū Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said: 'When one of you finishes the final Tashahhud, let him say: 'A'ūdhu billāhi min arba': min 'adhābi jahannam, wa min 'adhāb al-qabr, wa min fitnat al-maḥyā wa al-mamāt, wa min fitnat al-masīḥ ad-dajjāl' [I seek refuge with Allah from four things: from the torment of Jahannam (Hell), from the torment of the grave, from the trial of life and death, and from the trial of the Antichrist]. [Muslim].

وَفِي صَحِيحِ مُسْلِمٍ وَعَبْرِهِ عَنْ (ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يَعْلَمُهُمُ السُّورَةُ مِنَ الْقُرْآنِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ).

And in Ṣaḥīḥ Muslim and elsewhere, from Ibn 'Abbās (may Allah be pleased with them both), from the Prophet (peace be upon him), that he used to teach them this supplication just as he would teach them a Sūrah from the Qur'an: 'Allāhumma innī a'ūdhu bika min 'adhābi jahannam, wa a'ūdhu bika min 'adhāb al-qabr, wa a'ūdhu bika min fitnat al-masīḥ ad-dajjāl, wa a'ūdhu bika min fitnat al-maḥyā wa al-mamāt' [O Allah, indeed I seek refuge with You from the torment of Jahannam, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trial of the Antichrist, and I seek refuge with You from the trial of life and death]. [Muslim].

وَفِي صَحِيحِ الْبُخَارِيِّ وَمُسْلِمٍ عَنْ (أَبِي أُيُوبٍ الْأَنْصَارِيِّ قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجِبَتْ السَّمْسُ. فَقَالَ: يَهُودُ يَعْدُبُونَ فِي قُبُورِهِمْ).

And in Ṣaḥīḥ al-Bukhārī and Muslim, from Abū Ayyūb al-Anṣārī, who said: The Prophet (peace be upon him) went out after the sun had set and said: 'Jews are being tormented in their graves.'

وَفِي الصَّحِيحَيْنِ عَنْ (عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَيَّ عَجُوزٌ مِنْ عَجَائِزِ يَهُودِ الْمَدِينَةِ فَقَالَتْ: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهَا وَلَمْ أُنْعَمْ أَنْ أُصَدِّقَهَا قَالَتْ: فَخَرَجْتُ فَدَخَلْتُ عَلَيَّ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ عَجُوزٌ مِنْ عَجَائِزِ أَهْلِ الْمَدِينَةِ دَخَلَتْ عَلَيَّ فَزَعَمَتْ أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. فَقَالَ: صَدَقَتْ. إِنَّهُمْ يُعَذَّبُونَ عَذَابًا يَسْمَعُهُ الْبَهَائِمُ كُلُّهَا فَمَا رَأَيْتَهُ بَعْدَ فِي صَلَاةٍ إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.)

And in the two Ṣaḥīḥs, from 'Ā'ishah (may Allah be pleased with her), who said: An old woman from among the elderly Jewish women of Madīnah came to me and said, 'Indeed, the occupants of the graves are tormented in their graves.' 'Ā'ishah said, 'So I disbelieved her and was not inclined to believe her.' She continued, 'Then she left, and the Messenger of Allah (peace be upon him) entered upon me. I said, 'O Messenger of Allah, an old woman from the elderly women of Madīnah came to me and claimed that the occupants of the graves are tormented in their graves.' He said, 'She spoke the truth. Indeed, they are tormented with a torment that all the animals hear.' After that, I never saw him in any prayer except that he would seek refuge from the torment of the grave.'

وَفِي صَحِيحِ أَبِي حَاتِمٍ الْبُسْتِيِّ عَنْ (أُمِّ مُبَشَّرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا فِي حَائِطٍ وَهُوَ يَقُولُ: تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قُلْتُ: يَا رَسُولَ اللَّهِ لِلْقَبْرِ عَذَابٌ؟ فَقَالَ: إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ).

And in Ṣaḥīḥ Abī Ḥatīm al-Bustī (Ibn Ḥibbān), from Umm Mubashshir (may Allah be pleased with her), who said: The Messenger of Allah (peace be upon him) entered upon me while I was in an enclosure, and he was saying, 'Ta'awwadhū billāhi min 'adhāb al-qabr' [Seek refuge with Allah from the torment of the grave]. I asked, 'O Messenger of Allah, is there torment for the grave?' He replied, 'Indeed, they are tormented in their graves with a torment that the animals hear.'

قَالَ بَعْضُهُمْ: وَلِهَذَا السَّبَبُ يَدَّهَبُ النَّاسَ يَدَوَائِهِمْ إِذَا مَعَلَتْ إِلَى قُبُورِ الْيَهُودِ وَالنَّصَارَى وَالْمُتَأَفِّفِينَ؛ كَالِإِسْمَاعِيلِيَِّّةِ وَالنَّصِيرِيَّةِ وَسَائِرِ الْقَرَامِطَةِ: مِنْ بَنِي عَبِيدٍ وَغَيْرِهِمُ الَّذِينَ بِأَرْضِ مِصْرَ وَالشَّامِ وَغَيْرِهِمَا؛ فَإِنَّ أَهْلَ الْخَيْلِ يَقْصِدُونَ قُبُورَهُمْ لِذَلِكَ كَمَا يَقْصِدُونَ قُبُورَ الْيَهُودِ وَالنَّصَارَى. وَالْجَهْلُ تَنْظُرُ أَنَّهُمْ مِنْ دُرِّيَّةٍ فَاطِمَةٍ وَأَنَّهُمْ مِنْ أَوْلِيَاءِ اللَّهِ وَإِنَّمَا هُوَ مِنْ هَذَا الْقَبِيلِ. فَقَدْ قِيلَ: إِنَّ الْخَيْلَ إِذَا سَمِعَتْ عَذَابَ الْقَبْرِ حَصَلَتْ لَهَا مِنَ الْحَرَارَةِ مَا يَذِيبُ بِالْمَعْلِ. وَالْحَدِيثُ فِي هَذَا كَثِيرٌ لَا يَتَسَخَّرُ لَهُ هَذَا السُّؤَالُ.

Some have said: It is for this reason that people take their animals, when they suffer from maghl (a type of colic or internal ailment), to the graves of Jews, Christians, and hypocrites—such as the Ismā'īliyyah, the Nuṣayriyyah, and other Qarāmiṭah (Qarmatians) like the Banū 'Ubayd (Fatimids) and others in the lands of Egypt, Syria, and elsewhere. Indeed, horse owners intentionally go to their graves for this purpose, just as they go to the graves of Jews and Christians. The ignorant assume that these [hypocrites] are descendants of Fāṭimah and that they are from the Awliyā' (friends) of Allah, whereas the matter is of this [aforementioned] kind. It has been said that when horses hear the torment of the grave, they experience a heat that alleviates the maghl. The Aḥādīth on this are numerous, and this question does not allow for their full exposition.

وَأَحَادِيثُ الْمَسْأَلَةِ كَثِيرَةٌ أَيْضًا كَمَا فِي الصَّحِيحَيْنِ وَالسَّنَنِ عَنْ (الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ إِذَا سُئِلَ فِي قَبْرِهِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) وَفِي لَفْظٍ: (نَزَلْتُ فِي عَذَابِ الْقَبْرِ يَقَالُ لَهُ مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ وَدِينِي الْإِسْلَامُ وَنَبِيِّي مُحَمَّدٌ. وَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ).

The Aḥādīth concerning the questioning are also numerous, such as what is in the two Ṣaḥīḥs and the Sunan from al-Barā' ibn 'Āzib (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said: 'When the Muslim is questioned in his grave, he testifies that there is no god worthy of worship except Allah (Lā ilāha illā Allāh) and that Muḥammad is the Messenger of Allah. That is the meaning of Allah the Exalted's statement: {Allah makes firm those who believe with the firm statement in the worldly life and in the Hereafter} [Ibrāhīm: 27]. In another wording: 'It was revealed concerning the torment of the grave. He is asked, 'Who is your Lord?' He replies, 'My Lord is Allah, my religion is Islām, and my Prophet is Muḥammad.' And that is the meaning of Allah the Exalted's statement: {Allah makes firm those who believe with the firm statement in the worldly life and in the Hereafter, and Allah sends astray the wrongdoers. And Allah does what He wills} [Ibrāhīm: 27]. [At-Tirmidhī].

وَهَذَا الْحَدِيثُ قَدْ رَوَاهُ أَهْلُ السُّنَنِ وَالْمَسَانِيدِ مَطْوَلًا كَمَا فِي سُنَنِ أَبِي دَاوُدَ وَغَيْرِهِ عَنْ (الْبَرَاءِ بْنِ عَازِبٍ) رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ. فَأَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا لُحِدَ فَجَلَسَ النَّبِيُّ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُءُوسِنَا الطَّيْرُ وَفِي يَدِهِ عَوْذُ نِكْتِكُ بِهِ الْأَرْضُ؛ فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا. وَذَكَرَ حِفْظَ قُبُضِ الرُّوحِ وَخُرُوجَهَا إِلَى السَّمَاءِ ثُمَّ عَوْدَهَا إِلَيْهِ. إِلَى أَنْ قَالَ: وَإِنَّهُ لَيَسْمَعُ خَفَقَ نَعَالِهِمْ إِذَا وَلَّوْا مُدِيرِينَ حِينَ يَقَالُ لَهُ يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟).

This Ḥadīth has been narrated by the compilers of Sunan and Masānīd (Hadith collections arranged by narrator) in a lengthy form, as in Sunan Abī Dāwūd and elsewhere, from al-Barā' ibn 'Āzib (may Allah be pleased with him), who said: We went out with the Messenger of Allah (peace be upon him) for the funeral of a man from the Anṣār. We reached the grave, but the niche (laḥḍ) had not yet been dug. The Prophet (peace be upon him) sat down, and we sat around him as if birds were on our heads. He had a stick in his hand with which he was poking the ground. Then he raised his head and said, 'Seek refuge with Allah from the torment of the grave,' two or three times. He then described the taking of the soul, its ascent to heaven, and then its return to the deceased, until he said: 'And indeed, he hears the sound of their sandals when they turn back and depart, at which time he is asked, 'O so-and-so, who is your Lord? What is your religion? And who is your Prophet?' [Abū Dāwūd].

وَفِي لَفْظٍ: (فَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ. فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ دِينِي الْإِسْلَامُ. فَيَقُولَانِ: مَا هَذَا الرَّجُلُ الَّذِي أُرْسِلَ فِيْكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ. فَيَقُولَانِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ وَأَمَنْتُ بِهِ وَصَدَقْتُ بِهِ فَذَلِكَ قَوْلُ اللَّهِ: (يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ) قَالَ: فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوا لَهُ فِي الْجَنَّةِ وَالْأَبْسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيبِهَا قَالَ: وَيُفَسِّحُ لَهُ مَنَ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ فَذَكَرَ مَوْتَهُ. وَقَالَ: وَتُعَادُ رُوحُهُ إِلَى جَسَدِهِ فَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَا لَا أَدْرِي. فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ. هَا لَا أَدْرِي فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوا لَهُ مِنَ النَّارِ وَالْأَبْسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: وَيَأْتِيهِ مِنْ حَرِّهَا وَسُومِهَا قَالَ: وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَحْتَلِفَ فِيهِ أَضْلَاعُهُ قَالَ: ثُمَّ يَقْبِضُ لَهُ أَعْمَى أَبْكُمْ مَعَهُ مِرْرَتَهُ مِنْ حَدِيدٍ لَوْ ضَرَبَ بِهَا جَبَلٌ لَصَارَ تَرَابًا قَالَ: فَيَضْرِبُ بِهَا صَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تَرَابًا. ثُمَّ تُعَادُ فِيهِ الرُّوحُ).

In one wording [of the lengthy Ḥadīth of al-Barā']: 'Then two angels come to him, make him sit up, and say to him, 'Who is your Lord?' He replies, 'My Lord is Allah.' They say to him, 'What is your religion?' He replies, 'My religion is Islām.' They say, 'What about this man who was sent among you?' He said, so he replies, 'He is the Messenger of Allah.'

They say, 'And what is your knowledge of that?' He replies, 'I read the Book of Allah, believed in it, and affirmed it.' That is the meaning of Allah's statement: {Allah makes firm those who believe with the firm statement in the worldly life and in the Hereafter, and Allah sends astray the wrongdoers. And Allah does what He wills} [Ibrāhīm: 27]. He (the Prophet peace be upon him) continued, 'Then a caller from heaven proclaims, 'My servant has spoken the truth! So furnish him from Paradise, clothe him from Paradise, and open for him a gate to Paradise.' He said, 'So some of its fragrance and perfume comes to him.' He said, 'And his grave is expanded for him as far as his sight can reach.' He said, 'And as for the disbeliever,' then he mentioned his death and said, 'And his soul is returned to his body. Then two angels come to him, make him sit up, and say to him, 'Who is your Lord?' He replies, 'Hah, hah, I do not know.' They say to him, 'What is your religion?' He replies, 'Hah, hah, I do not know.' Then a caller from heaven proclaims, 'My servant has lied! So furnish him from the Fire, clothe him from the Fire, and open for him a gate to the Fire.' He said, 'So some of its heat and scorching wind comes to him.' He said, 'And his grave is constricted upon him until his ribs interlock.' He said, 'Then a blind and mute [angel] is appointed for him, carrying an iron hammer; if a mountain were struck with it, it would turn to dust.' He said, 'He strikes him with it once, a blow that is heard by all between the east and the west except for the two dependents (jinn and humans), and he turns to dust. Then the soul is returned to him.' [Abū Dāwūd].

فَقَدْ صَرَّحَ الْحَدِيثُ بِإِعَادَةِ الرُّوحِ إِلَى الْجَسَدِ وَبِاخْتِلَافِ أَضْلَاعِهِ وَهَذَا بَيِّنٌ فِي أَنَّ الْعَذَابَ عَلَى الرُّوحِ وَالْبَدَنِ مُجْتَمِعَيْنِ.

The Ḥadīth has explicitly stated the return of the soul to the body and the interlocking of his ribs. This is clear evidence that the torment is upon both the soul and the body together.

وَقَدْ رَوَى مُثْلَ حَدِيثِ الْبَرَاءِ فِي قَبْضِ الرُّوحِ وَالْمَسْأَلَةِ وَالنَّعِيمِ وَالْعَذَابِ رَوَاهُ أَبُو هُرَيْرَةَ وَحَدِيثُهُ فِي الْمُسْنَدِ وَغَيْرِهِ وَرَوَاهُ أَبُو حَاتِمٍ بْنُ حَبَّانَ فِي صَحِيحِهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (النَّبِيِّ ﷺ) قَالَ: إِنَّ الْمَيِّتَ إِذَا وَضِعَ فِي قَبْرِهِ يَسْمَعُ خَفَقَ نَعَالِهِمْ إِذَا وَلَّوْا عَنْهُ مَدِيرَيْنِ فَإِنْ كَانَ مُؤْمِنًا كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَكَانَ الصَّيَامُ عَنْ يَمِينِهِ وَكَانَتْ الصَّدَقَةُ عَنْ شِمَالِهِ وَكَانَ فِعْلُ الْخَيْرِ مِنَ الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ عِنْدَ رِجْلَيْهِ فَيَأْتِيهِ الْمَلَكَانِ مِنْ قِبَلِ رَأْسِهِ: فَتَقُولُ الصَّلَاةُ: مَا قَبِلِي مَدْخَلَ. ثُمَّ يُوْتَى عَنْ يَمِينِهِ وَيَقُولُ الصَّيَامُ: مَا قَبِلِي مَدْخَلَ. ثُمَّ يُوْتَى عَنْ يَسَارِهِ فَتَقُولُ الرِّكَاءَةُ: مَا قَبِلِي مَدْخَلَ. ثُمَّ يُوْتَى مِنْ قِبَلِ رِجْلَيْهِ فَيَقُولُ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ: مَا قَبِلِي مَدْخَلَ فَيَقُولُ لَهُ: اجْلِسْ. فَيَجْلِسُ قَدْ مَثَلَتْ لَهُ الشَّمْسُ وَقَدْ أَصْغَتْ لِلْغُرُوبِ. فَيَقُولُ: دَعُونِي حَتَّى أَصَلِّيَ. فَيَقُولُونَ: إِنَّكَ سَتُصَلِّي. أَخْبَرَنَا عَمَّا نَسَأَلُكَ عَنْهُ أَرَأَيْتَكَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَا تَقُولُونَ فِيهِ؟ وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: مُحَمَّدٌ. نَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ. فَيَقَالُ لَهُ: عَلَى ذَلِكَ حَيِّبٌ وَعَلَى ذَلِكَ تَبْعُثُ إِنْ شَاءَ اللَّهُ. ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ. فَيَقَالُ: هَذَا مَعْدَنُكَ وَمَا أَعَدَّ اللَّهُ لَكَ فِيهَا: فَيَزِدَادُ غُبَطَةً وَسُرُورًا؛ ثُمَّ يُنْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ وَيُعَادُ الْجَسَدَ لِمَا بُدِئَ مِنْهُ وَتُجْعَلُ رُوحُهُ نَسَمَ طَيْرٍ يَغْلُقُ فِي شَجَرِ الْجَنَّةِ قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى (يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)).

A Ḥadīth similar to that of al-Barā' concerning the taking of the soul, the questioning, and the bliss and torment has been narrated by Abū Hurayrah. His Ḥadīth is in the Musnad and elsewhere. Abū Ḥatīm ibn Ḥibbān narrated it in his Ṣaḥīḥ from Abū Hurayrah (may Allah be pleased with him), from the Prophet (peace be upon him), who said: 'Indeed, when the deceased is placed in his grave, he hears the sound of their sandals as they turn back from him. If he was a believer, the prayer will be at his head, fasting will be to his right, charity (ṣadaqah) will be to his left, and acts of goodness such as charity, maintaining ties of kinship (ṣilah), kindness (ma'rūf), and benevolence (iḥsān) will be at his feet. The two angels will come to him from the direction of his head, but the prayer

will say, 'There is no entrance through my side.' Then he will be approached from his right, and fasting will say, 'There is no entrance through my side.' Then he will be approached from his left, and Zakāh (obligatory charity) will say, 'There is no entrance through my side.' Then he will be approached from the direction of his feet, and the acts of goodness—charity, maintaining ties of kinship, kindness, and benevolence—will say, 'There is no entrance through my side.' So they will say to him, 'Sit up.' He sits up, and the sun is represented to him as if it is about to set. He says, 'Let me pray.' They say, 'You will pray. Inform us about what we ask you. What do you say about this man who was among you? And what do you testify concerning him?' He replies, 'Muḥammad. We testify that he is the Messenger of Allah who came with the truth from Allah.' It will be said to him, 'Upon that you lived, and upon that you will be resurrected, if Allah wills.' Then a gate to Paradise will be opened for him, and it will be said, 'This is your place and what Allah has prepared for you therein.' So he increases in joy and happiness. Then his grave is expanded for him seventy cubits, and it is illuminated for him. The body is returned to what it was created from, and his soul is made like the soul (nasamah) of a bird that feeds from the trees of Paradise.' He (the Prophet peace be upon him) said, 'That is the meaning of Allah the Exalted's statement: {Allah makes firm those who believe with the firm statement in the worldly life and in the Hereafter, and Allah sends astray the wrongdoers. And Allah does what He wills} [Ibrāhīm: 27].' [Ibn Hibbān].

وَذَكَرَ فِي الْكُفْرِ ضِدَّ ذَلِكَ أَنَّهُ (قَالَ: يُضَيِّقُ عَلَيْهِ قَبْرُهُ إِلَى أَنْ تُخْتَلِفَ فِيهِ أَضْلَاعُهُ فَيَلِكُ النُّعَيْشَةُ الضَّنْكُ الَّتِي قَالَ اللَّهُ تَعَالَى: (لَهُ مَعِيشَةٌ ضَنْكٌ وَنَحْشُهُ يَوْمَ الْقِيَامَةِ أَعْمَى)) هَذَا الْحَدِيثُ أَحْصَرَ. وَحَدِيثُ الْبَرَاءِ الْمُتَقَدِّمُ أَطْوَلُ مَا فِي السَّنَنِ فَإِنَّهُمْ اخْتَصَرُوهُ لِذِكْرِ مَا فِيهِ مِنْ عَذَابِ الْقَبْرِ وَهُوَ فِي الْمُسْنَدِ وَغَيْرِهِ بِطَوِيلٍ.

And concerning the disbeliever, he mentioned the opposite of that, saying: 'His grave is constricted upon him until his ribs interlock. That is the straitened life (al-ma'ishah al-dank) of which Allah the Exalted said: {for him will be a straitened life, and We will resurrect him on the Day of Resurrection blind} [Tā Hā: 124].' This Ḥadīth is more concise. The aforementioned Ḥadīth of al-Barā' is the longest in the Sunan collections, as they [some narrators/compilers] abridged it to mention what it contains about the torment of the grave, but it is found in its entirety in the Musnad and elsewhere.

وَهُوَ حَدِيثٌ حَسَنٌ ثَابِتٌ يَقُولُ النَّبِيُّ ﷺ فِيهِ: إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي إِقْبَالٍ مِنَ الْآخِرَةِ وَأَنْقَطَعَ مِنَ الدُّنْيَا: نَزَلَتْ إِلَيْهِ مَلَائِكَةٌ بِضُرُجٍ كَأَنَّ وَجُوهَهُمُ الشَّمْسُ مَعَهُمْ كَفَنَ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٍ مِنْ حَنُوطِ الْجَنَّةِ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكَ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ. فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ أَخْرِجِي إِلَى مَغْفِرَةٍ وَرِضْوَانٍ قَالَ: فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقُطْرَةُ مِنْ فِي السَّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَذَلِكَ الْحَنُوطِ فَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْخَةٍ مِسْكِ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ: فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ فَيَقُولُونَ: فَلَانِ بَنُ فَلَانِ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهَا بِهَا فِي الدُّنْيَا فَيَنْتَهَوْنَ بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيُفْتَحُ لَهُ قَالَ: فَيَسْبِغُهُ مِنْ كُلِّ سَمَاءٍ مَغْرُبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ السَّابِعَةِ. فَيَقُولُ: أَكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى قَالَ: فَتَعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ) وَذَكَرَ الْمُسَأَلَةَ كَمَا تَقَدَّمَ (قَالَ: وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوُجْهِ طَيِّبُ الرَّيْحِ فَيَقُولُ لَهُ: أَبَشِّرْ بِالَّذِي يَسْرُكَ فَبَدَأَ يَوْمُكَ الَّذِي قَدْ كُنْتَ تُوعَدُ فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوَجْهُكَ الْوُجْهُ الَّذِي يَجِيءُ بِالْخَيْرِ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ. فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي)

It is a Ḥasan (good) and Thābit (established) Ḥadīth, in which the Prophet (peace be upon him) says: 'Indeed, when the believing servant is about to depart from this world and enter the Hereafter, angels with white faces, as if their faces are the sun, descend to him. They have with them a shroud from the shrouds of Paradise and perfume (ḥanūṭ)

from the perfume of Paradise. They sit from him as far as the eye can see. Then the Angel of Death comes and sits at his head and says, 'O pure soul, come out to forgiveness and pleasure from Allah.' He (the Prophet) said, 'So it comes out, flowing like a drop from the mouth of a waterskin. He takes it, and when he takes it, they (the other angels) do not leave it in his hand for even the blink of an eye until they take it and place it in that shroud and that perfume. There emanates from it a fragrance like the best musk found on the face of the earth.' He said, 'Then they ascend with it, and they do not pass by any company of angels except that they say, 'What is this pure soul?' They reply, 'It is so-and-so, son of so-and-so,' calling him by the best of his names by which he was called in the world. They bring him to the lowest heaven and ask for it to be opened for him, and it is opened for him.' He said, 'Then the closest ones (muqarrabūn) from every heaven escort him to the heaven that follows it, until they reach the seventh heaven. Then He (Allah) says, 'Record the book of My servant in 'Ilīyyīn (the exalted place) and return him to the earth, for indeed from it I created them, into it I shall return them, and from it I shall bring them forth another time.' He said, 'So his soul is returned to his body, and two angels come to him and make him sit up.' He then mentioned the questioning as before. He (the Prophet) said, 'And a man with a handsome face and pleasant scent comes to him and says, 'Receive glad tidings of that which pleases you, for this is your day which you were promised.' He asks him, 'Who are you? For your face is a face that brings good.' He replies, 'I am your righteous deeds.' So he says, 'My Lord, establish the Hour! My Lord, establish the Hour! My Lord, establish the Hour! So that I may return to my family and my wealth.' [Abū Dāwūd].

قَالَ: (وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي إِفْهَالٍ مِنَ الْآخِرَةِ وَانْقَطَعَ مِنَ الدُّنْيَا: نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سَوْدُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَتَيْتُهَا النَّفْسَ الْخَبِيثَةَ أَخْرِجِي إِلَى سَخَطِ اللَّهِ وَعَصِيهِ فَتُفَرَّقُ فِي أَعْضَائِهِ كُلِّهَا فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّقُودُ مِنَ الصُّوفِ الْمَبْلُولِ؛ فَتَنْتَقِطُ مَعَهَا الْعُرُوقُ وَالْعَصَبُ قَالَ: فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ قَالَ: فَيَخْرُجُ مِنْهَا كَأَنَّ مَاءً يَكُونُ مِنْ جَبْقَةٍ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ فَيَصْدُدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأَةٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فَلَانُ بْنُ فَلَانٍ؛ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يَسْمَى بِهَا فِي الدُّنْيَا؛ حَتَّى يَنْهَوْهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِيحُونَ لَهَا فَلَا يَنْتَحِ لَهَا ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ (لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَأَ الْجَنَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ) ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَكْتُبُوا كِتَابَهُ فِي سَجِينٍ—فِي الْأَرْضِ السُّفْلَى—قَالَ: فَتُخْلَخَرُ رُوحُهُ طَرَحًا ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ (أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ) قَالَ: فَتَعَادُ رُوحُهُ فِي جَسَدِهِ؛ فَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ؛ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ؛ هَاهُ؛ لَا أَذْرِي) وَسَأَلَ الْحَدِيثَ كَمَا تَقَدَّمَ إِلَى أَنَّ قَالَ (: وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ مُنْتِنُ الرِّيحِ؛ فَيَقُولُ: أَبْشُرْ بِالَّذِي يَسْوءُكَ؛ هَذَا عَمَلُكَ الَّذِي قَدْ كُنْتَ تُوعَدُ؛ فَيَقُولُ: مَنْ أَنْتَ فَوْجُوكَ الْوَجْهِ الَّذِي لَا يَأْتِي بِالْخَيْرِ؟ قَالَ: أَنَا عَمَلُكَ السَّوْءَ. فَيَقُولُ: رَبِّ لَا تُعِمَّ السَّاعَةُ ثَلَاثَ مَرَّاتٍ).

He (the Prophet peace be upon him) said: 'And indeed, when the disbelieving servant is about to depart from this world and enter the Hereafter, angels with black faces descend to him from heaven, carrying sackcloth (musūh). They sit from him as far as the eye can see. Then the Angel of Death comes and sits at his head and says, 'O wicked soul, come out to the displeasure and wrath of Allah.' So it disperses throughout all his limbs, and he (the Angel of Death) snatches it out like a skewer is snatched from wet wool, and the veins and nerves are severed with it.' He said, 'He takes it, and when he takes it, they (the other angels) do not leave it in his hand for even the blink of an eye until they take it and place it in that sackcloth.' He said, 'There emanates from it a stench like the foulest carcass found on the face of the earth. Then they ascend with it, and they do not pass by any company of angels except that they say, 'What is this wicked soul?' They reply, 'It is so-and-so, son of so-and-so,' calling him by the ugliest of his names by which he was called

in the world, until they reach the lowest heaven and ask for it to be opened for it, but it is not opened for it.' Then the Messenger of Allah (peace be upon him) recited: {The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals} [Al-A'raf: 40]. Then Allah the Exalted says, 'Record his book in Sijjīn (the lowest place)—in the lowest earth.' He said, 'So his soul is cast down forcefully.' Then the Messenger of Allah (peace be upon him) recited: {or the wind blows it down into a remote place} [Al-Hajj: 31]. He said, 'Then his soul is returned to his body, and two angels come to him, make him sit up, and say to him, 'Who is your Lord?' He replies, 'Hah, hah, I do not know.' He narrated the Ḥadīth as before, until he said: 'And a man with an ugly face and foul stench comes to him and says, 'Receive tidings of that which will distress you; this is your deed which you were promised.' He asks, 'Who are you? For your face is a face that does not bring good.' He replies, 'I am your evil deeds.' So he says, 'My Lord, do not establish the Hour!' three times.' [Abū Dāwūd].

فَفِي هَذَا الْحَدِيثِ أَنْوَاعٌ مِنَ الْعِلْمِ: مِنْهَا: أَنَّ الرُّوحَ تَبْقَى بَعْدَ مُفَارَقَةِ الْبَدَنِ؛ خِلَافًا لِضَلَالِ الْمُتَكَلِّمِينَ؛ وَأَنَّهَا تَصْعَدُ وَتَنْزِلُ خِلَافًا لِضَلَالِ الْفَلَاسِيفَةِ؛ وَأَنَّهَا تَعَاذُ إِلَى الْبَدَنِ وَأَنَّ الْمَيِّتَ يُسْأَلُ فَيَنْعَمُ أَوْ يَعْذِبُ كَمَا سَأَلَ عَنْهُ أَهْلُ السُّؤَالِ وَفِيهِ أَنَّ عَمَلَهُ الصَّالِحَ أَوْ السَّيِّئَ يَأْتِيهِ فِي صُورَةٍ حَسَنَةٍ أَوْ قَبِيحَةٍ.

In this Ḥadīth, there are various types of knowledge, including: that the soul remains after parting from the body, contrary to the misguided scholastic theologians (mutakallimīn); that it ascends and descends, contrary to the misguided philosophers (falāsifah); that it is returned to the body; and that the deceased is questioned and then experiences bliss or torment, as the questioners asked about. It also indicates that one's righteous or evil deeds come to one in a beautiful or ugly form.

وَفِي الصَّحِيحَيْنِ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيَقْرَأَانِهِ. فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ قَالَ: فَيَقُولُ أَنْظِرْ إِلَى مُقْعِدِكَ مِنَ النَّارِ قَدْ أَبْذَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ قَالَ رَسُولُ اللَّهِ ﷺ فَيَرَاهُمَا كِلَاهِمَا) قَالَ قَتَادَةُ: وَذَكَرْنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيَمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ. ثُمَّ تُرْجَعُ إِلَى حَدِيثِ أَنَسٍ (وَيَأْتِيَانِ الْكَافِرَ وَالْمُنَافِقَ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي كُنْتُ أَقُولُ كَمَا يَقُولُ النَّاسُ. فَيَقُولُ: لَا ذَرَيْتَ وَلَا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصْبَحُ صَاحِبَ صِخَةٍ فَيَسْمَعُهَا مِنْ عَلَيْهَا غَيْرَ التَّلْقِينِ).

And in the two Ṣaḥīḥs, from Qatādah, from Anas ibn Mālik (may Allah be pleased with him), that the Prophet (peace be upon him) said: 'Indeed, when the servant is placed in his grave and his companions turn away from him, he hears the sound of their sandals. Two angels come to him and make him sit up. They say, 'What did you used to say about this man, Muḥammad?' As for the believer, he says, 'I testify that he is Muḥammad, the servant of Allah and His Messenger.' He (the Prophet) said, 'Then he (the angel) says, 'Look at your place in the Fire; Allah has replaced it for you with a place in Paradise.' The Messenger of Allah (peace be upon him) said, 'So he sees them both.' Qatādah said: 'And it was mentioned to us that his grave is expanded for him seventy cubits and is filled with greenery for him until the Day they are resurrected.' Then, returning to the Ḥadīth of Anas: 'And they come to the disbeliever and the hypocrite and say, 'What did you used to say about this man?' He replies, 'I do not know; I used to say what the people said.' He (the angel) says, 'You did not know, nor did you follow (or recite).' Then he is struck with iron hammers between his ears, and he screams a scream that is heard by all creatures around him except for the two dependents (jinn and humans).' [Al-Bukhārī].

وَرَوَى التِّرْمِذِيُّ وَأَبُو حَاتِمٍ فِي صَحِيحِهِ—وَأَكْثَرُ اللَّفْظِ لَهُ—عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: (قَالَ رَسُولُ اللَّهِ ﷺ إِذَا

قَبْرَ أَحَدِكُمُ الْإِنْسَانَ: أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَرْزَقَانِ يَقَالُ لِهَمَا مُنْكَرٌ وَالْآخَرُ نَكِيرٌ. فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمِّدٍ؟ فَهُوَ قَائِلٌ: مَا كَانَ يَقُولُ؛ فَإِنْ كَانَ مُؤْمِنًا قَالَ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَيَقُولَانِ: إِنَّا كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ. ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوِّرُ لَهُ فِيهِ. وَيُقَالُ لَهُ: نَمْ. فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي فَأَخْبِرْهُمْ. فَيَقُولَانِ لَهُ: نَمْ. كَتُمُوهُ الْعُرُوسُ: الَّذِي لَا يُوَقِّظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ. وَإِنْ كَانَ مُنَافِقًا قَالَ: لَا أَذْرِي كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ. فَيَقُولَانِ: إِنَّا كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ. ثُمَّ يَقَالُ لِلْأَرْضِ: الْتِئِمِي عَلَيَّ فَتَلْتِئِمِ عَلَيْهِ حَتَّى تَخْتَلِفَ فِيهَا أَضْلَاعُهُ فَلَا يَرَاكَ مُعْدَبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ. وَهَذَا الْحَدِيثُ فِيهِ اخْتِلَافٌ أَضْلَاعِهِ وَغَيْرَ ذَلِكَ مِمَّا يُبَيِّنُ أَنَّ الْبَدَنَ نَفْسُهُ يُعَذَّبُ.

Al-Tirmidhī and Abū Ḥātim in his Ṣaḥīḥ—with most of the wording being his—narrated from Abū Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: 'When one of you buries a person, two black-blue angels come to him, one called Munkar and the other Nakīr. They say to him, 'What did you used to say about this man, Muḥammad?' He will say what he used to say. If he was a believer, he says, 'He is the servant of Allah and His Messenger. I testify that there is no god worthy of worship except Allah (Lā ilāha illā Allāh), and I testify that Muḥammad is His servant and His Messenger.' They say, 'We indeed knew that you would say that.' Then his grave is expanded for him seventy cubits, and it is illuminated for him. And it is said to him, 'Sleep.' He says, 'Let me return to my family and inform them.' They say to him, 'Sleep like the sleep of a bridegroom, whom no one awakens except the dearest of his family to him, until Allah resurrects him from that resting place of his.' And if he was a hypocrite, he says, 'I do not know. I used to hear people saying something, so I said it.' They say, 'We indeed knew that you would say that.' Then it is said to the earth, 'Constrict upon him.' So it constricts upon him until his ribs interlock therein, and he remains tormented until Allah resurrects him from that resting place of his.' [Ibn Ḥibbān]. This Ḥadīth mentions the interlocking of his ribs and other details which clarify that the body itself is tormented.

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا أُخْتُضِرَ الْمَيِّتُ أَتَتْهُ الْمَلَائِكَةُ بِحَرِيرَةٍ بَيْضَاءَ. فَيَقُولُونَ: أُخْرِجِي كَأُطِيبَ رِيحَ الْمِسْكِ حَتَّى إِنَّهُ لَيَأْتُوهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُوا بِهِ بَابَ السَّمَاءِ. فَيَقُولُونَ: مَا أَطِيبَ هَذَا الرِّيحَ مَتَى جَاءَكُمْ مِنْ الْأَرْضِ؟ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحًا بِهِ مِنْ أَحَدِكُمْ يَغَاثِيهِ يَقْدَمُ عَلَيْهِ يَسْأَلُونَهُ مَاذَا فَعَلَ فَلَانَ فَيَقُولُونَ دَعُوهُ فَإِنَّهُ فِي غَمِّ الدُّنْيَا فَإِذَا قَالَ إِنَّهُ أَتَاكُمْ قَالُوا ذَهَبَ إِلَى أُمِّهِ الْهَآوِيَةِ. وَأَنَّ الْكَافِرَ إِذَا أُخْتُضِرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمِسْحٍ. فَيَقُولُونَ: أُخْرِجِي مَسْخُوطًا عَلَيْكَ إِلَى عَذَابِ اللَّهِ فَتَخْرُجُ كَأَنَّهَا جَفِيَةٌ حَتَّى يَأْتُوا بِهِ أَرْوَاحَ الْكُفَّارِ رَوَاهُ النَّسَائِيُّ وَالْبَيْهَقِيُّ رَوَاهُ مُسْلِمٌ مُخْتَصَرًا عَنْ أَبِي هُرَيْرَةَ رضي الله عنه. وَعِنْدَ الْكَافِرِ رَائِحَةٌ رُوحِهِ فَرَدَّ رَسُولُ اللَّهِ ﷺ رِيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا. وَالرِّيْطَةُ: ثَوْبٌ رَفِيقٌ لَبَنٍ مِثْلُ الْمَلَأَةِ.

And from Abū Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said: 'When the deceased is at the point of death, angels come to him with white silk. They say, 'Come out with the best fragrance of musk.' Indeed, they pass it from one to another until they bring it to the gate of heaven. They (the angels at the gate) say, 'How excellent is this fragrance! When did it come to you from the earth?' They bring it to the souls of the believers, and they are more joyful with it than one of you is with his absent loved one who returns to him. They ask him, 'What did so-and-so do?' They say, 'Leave him, for he was in the grief of the world.' If he says, 'He has come to you,' they say, 'He has gone to his mother, the Abyss (al-Hāwiyah, i.e., Hell).' And when the disbeliever is at the point of death, the angels of torment come to him with sackcloth. They say, 'Come out, under displeasure, to the torment of Allah.' So it comes out like the foulest stench of a carcass, until they bring it to the souls of the disbelievers.' Narrated by al-Nasā'ī and al-Bazzār. Muslim narrated it in a concise form from Abū Hurayrah (may Allah be pleased with him). [Musnad al-Bazzār]. And regarding the disbeliever and the stench

of his soul's odor, the Messenger of Allah (peace be upon him) covered his nose with a rayṭah (a piece of cloth) that was upon him, like this. A rayṭah is a thin, soft cloth, like a mulā'ah (sheet or wrapper).

وَأَخْرَجَهُ أَبُو حَاتِمٍ فِي صَحِيحِهِ وَقَالَ: (إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ حَضَرَتْ مَلَائِكَةُ الرَّحْمَةِ فَإِذَا قُبِضَتْ نَفْسُهُ جُعِلَتْ فِي حَرِيرَةٍ بَيْضَاءَ فَتَنْطَلِقُ بِهَا إِلَى بَابِ السَّمَاءِ فَيَقُولُونَ مَا وَجَدْنَا رِيحًا أَطْيَبَ مِنْ هَذِهِ الرَّائِحَةِ فَيَقَالُ: دَعُوهُ يَسْتَرْحُ فَإِنَّهُ كَانَ فِي عَمِّ الدُّنْيَا. فَيَقَالُ: مَا قَعَلْ فَلَانٌ مَا قَعَلْتَ فَلَانَةٌ؟ وَأَمَّا الْكَافِرُ إِذَا قُبِضَتْ رُوحُهُ ذُهِبَ بِهَا إِلَى الْأَرْضِ تَقُولُ حَزَنَةُ الْأَرْضِ: مَا وَجَدْنَا رِيحًا أَثْنَنَ مِنْ هَذِهِ فَيُبْلَغُ بِهَا فِي الْأَرْضِ السُّفْلَى)

Abū Ḥātim narrated it in his Ṣaḥīḥ and said: 'Indeed, when death approaches the believer, the angels of mercy attend him. When his soul is taken, it is placed in white silk, and they set off with it to the gate of heaven. They (the angels there) say, 'We have never found a fragrance more pleasant than this scent.' It is said, 'Let him rest, for he was in the grief of the world.' Then it is asked, 'What did so-and-so do? What did so-and-so (female) do?' As for the disbeliever, when his soul is taken, it is taken to the earth. The keepers of the earth say, 'We have never found a stench more foul than this.' And it is taken down to the lowest earth.' [Ibn Ḥibbān].

فَفِي هَذِهِ الْأَحَادِيثِ وَخَوَهَا اجْتِمَاعُ الرُّوحِ وَالْبَدَنِ فِي نَعِيمِ الْقَبْرِ وَعَذَابِهِ وَأَمَّا انْفِرَادُ الرُّوحِ وَخَدَهَا فَقَدْ تَقَدَّمَ بَعْضُ ذَلِكَ. وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ) رَوَاهُ النَّسَائِيُّ وَرَوَاهُ مَالِكٌ وَالشَّافِعِيُّ كِلَاهُمَا. وَقَوْلُهُ يَعْلُقُ بِالضَّمِّ أَيُّ يَأْكُلُ وَقَدْ نَقَلَ هَذَا فِي غَيْرِ هَذَا الْحَدِيثِ.

In these Aḥādīth and similar ones, there is evidence of the soul and body being together in the bliss and torment of the grave. As for the soul experiencing these alone, some mention of that has already preceded. And from Ka'b ibn Mālik (may Allah be pleased with him), the Prophet (peace be upon him) said: 'The soul (nasamah) of the believer is but a bird that feeds (ya'luqu) from the trees of Paradise until Allah returns it to its body on the Day He resurrects him.' Narrated by al-Nasā'ī; also narrated by Mālik and al-Shāfi'. [An-Nasā'ī]. His statement 'ya'luqu' (with a ḍammah on the 'ayn) means 'it eats,' and this has been transmitted in narrations other than this Ḥadīth as well.

فَقَدْ أَخْبَرَتْ هَذِهِ النُّصُوصُ أَنَّ الرُّوحَ تُنْتَمِ مَعَ الْبَدَنِ الَّذِي فِي الْقَبْرِ—إِذَا شَاءَ اللَّهُ—وَإِنَّمَا تُنْعَمُ فِي الْجَنَّةِ وَخَدَهَا وَكِلاَهُمَا حَقًّا. وَقَدْ رَوَى ابْنُ أَبِي الدُّنْيَا فِي كِتَابِ ذِكْرِ الْمَوْتِ عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: بَلَغَنِي أَنَّ الرُّوحَ مُرْسَلَةٌ تَذْهَبُ حَيْثُ شَاءَتْ وَهَذَا يُوَافِقُ مَا رَوَى: أَنَّ الرُّوحَ قَدْ تَكُونُ عَلَى أَفْنِيَةِ الْقُبُورِ كَمَا قَالَ مُجَاهِدٌ: إِنَّ الْأَرْوَاحَ تَدُومُ عَلَى الْقُبُورِ سَبْعَةَ أَيَّامٍ يَوْمَ يُدْفَنُ الْمَيِّتُ لَا تَفَارِقُ ذَلِكَ وَقَدْ تَعَادَ الرُّوحُ إِلَى الْبَدَنِ فِي غَيْرِ وَقْتِ الْمُسَالَاةِ، كَمَا فِي الْحَدِيثِ الَّذِي صَحَّحَهُ ابْنُ عَبْدِ الْبَرِّ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَا مِنْ رَجُلٍ يَمُرُّ بِقَبْرِ الرَّجُلِ الَّذِي كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيَسَلِّمُ عَلَيْهِ إِلَّا رَدَّ اللَّهُ عَلَيْهِ رُوحَهُ حَتَّى يَرُدَّ عَلَيْهِ السَّلَامَ).

These texts inform us that the soul is blessed with the body that is in the grave—if Allah wills—and it is also blessed in Paradise alone. Both are true. Ibn Abī al-Dunyā narrated in Kitāb Dhikr al-Mawt from Mālik ibn Anas that he said: 'It has reached me that the soul is sent forth and goes wherever it wishes.' This aligns with what has been narrated: 'that the soul may be at the courtyards of the graves,' as Mujāhid said: 'The souls remain at the graves for seven days from the day the deceased is buried, not departing from there.' And the soul may be returned to the body at times other than the questioning, as in the Ḥadīth authenticated by Ibn 'Abd al-Barr from the Prophet (peace be upon him), that he said: 'No man passes by the grave of a man whom he knew in the world and gives him Salām (greetings of peace), except that Allah returns his soul to him so that he may return the Salām.' [Narrated by Ibn Abī al-Dunyā in Al-Qubūr; Ibn 'Abd al-Barr in Al-Istidhār

and Al-Tamhīd mentions its chains and discusses it].

وَفِي سَنَنِ أَبِي دَاوُدَ وَغَيْرِهِ عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّ خَيْرَ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فَافْكُرُوا عَلَيَّ مِنَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ؛ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ. قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَعْرُضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرْمَتْ فَقَالَ: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ).

And in Sunan Abī Dāwūd and elsewhere, from Aws ibn Aws al-Thaqafī, from the Prophet (peace be upon him), that he said: 'Indeed, the best of your days is Friday, so increase your prayers (ṣalāh) upon me on Friday and the night of Friday, for your prayers are presented to me.' They asked, 'O Messenger of Allah, how will our prayers be presented to you when you have decomposed (arimta)?' He replied, 'Indeed, Allah has forbidden the earth to consume the bodies of the Prophets.'

وَهَذَا الْبَابُ فِيهِ مِنْ الْأَحَادِيثِ وَالْأَثَارِ مَا يَضِيقُ هَذَا الْوَقْتُ عَنْ اسْتِقْصَائِهِ مِمَّا يَبَيِّنُ أَنَّ الْأَبْدَانِ الَّتِي فِي الْقُبُورِ تُنْعَمُ وَتُعَذَّبُ—إِذَا شَاءَ اللَّهُ ذَلِكَ—كَمَا يَشَاءُ وَأَنَّ الْأَرْوَاحَ بَاقِيَةٌ بَعْدَ مَفَارَقَةِ الْبَدَنِ وَمَنْعَمَةٌ وَمُعَذِّبَةٌ. وَهَذَا أَمْرُ النَّبِيِّ ﷺ بِالسَّلَامِ عَلَى الْمَوْتَى كَمَا ثَبَتَ فِي الصَّحِيحِ وَالسُّنَنِ (أَنَّهُ كَانَ يُعَلِّمُ أَصْحَابَهُ إِذَا زَارُوا الْقُبُورَ أَنْ يَقُولُوا: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ بِرَحْمَةِ اللَّهِ الْمُسْتَقِيمِينَ مِنَّا وَمِنْكُمْ وَالْمُسْتَأْجِرِينَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَفْتِنَّا بَعْدَهُمْ وَاعْفِرْ لَنَا وَلَهُمْ).

This chapter contains Aḥādīth and Āthār (narrations from companions and successors) too numerous for this occasion to fully enumerate, which clarify that the bodies in the graves are blessed and tormented—if Allah wills that—as He wills, and that the souls remain after parting from the body, experiencing bliss and torment. This is why the Prophet (peace be upon him) commanded giving Ṣalām to the dead, as is established in the Ṣaḥīḥ collections and the Sunan, that he used to teach his companions when they visited the graves to say: 'As-salāmu 'alaykum ahlad-diyāri min al-mu'minīn, wa innā in shā' Allāhu bikum lāhiqūn, yarḥamullāhul-mustaqdimīna minnā wa minkum wal-musta'khirīn, nas'alullāha lanā wa lakumul-āfiyah. Allāhumma lā taḥrimnā ajrahum wa lā taftinnā ba'dahum waghfir lanā wa lahum' [Peace be upon you, O dwellers of these abodes from among the believers. And indeed, if Allah wills, we shall join you. May Allah have mercy on those who have preceded us and you, and those who will follow. We ask Allah for well-being for us and for you. O Allah, do not deprive us of their reward, do not put us to trial after them, and forgive us and them]. [Muslim].

وَقَدْ انْكَسَفَ لِكَثِيرٍ مِنَ النَّاسِ ذَلِكَ حَتَّى سَمِعُوا صَوْتَ الْمَعْدِيَّينَ فِي قُبُورِهِمْ وَرَأَوْهُمْ يُعِينُونَهُمْ يُعَذَّبُونَ فِي قُبُورِهِمْ فِي أَثَارٍ كَثِيرَةٍ مَعْرُوفَةٍ وَلَكِنْ لَا يَجِبُ ذَلِكَ أَنْ يَكُونَ دَائِمًا عَلَى الْبَدَنِ فِي كُلِّ وَقْتٍ؛ بَلْ يَجُوزُ أَنْ يَكُونَ فِي حَالٍ دُونَ حَالٍ.

This matter has been unveiled to many people, such that they have heard the voices of those being tormented in their graves and have seen them with their own eyes being tormented in their graves, as mentioned in many well-known narrations. However, this does not necessitate that it is continuous for the body at all times; rather, it is possible that it occurs in some states but not others.

وَفِي الصَّحِيحَيْنِ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه (أَنَّ النَّبِيَّ ﷺ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا ثُمَّ أَنَاهُمْ فَقَامَ عَلَيْهِمْ فَقَالَ: يَا أَبَا جَهْلٍ بَنَ هَسَامٍ يَا أُمَيَّةُ بَنَ خَلْفٍ يَا عَتَبَةَ بَنَ رَبِيعَةَ يَا شَيْبَةَ بَنَ رَبِيعَةَ أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا فَسَمِعَ عُمَرُ رضي الله عنه قَوْلَ النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَسْمَعُونَ وَقَدْ جُفُوا؟ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ يُجِيبُوا ثُمَّ أَمَرَ بِهِمْ فَسُجِنُوا فَأَلْقُوا فِي قَلِيبٍ بَدْرٍ).

And in the two Ṣaḥīḥs, from Anas ibn Mālik (may Allah be pleased with him), that the Prophet (peace be upon him) left the slain of Badr for three days, then he came to them,

stood over them, and said: 'O Abā Jahl ibn Hishām! O Umayyah ibn Khalaf! O 'Utbah ibn Rabī'ah! O Shaybah ibn Rabī'ah! Have you not found what your Lord promised you to be true? For indeed, I have found what my Lord promised me to be true.' 'Umar (may Allah be pleased with him) heard the Prophet's (peace be upon him) statement and said, 'O Messenger of Allah, how can they hear when they have putrefied (juyyifū)?' He replied, 'By Him in Whose Hand is my soul, you do not hear what I say better than them, but they are unable to answer.' Then he ordered them to be dragged and thrown into one of the wells of Badr. [Al-Bukhārī].

وَقَدْ أَخْرَجَاهُ فِي الصَّحِيحَيْنِ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا (أَنَّ النَّبِيَّ ﷺ وَقَفَ عَلَى قَلْبٍ بَدْرَ فَقَالَ هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ وَقَالَ إِنَّهُمْ لَيَسْمَعُونَ الْآنَ مَا أَقُولُ فَذَكَرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: وَهَمَّ ابْنُ عُمَرَ. إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُمْ لَيُغْلَمُونَ الْآنَ أَنَّ الَّذِي قُلْتُ لَهُمْ هُوَ الْحَقُّ ثُمَّ قَرَأْتُ قَوْلَهُ تَعَالَى (إِنَّكَ لَا تَسْمَعُ الْمَوْتَى) حَتَّى قَرَأْتُ الْآيَةَ).

And they both (Al-Bukhārī and Muslim) narrated it from Ibn 'Umar (may Allah be pleased with them both), that the Prophet (peace be upon him) stood by the well of Badr and said, 'Have you found what your Lord promised you to be true?' And he said, 'Indeed, they are now hearing what I say.' This was mentioned to 'Ā'ishah, and she said, 'Ibn 'Umar erred (wahima). The Messenger of Allah (peace be upon him) only said, 'Indeed, they now know that what I told them is the truth.' Then she recited the statement of Allah the Exalted: {Indeed, you do not make the dead hear} [An-Naml: 80], until she completed the verse.' [Al-Bukhārī].

وَأَهْلُ الْعِلْمِ بِالْحَدِيثِ وَالسُّنَّةِ: اتَّفَقُوا عَلَى صِحِّهِ مَا رَوَاهُ أَنَسٌ وَابْنُ عُمَرَ وَإِنْ كَانَا لَمْ يَشْهَدَا بَدْرًا فَإِنَّ أَنَسًا رَوَى ذَلِكَ عَنْ أَبِي طَلْحَةَ وَأَبُو طَلْحَةَ شَهِدَ بَدْرًا. كَمَا رَوَى أَبُو حَاتِمٍ فِي صَحِيحِهِ عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ (أَنَّ النَّبِيَّ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقَذَفُوا فِي طَوَى مِنْ أَطْوَاءِ بَدْرٍ وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَحَبَّ أَنْ يُقِيمَ فِي عَرَصَتِهِمْ ثَلَاثَ لَيَالٍ: فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ: أَمَرَ بِرَاجِلَتِهِ فَسَدَّ عَلَيْهَا فَحَرَكَهَا ثُمَّ مَشَى وَتَبِعَهُ أَصْحَابُهُ. وَقَالُوا: مَا تَرَاهُ يَنْطَلِقُ إِلَّا لِبَعْضِ حَاجَتِهِ: حَتَّى قَامَ عَلَى شِفَاءِ الرُّكْبَى؛ فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءَ آبَائِهِمْ يَا فَلَانُ بْنُ فَلَانٍ أَيْسَرُهُمْ أَنْتُمْ أَطْعَمُكُمْ اللَّهُ وَرَسُولُهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا. فَهَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ مَا تَكْلُمُ مِنْ أَجْسَادٍ وَلَا أَرْوَاحٍ فِيهَا. فَقَالَ النَّبِيُّ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ: مَا أَنْتُمْ بِأَسْمَعُ لِمَا أَقُولُ مِنْهُمْ).

The scholars of Hadith and Sunnah are agreed upon the authenticity of what Anas and Ibn 'Umar narrated, even though they did not witness Badr themselves, for Anas narrated that from Abū Ṭalḥah, and Abū Ṭalḥah did witness Badr. This is as Abū Ḥātim narrated in his Ṣaḥīḥ from Anas, from Abū Ṭalḥah (may Allah be pleased with him), that on the day of Badr, the Prophet (peace be upon him) ordered twenty-four men from the chieftains of Quraysh to be thrown into one of the dry wells of Badr. And whenever he overcame a people, he liked to stay in their vicinity for three nights. So, when it was the third day, he ordered his mount to be saddled, mounted it, then walked, and his companions followed him. They said, 'We do not think he is setting out except for some need of his,' until he stood at the edge of the well. He began to call them by their names and their fathers' names: 'O so-and-so son of so-and-so! Would it have pleased you if you had obeyed Allah and His Messenger? For we have indeed found what our Lord promised us to be true. So, have you found what your Lord promised you to be true?' 'Umar ibn al-Khaṭṭāb said, 'O Messenger of Allah, what are you addressing from bodies that have no souls in them?' The Prophet (peace be upon him) said, 'By Him in Whose Hand is my soul, you do not hear what I say better than them.' [Ibn Ḥibbān].

قَالَ قَتَادَةُ: أَحْيَاهُمُ اللَّهُ حَتَّى سَمِعَهُمْ تَوْبِيخًا وَتَضَعِيرًا وَبِقَمَّةٍ وَخَسْرَةٍ وَتَتَدَبُّمًا. وَعَائِشَةُ تَأَوَّلَتْ فِيمَا ذَكَرْتُهُ كَمَا تَأَوَّلَتْ أَمْثَالُ ذَلِكَ. وَالنَّسَّ الصَّحِيحَ عَنْ النَّبِيِّ ﷺ مُقَدَّمَ عَلَى تَأْوِيلٍ مَنْ تَأَوَّلَ مِنْ أَصْحَابِهِ وَغَيْرِهِ وَلَيْسَ فِي الْقُرْآنِ مَا يُنْفِي

ذَلِكَ فَإِنَّ قَوْلَهُ: (إِنَّكَ لَا تَسْمَعُ الْمَوْتَى) إِنَّمَا أَرَادَ بِهِ السَّمَاعُ الْمُعْتَادَ الَّذِي يُنْفَعُ صَاحِبُهُ فَإِنَّ هَذَا مَثَلٌ ضَرِبَ لِلْكَفَّارِ وَالْكَفَّارُ تَسْمَعُ الصَّوْتَ لَكِنْ لَا تَسْمَعُ سَمَاعَ قَبُولٍ بِفِقْهِ وَاتِّبَاعٍ كَمَا قَالَ تَعَالَى: (وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْفَعُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً). فَهَكَذَا الْمَوْتَى الَّذِينَ ضَرَبَ لَهُمُ الْمَثَلُ لَا يَجِبُ أَنْ يُنْفَى عَنْهُمْ جَمِيعُ السَّمَاعِ الْمُعْتَادِ أَنْوَاعَ السَّمَاعِ كَمَا لَمْ يُنْفَ ذَلِكَ عَنِ الْكَفَّارِ؛ بَلْ قَدْ انْتَفَى عَنْهُمْ السَّمَاعُ الْمُعْتَادُ الَّذِي يَنْتَفِعُونَ بِهِ وَأَمَّا سَمَاعٌ آخَرُ فَلَا يُنْفَى عَنْهُمْ.

Qatādah said: Allah revived them so that He made them hear him as a rebuke, belittlement, vengeance, regret, and remorse. 'Ā'ishah offered an interpretation (ta'awwalat) in what she mentioned, just as she offered interpretations for similar matters. However, an authentic text from the Prophet (peace be upon him) takes precedence over the interpretation of anyone who interprets from his companions or others. There is nothing in the Qur'an that negates this. For His statement: {Indeed, you do not make the dead hear} [An-Naml: 80] only intends the customary hearing that benefits its possessor. This is an analogy drawn for the disbelievers. The disbelievers hear sound, but they do not hear with acceptance, understanding, and adherence, as Allah the Exalted said: {And the example of those who disbelieve is like that of one who shouts to that which hears nothing but calls and cries} [Al-Baqarah: 171]. Thus, for the dead for whom the analogy is drawn, it is not necessary to negate all types of customary hearing from them, just as it is not negated for the disbelievers. Rather, the customary hearing by which they would benefit is negated for them, but other forms of hearing are not negated for them.

وَقَدْ ثَبَتَ فِي الصَّحِيحَيْنِ وَغَيْرِهِمَا أَنَّ الْمَيِّتَ يَسْمَعُ خَفَقَ نَعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ فَهَذَا مُوَافِقٌ لِهَذَا فَكَيْفَ يَدْفَعُ ذَلِكَ؟ وَمِنْ الْعُلَمَاءِ مَنْ قَالَ: إِنَّ الْمَيِّتَ فِي قَبْرِهِ لَا يَسْمَعُ مَا دَامَ مَيِّتًا كَمَا قَالَتْ عَائِشَةُ. وَاسْتَدَلَّتْ بِهِ مِنَ الْقُرْآنِ وَأَمَّا إِذَا أَحْيَاهُ اللَّهُ فَإِنَّهُ يَسْمَعُ كَمَا قَالَ قَتَادَةُ: أَحْيَاهُمْ اللَّهُ لَهُ. وَإِنْ كَانَتْ تِلْكَ الْحَيَاةُ لَا يَسْمَعُونَ بِهَا كَمَا نَحْنُ لَا نَرَى الْمَلَائِكَةَ وَالْجِنَّ وَلَا نَعْلَمُ مَا يَجْسُ بِهِ الْمَيِّتُ فِي مَنَامِهِ وَكَمَا لَا يَعْلَمُ الْإِنْسَانُ مَا فِي قَلْبِ الْآخَرِ وَإِنْ كَانَ قَدْ يَعْلَمُ ذَلِكَ مَنْ أَعْطَاهُ اللَّهُ عِلْمَهُ.

It is established in the two Ṣaḥīḥs and elsewhere that the deceased hears the sound of their sandals when they turn back and depart. This is consistent with the aforementioned, so how can it be rejected? Some scholars have said that the deceased in their grave does not hear as long as they are dead, as 'Ā'ishah said, and she adduced evidence for it from the Qur'an. However, if Allah revives them, then they hear, as Qatādah said: 'Allah revived them for him.' This type of life and hearing is not such that we perceive it, just as we do not see the angels and the jinn, nor do we know what the deceased feels in their sleep, and just as a person does not know what is in another's heart, although one upon whom Allah bestows such knowledge may know it.

وَهَذِهِ جُمْلَةٌ يَخْصُلُ بِهَا مَقْصُودُ السَّائِلِ وَإِنْ كَانَ لَهَا مِنَ الشَّرْحِ وَالتَّفْصِيلِ مَا لَيْسَ هَذَا مَوْضِعُهُ فَإِنَّ مَا ذَكَرْنَاهُ مِنَ الْأَدِلَّةِ الْبَيِّنَةِ عَلَى مَا سَأَلَ عَنْهُ مَا لَا يَكَادُ مَجْهُوعًا. وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

This is a summary that should achieve the questioner's objective, even though the topic has further explanation and detail for which this is not the place. Indeed, what we have mentioned of clear evidences regarding what was asked about is rarely found compiled together. And Allah knows best. And may Allah send prayers and peace upon Muḥammad, and upon his family and his companions.

قَالَ شَيْخُ الْإِسْلَام—قَدَسَ اللَّهُ رُوحَهُ

Shaykh al-Islām (may Allah sanctify his soul) said:

سَأَلَ سَائِلٌ: بِمَاذَا يُخَاطَبُ النَّاسُ يَوْمَ الْبَعْثِ؟ وَهَلْ يُخَاطَبُهُمُ اللَّهُ تَعَالَى بِلِسَانِ الْعَرَبِ؟ وَهَلْ يَصِحُّ أَنَّ لِسَانَ أَهْلِ النَّارِ الْفَارِسِيَّةَ وَأَنَّ لِسَانَ أَهْلِ الْجَنَّةِ الْعَرَبِيَّةَ

A questioner asked: In what language will people be addressed on the Day of Resurrection? Will Allah Almighty address them in the Arabic tongue? And is it correct that the language of the inhabitants of Hellfire will be Persian, and the language of the inhabitants of Paradise will be Arabic?

فَأَجَبْتُهُ بَعْدَ

So I answered him after [beginning with]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، لَا يُعْلَمُ بِأَيِّ لُغَةٍ يَتَكَلَّمُ النَّاسُ يَوْمَئِذٍ وَلَا بِأَيِّ لُغَةٍ يَسْمَعُونَ خُطَابَ الرَّبِّ جَلَّ وَعَلَا؛ لِأَنَّ اللَّهَ تَعَالَى لَمْ يُخَبِّرْنَا بِشَيْءٍ مِنْ ذَلِكَ وَلَا رَسُولُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلَمْ يَصِحَّ أَنَّ الْفَارِسِيَّةَ لُغَةُ الْجَنَنِيِّينَ وَلَا أَنَّ الْعَرَبِيَّةَ لُغَةُ أَهْلِ النَّعِيمِ الْأَبَدِيِّ وَلَا نَعْلَمُ نِزَاعًا فِي ذَلِكَ بَيْنَ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ بَلْ كُلُّهُمْ يَحْكُمُونَ عَنْ ذَلِكَ لِأَنَّ الْكَلَامَ فِي مِثْلِ هَذَا مِنْ فُضُولِ الْقَوْلِ وَلَا قَالَ اللَّهُ تَعَالَى لِأَصْحَابِ النَّارِ وَلَكِنْ حَدَّثَ فِي ذَلِكَ خِلَافَ بَيْنِ الْمُتَأَخِّرِينَ.

All praise is due to Allah, Lord of the worlds. It is not known in what language people will speak on that Day, nor in what language they will hear the address of the Lord, Majestic and Exalted is He. This is because Allah Almighty has not informed us of any of that, nor has His Messenger (peace be upon him). Furthermore, it has not been authentically established that Persian is the language of the denizens of Hell, nor that Arabic is the language of the people of eternal bliss. We are not aware of any dispute in this matter among the Companions (may Allah be pleased with them); rather, all of them refrained from [discussing] it because speaking about such matters is superfluous talk. Nor did Allah Almighty inform the inhabitants of the earth of this. However, disagreement on this issue did arise among later scholars.

فَقَالَ نَاسٌ: يَتَخَاطَبُونَ بِالْعَرَبِيَّةِ. وَقَالَ آخَرُونَ إِلَّا أَهْلَ النَّارِ فَإِنَّهُمْ يُجِيبُونَ بِالْفَارِسِيَّةِ وَهِيَ لُغَتُهُمْ فِي النَّارِ.

Some said: They will converse in Arabic. Others said: [All will speak Arabic] except the inhabitants of Hellfire, for they will respond in Persian, and it will be their language in the Fire.

وَقَالَ آخَرُونَ: يَتَخَاطَبُونَ بِالسَّرْيَانِيَّةِ لِأَنَّهَا لُغَةُ آدَمَ وَعَنْهَا تَفَرَّعَتِ اللُّغَاتُ. وَقَالَ آخَرُونَ: إِلَّا أَهْلَ الْجَنَّةِ فَإِنَّهُمْ يَتَكَلَّمُونَ بِالْعَرَبِيَّةِ.

Others said: They will converse in Syriac because it was the language of Ādam, and from it, other languages branched out. And yet others said: [All will speak Syriac] except the inhabitants of Paradise, for they will speak Arabic.

وَكُلُّ هَذِهِ الْأَقْوَالِ لَا حُجَّةَ لِأَرْبَابِهَا لَا مِنْ طَرِيقِ عَقْلِ وَلَا نَقْلِ بَلْ هِيَ دَعَاوَى غَارِيَّةٍ عَنِ الْأَدِلَّةِ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ وَأَحْكَمُ.

All of these assertions are without proof from their proponents, neither from rational argument nor from transmitted textual evidence. Rather, they are claims devoid of evidence. And Allah, Glorified and Almighty, knows best and is most wise.

سُئِلَ

He was asked

عَنِ الْمِيزَانِ، هَلْ هُوَ عِبَارَةٌ عَنِ الْعَدْلِ؟ أَمْ لَهُ كَيْفَتَانِ؟

Regarding the Mīzān (Scale), is it merely an expression for justice, or does it have two pans?

فَأَجَابَ

He replied

الْمِيزَانُ هُوَ مَا يُوزَنُ بِهِ الْأَعْمَالُ وَهُوَ غَيْرُ الْعَدْلِ كَمَا دَلَّ عَلَى ذَلِكَ الْكِتَابُ وَالسُّنَّةُ مِثْلُ قَوْلِهِ تَعَالَى (فَمَنْ ثَقُلَتْ مَوَازِينُهُ) (وَمَنْ خَفَّتْ مَوَازِينُهُ) وَقَوْلِهِ: (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ).

The Mīzān is that by which deeds are weighed, and it is distinct from [the concept of] justice, as indicated by the Book (the Qur'ān) and the Sunnah. Examples include the statement of Allah Almighty: {Then as for one whose scales are heavy} [Al-Qāri'ah: 6], and {But as for one whose scales are light} [Al-Qāri'ah: 8], and His statement: {And We place the scales of justice for the Day of Resurrection} [Al-Anbiyā': 47].

وَفِي الصَّحِيحَيْنِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ)؛

It is narrated in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) that the Prophet (peace be upon him) said: 'Two words are light on the tongue, heavy on the Scale, and beloved to the Most Merciful: Subḥān Allāhi wa biḥamdihi (Glory be to Allah and with His praise), Subḥān Allāhil-'Aẓīm (Glory be to Allah, the Magnificent).'

(وَقَالَ عَنْ سَافِي عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: لَهْمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أُحُدٍ)

And he (peace be upon him) said concerning the two shanks of 'Abdullāh ibn Mas'ūd: 'They will be heavier on the Scale than [Mount] Uhūd.'

وَفِي التِّرْمِذِيِّ وَغَيْرِهِ حَدِيثُ الْبُطَاقَةِ وَصَحَّحَهُ التِّرْمِذِيُّ وَالْحَاكِمُ وَغَيْرُهُمَا: (فِي الرَّجُلِ الَّذِي يُؤْتَى بِهِ فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سَجَلًا كُلُّ سَجَلٍ مِنْهَا مَدُّ الْبَصَرِ فَيُوضَعُ فِي كِفَّةٍ وَيُؤْتَى لَهُ بِبُطَاقَةٍ فِيهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ النَّبِيُّ ﷺ فَطَاشَتِ السَّجَلَاتُ وَثَقُلَتِ الْبُطَاقَةُ).

At-Tirmidhī and others narrate the Hadīth of the Card (Biṭāqah)—which At-Tirmidhī, Al-Hākim, and others authenticated—concerning the man who will be brought forth, and ninety-nine scrolls [of his sins] will be unrolled for him, each scroll stretching as far as the eye can see. They will be placed in one pan [of the Scale], and a card will be brought for him, upon which is the testimony of Lā ilāha illā Allāh (There is no god worthy of worship except Allah). The Prophet (peace be upon him) said: 'Then the scrolls will become light, and the card will become heavy.'

وَهَذَا وَأَمثَالُهُ مِمَّا يُبَيِّنُ أَنَّ الْأَعْمَالَ تُوزَنُ بِمَوَازِينٍ تَبَيَّنَ بِهَا رُجْحَانُ الْحَسَنَاتِ عَلَى السَّيِّئَاتِ وَبِالْعَكْسِ فَهُوَ مَا بِهِ تَبَيَّنَ الْعَدْلُ. وَالْمَقْصُودُ بِالْوِزْنِ الْعَدْلُ كَمَوَازِينِ الدُّنْيَا. وَأَمَّا كَثِيرَتُهُ تِلْكَ الْمَوَازِينِ فَهُوَ بِمَنْزِلَةِ كَثِيرَتِهِ سَائِرِ مَا أُخْرِجْنَا بِهِ مِنَ الْغَيْبِ.

These and similar narrations demonstrate that deeds will be weighed with scales that show the preponderance of good deeds over bad deeds, or vice versa. Thus, the Scale is the means by which justice is made manifest. The objective of the weighing is justice, similar to the scales of this world. As for the nature of those Scales, it is like the nature of all other matters of the Unseen (ghayb) about which we have been informed.

فصل Section

قَالَ الشَّيْخُ

The Shaykh said:

وَأَطْفَالُ الْكُفَّارِ أَصَحُّ الْأَقْوَالِ فِيهِمْ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ كَمَا أَجَابَ بِذَلِكَ النَّبِيُّ ﷺ فِي الْحَدِيثِ الصَّحِيحِ

Regarding the children of disbelievers, the most correct position concerning them is: 'Allah knows best what they would have done,' as the Prophet (peace be upon him) answered in the authentic Ḥadīth.

وَطَائِفَةٌ مِنْ أَهْلِ الْحَدِيثِ وَغَيْرُهُمْ قَالُوا: إِنَّهُمْ كُلُّهُمْ فِي النَّارِ. وَذَكَرَ أَنَّهُ مِنْ نُصُوصِ أَحْمَدَ وَهُوَ غَلَطَ عَلَى أَحْمَدَ.

One group, including some scholars of Ḥadīth and others, said that all of them are in Hellfire. It has been mentioned that this is one of the explicit statements of Aḥmad [ibn Ḥanbal], but this is a mistake attributed to Aḥmad.

وَطَائِفَةٌ جَزَمُوا بِأَنَّهُمْ كُلُّهُمْ فِي الْجَنَّةِ وَاخْتَارَ ذَلِكَ أَبُو الْفَرَجِ ابْنُ الْجَوَزِيِّ وَغَيْرُهُ وَاحْتَجُّوا بِحَدِيثٍ فِيهِ (رُؤْيَا النَّبِيِّ ﷺ لَمَّا رَأَى إِبْرَاهِيمَ الْخَلِيلَ وَعِنْدَهُ أَطْفَالُ الْمُؤْمِنِينَ قِيلَ يَا رَسُولَ اللَّهِ وَأَطْفَالُ الْمُشْرِكِينَ؟ قَالَ: وَأَطْفَالُ الْمُشْرِكِينَ).

Another group asserted definitively that all of them are in Paradise. This view was favored by Abū al-Faraj ibn al-Jawzī and others, and they cited as evidence a Ḥadīth concerning the vision of the Prophet (peace be upon him) when he saw Ibrāhīm, the Close Friend [of Allah], with the children of the believers around him. It was asked, 'O Messenger of Allah, and the children of the polytheists?' He replied, 'And the children of the polytheists.'

وَالصَّوَابُ أَنَّ يُقَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ وَلَا نَحْكُمُ لِمَعْنَى مِنْهُمْ بِجَنَّةٍ وَلَا نَارٍ

The correct stance is to say: 'Allah knows best what they would have done,' and we do not definitively assign any specific one of them to Paradise or Hellfire.

وَقَدْ جَاءَ فِي عِدَّةٍ أَحَادِيثَ: (أَنَّهُمْ يَوْمَ الْقِيَامَةِ فِي عَرَصَاتٍ الْقِيَامَةِ يُؤْمَرُونَ وَيَنْهَوْنَ فَمَنْ أَطَاعَ دَخَلَ الْجَنَّةَ وَمَنْ عَصَى دَخَلَ النَّارَ).

It has been reported in several Aḥādīth that on the Day of Resurrection, in the plains of assembly ('araṣāt al-qiyyamah), they will be commanded and forbidden. Whoever obeys will enter Paradise, and whoever disobeys will enter Hellfire.

وَهَذَا هُوَ الَّذِي ذَكَرَهُ أَبُو الْحَسَنِ الْأَشْعَرِيُّ عَنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ. وَالتَّكْلِيفُ إِنَّمَا يَنْقُطِعُ بِدُخُولِ دَارِ الْجَزَاءِ وَهِيَ الْجَنَّةُ وَالنَّارُ.

This is what Abū al-Ḥasan al-Ash'arī reported from Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community). Accountability (taklīf) only ceases upon entering the Abode of Recompense, which is Paradise or Hellfire.

وَأَمَّا عَرَصَاتُ الْقِيَامَةِ فَيُمْتَحَنُونَ فِيهَا كَمَا يُمْتَحَنُونَ فِي الْبَرْزَخِ. فَيَقَالُ لِأَحَدِهِمْ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟

As for the plains of the Resurrection, they will be tested there just as they are tested in the Barzakh (the intermediate state after death). It will be said to one of them: 'Who is your Lord? What is your religion? And who is your Prophet?'

وَقَالَ تَعَالَى: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ) الْآيَةَ.

Allah Almighty has said: {The Day the Shin will be uncovered and they are invited to prostrate, but they will not be able} [Al-Qalam: 42], to the end of the verse.

وَقَدْ ثَبَتَ فِي الصَّحَاحِ مِنْ غَيْرِ وَجْهِ حَدِيثُ تَجَلَّى اللَّهُ لِعِبَادِهِ فِي الْمَوْقِفِ إِذَا قِيلَ: (لِيَتَّبِعَ كُلُّ قَوْمٍ مَا كَانُوا يَعْبُدُونَ؛ فَيَتَّبِعَ الْمُشْرِكُونَ آلِهَتَهُمْ وَيَتَّبِعَ الْمُؤْمِنُونَ فَيَتَجَلَّى لَهُمُ الرَّبُّ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيُنْكِرُونَهُ ثُمَّ يَتَجَلَّى لَهُمْ فِي الصُّورَةِ الَّتِي يَعْرِفُونَهَا فَيَسْجُدُ لَهُ الْمُؤْمِنُونَ وَتَبْقَى ظُهُورُ الْمُنَافِقِينَ كَقُرُونِ الْبَقَرِ يَرِيدُونَ السُّجُودَ فَلَا يَسْتَطِيعُونَ. وَذَكَرَ قَوْلُهُ: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ)) الْآيَةَ.

It has been authentically established through multiple chains of narration in the Ṣaḥīḥ collections, the Ḥadīth concerning Allah's manifestation (tajallī) to His servants at the Standing Place (al-Mawqif). When it is said: 'Let every nation follow what it used to worship,' the polytheists will follow their deities, and the believers will remain. Then the Lord will manifest Himself to them in a form other than the one they recognize, and they will deny Him. Then He will manifest Himself to them in the form they do recognize, and the believers will prostrate to Him. However, the backs of the hypocrites will remain rigid like the horns of cattle; they will want to prostrate but will be unable to do so. And he () mentioned His statement: {The Day the Shin will be uncovered and ﷺ (the Prophet they are invited to prostrate, but they will not be able} [Al-Qalam: 42], to the end of the verse.

وَالْكَلامُ عَلَى هَذِهِ الْأُمُورِ مَبْسُوطٌ فِي غَيْرِ هَذَا الْمَوْضِعِ وَاللَّهُ أَعْلَمُ.

The discussion on these matters is elaborated upon elsewhere. And Allah knows best.

سُئِلَ عَنِ الْكُفَّارِ

He was asked concerning the disbelievers

هَلْ يُحَاسَبُونَ يَوْمَ الْقِيَامَةِ أَمْ لَا؟

Will they be held accountable (yuḥāsabūn) on the Day of Resurrection or not?

فَأَجَابَ

He replied

هَذِهِ الْمَسْأَلَةُ تَنَازَعٌ فِيهَا الْمُتَأَخَّرُونَ مِنْ أَصْحَابِ أَحْمَدَ وَغَيْرِهِمْ فَمِمَّنْ قَالَ إِنَّهُمْ لَا يُحَاسَبُونَ: أَبُو بَكْرٍ عَبْدُ الْعَزِيزِ وَأَبُو الْحَسَنِ النَّبِيُّيُّ وَالْقَاضِي أَبُو يَعْلَى وَغَيْرُهُمْ وَمِمَّنْ قَالَ: إِنَّهُمْ يُحَاسَبُونَ: أَبُو حَفْصٍ الْبُرْمَكِيُّ مِنْ أَصْحَابِ أَحْمَدَ وَأَبُو سُلَيْمَانَ الدَّمَشْقِيُّ وَأَبُو طَالِبٍ الْمَكِّيُّ.

This 'issue' (mas'alah) is one over which later scholars, from the companions of Aḥmad [ibn Ḥanbal] and others, have differed. Among those who said they will not be held accountable are: Abū Bakr 'Abd al-'Azīz, Abū al-Ḥasan al-Tamīmī, al-Qāḍī Abū Ya'lā, and others. And among those who said they will be held accountable are: Abū Ḥafṣ al-Barmakī from the companions of Aḥmad, Abū Sulaymān al-Dimashqī, and Abū Ṭālib al-Makkī.

وَفَضَّلَ الْخُطَابُ أَنَّ الْحِسَابَ يُرَادُ بِهِ عَرْضُ أَعْمَالِهِمْ عَلَيْهِمْ وَتَوْبِيخُهُمْ عَلَيْهَا وَيُرَادُ بِالْحِسَابِ مُوَازَنَةُ الْحَسَنَاتِ بِالسَّيِّئَاتِ.

The decisive statement (faṣl al-khiṭāb) is that accountability (ḥisāb) can refer to the presentation of their deeds to them and their being rebuked for them. Accountability can also refer to the weighing of good deeds against bad deeds.

فَإِنْ أُريدَ بِالْحِسَابِ الْمَعْنَى الْأَوَّلُ فَلَا رَيْبَ أَنَّهُمْ يُحَاسَبُونَ بِهِذَا الْإِغْتِبَارِ.

If accountability is intended in the first sense, then there is no doubt that they will be held accountable in this regard.

وَإِنْ أُريدَ الْمَعْنَى الثَّانِي فَإِنْ قُصِدَ بِذَلِكَ أَنَّ الْكُفَّارَ تَبَقَّى لَهُمْ حَسَنَاتٌ يَسْتَحِقُّونَ بِهَا الْجَنَّةَ فَهَذَا خَطَأٌ ظَاهِرٌ.

If the second meaning is intended, and if by that it is meant that disbelievers will have remaining good deeds by which they might merit Paradise, then this is a manifest error.

وَإِنْ أُريدَ أَنَّهُمْ يَتَّقَاوَتُونَ فِي الْعِقَابِ؛ فَعِقَابٌ مَنْ كَثُرَتْ سَيِّئَاتُهُ أَعْظَمُ مِنْ عِقَابِ مَنْ قَلَّتْ سَيِّئَاتُهُ وَمَنْ كَانَ لَهُ حَسَنَاتٌ خَفَّفَ عَنْهُ الْعَذَابُ كَمَا أَنَّ أَبَا طَالِبٍ أَخَفَّ عَذَابًا مِنْ أَبِي لَهَبٍ.

However, if it is intended that they will vary in their punishment—such that the punishment of one whose evil deeds are many will be greater than the punishment of one whose evil deeds are few, and that one who had some good deeds might have his torment lightened, just as Abū Ṭālib's torment is less severe than that of Abū Lahab—[this is a different matter].

وَقَالَ تَعَالَى: (الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ)

Allah Almighty said: {Those who disbelieved and averted [others] from the way of Allah—We will increase them in punishment over [their] punishment} [An-Nahl: 88].

وَقَالَ تَعَالَى (إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ)

And Allah Almighty said: {Indeed, the Nasi' (postponement of sacred months) is an increase in disbelief} [At-Tawbah: 37].

وَالنَّارُ دَرَكَاتٌ فَإِذَا كَانَ بَعْضُ الْكُفَّارِ عَذَابُهُ أَشَدَّ عَذَابًا مِنْ بَعْضٍ—لِكثْرَةِ سَيِّئَاتِهِ وَقِلَّةِ حَسَنَاتِهِ—كَانَ الْحِسَابُ لِبَيَانِ مَرَاتِبِ الْعَذَابِ لَا لِأَجْلِ دُخُولِهِمُ الْجَنَّةَ.

Hellfire has varying levels (darakāt). Therefore, if the torment of some disbelievers is more severe than that of others—due to the abundance of their evil deeds and the paucity of their good deeds—then accountability would serve to determine the degrees of torment, not for the purpose of their entering Paradise.

سُئِلَ سَيِّحُ الْإِسْلَامِ أَبُو الْعَبَّاسِ تَقِيُّ الدِّينِ بْنُ تَيْمِيَّةَ—قَدَسَ اللَّهُ رُوحَهُ

Shaykh al-Islām Abū al-'Abbās Taqī al-Dīn Ibn Taymiyyah (may Allah sanctify his soul) was asked

عَنِ الْعَبْدِ الْمُؤْمِنِ هَلْ يَكْفُرُ بِالْمَعْصِيَةِ أَمْ لَا؟

Concerning the believing servant, does he become a disbeliever (yakfuru) by committing a sin, or not?

فَأَجَابَ

He replied

لَا يَكْفُرُ بِمُجَرَّدِ الذَّنْبِ فَإِنَّهُ تَبَتَّ بِالْكِتَابِ وَالسُّنَّةِ وَإِجْمَاعِ السَّلَفِ أَنَّ الزَّانِيَ غَيْرَ الْمُحْصَنِ يُجْلَدُ وَلَا يُقْتَلُ وَالشَّارِبُ يُجْلَدُ وَالنَّاذِفُ يُجْلَدُ وَالسَّارِقُ يُقَطَّعُ. وَلَوْ كَانُوا كُفَّارًا لَكَانُوا مُرْتَدِّينَ وَوَجِبَ قَتْلُهُمْ وَهَذَا خِلَافُ الْكِتَابِ وَالسُّنَّةِ وَإِجْمَاعِ السَّلَفِ.

He does not become a disbeliever merely by committing a sin. For it is established by the Book, the Sunnah, and the consensus (ijmā') of the Salaf (pious predecessors) that the fornicator who is not muḥṣan (i.e., unmarried or not having been in a valid Islamic marriage) is flogged and not killed, the drinker [of intoxicants] is flogged, the slanderer (who falsely accuses someone of unlawful sexual intercourse) is flogged, and the thief has his hand cut off. If they were disbelievers [due to these sins], they would be considered apostates, and it would be obligatory to execute them. This contradicts the Book, the Sunnah, and the consensus of the Salaf.

سُئِلَ

He was asked

عَنْ رَجُلٍ مُسْلِمٍ يَعْمَلُ عَمَلًا يَسْتَوْجِبُ أَنْ يُبْنَى لَهُ قَصْرٌ فِي الْجَنَّةِ وَيُغْرَسَ لَهُ غَرَسٌ بِاسْمِهِ. ثُمَّ يَعْمَلُ ذُنُوبًا يَسْتَوْجِبُ بِهَا النَّارَ فَإِذَا دَخَلَ النَّارَ كَيْفَ يَكُونُ اسْمُهُ أَنَّهُ فِي الْجَنَّةِ وَهُوَ فِي النَّارِ.

Concerning a Muslim man who performs a deed that merits a palace being built for him in Paradise and a garden planted for him in his name. Then, he commits sins that make him deserving of Hellfire. If he enters Hellfire, how can his designation for Paradise stand while he is in Hellfire?

فَأَجَابَ

He replied

إِنْ تَابَ عَنْ ذُنُوبِهِ تَوْبَةً نَصُوحًا، فَإِنَّ اللَّهَ يَغْفِرُ لَهُ وَلَا يَحْرِمُهُ مَا كَانَ وَعَدَهُ؛ بَلْ يُعْطِيهِ ذَلِكَ.

If he repents from his sins with sincere repentance (tawbatan naṣūḥā), then Allah will forgive him and will not deprive him of what He had promised him; rather, He will grant it to him.

وَإِنْ لَمْ يَتُبْ وَزِنَتْ حَسَنَاتُهُ وَسَيِّئَاتُهُ فَإِنْ رَجَحَتْ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ كَانَ مِنْ أَهْلِ الثَّوَابِ وَإِنْ رَجَحَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ كَانَ مِنْ أَهْلِ الْعَذَابِ.

If he does not repent, his good deeds and his evil deeds will be weighed. If his good deeds outweigh his evil deeds, he will be among the people of reward. If his evil deeds outweigh his good deeds, he will be among the people of punishment.

وَمَا أَعَدَّ لَهُ مِنَ الثَّوَابِ يُخْبِطُ حِينَئِذٍ بِالسَّيِّئَاتِ الَّتِي زَادَتْ عَلَى حَسَنَاتِهِ كَمَا أَنَّهُ إِذَا عَمِلَ سَيِّئَاتٍ اسْتَحَقَّ بِهَا النَّارَ ثُمَّ عَمِلَ بَعْدَهَا حَسَنَاتٍ: تَذْهَبُ السَّيِّئَاتُ وَاللَّهُ أَعْلَمُ.

Whatever reward was prepared for him will then be nullified by the evil deeds that outweighed his good deeds. Similarly, if he commits evil deeds for which he deserves Hellfire, and then performs good deeds thereafter, the evil deeds are effaced. And Allah knows best.

وَسُئِلَ

And he was asked

عَنْ الشَّفَاعَةِ فِي أَهْلِ الْكِبَائِرِ مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ. وَهَلْ يَدْخُلُونَ الْجَنَّةَ أَمْ لَا؟.

Concerning intercession for the 'perpetrators of major sins' (Ahl al-Kabā'ir) from the Ummah (nation) of Muḥammad (peace be upon him). Will they enter Paradise or not?

فَأَجَابَ

He replied

إِنَّ أَحَادِيثَ الشَّفَاعَةِ فِي أَهْلِ الْكِبَايِرِ ثَابِتَةٌ مُتَوَاتِرَةٌ عَنِ النَّبِيِّ ﷺ وَقَدْ اتَّفَقَ عَلَيْهَا السَّلَفُ مِنَ الصَّحَابَةِ وَتَابِعِيهِمْ بِإِحْسَانٍ وَأُئِمَّةِ الْمُسْلِمِينَ؛ وَإِنَّمَا نَازَعَ فِي ذَلِكَ أَهْلُ الْبِدْعِ مِنَ الْخَوَارِجِ وَالْمُعْتَزِلَةِ وَنَحْوِهِمْ.

Indeed, the Aḥādīth concerning intercession for the perpetrators of major sins are authentically established and mass-transmitted (mutawātirah) from the Prophet (peace be upon him). The Salaf—from the Companions, their righteous successors (Tābi'īn bi-iḥsān), and the Imāms of the Muslims—were in unanimous agreement upon this. Only the people of innovation (Ahl al-Bida'), such as the Khawārij, the Mu'tazilah, and their like, disputed this.

وَلَا يَبْقَى فِي النَّارِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ بَلْ كُلُّهُمْ يَخْرُجُونَ مِنَ النَّارِ وَيَدْخُلُونَ الْجَنَّةَ وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ. فَيَنْشِئُ اللَّهُ لَهَا خَلْقًا آخَرَ يَدْخُلُهُمُ الْجَنَّةُ كَمَا ثَبَتَ فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ.

No one who has an atom's weight (mithqāl dharrah) of faith in his heart will remain in Hellfire; rather, all of them will eventually be brought out of the Fire and will enter Paradise. And there will still be space remaining in Paradise, so Allah will create another creation for it and admit them into Paradise, as is authentically established in the Ṣaḥīḥ from the Prophet (peace be upon him).

وَسُئِلَ

And he was asked

عَنْ أَطْفَالِ الْمُؤْمِنِينَ هَلْ يَدُومُونَ عَلَى حَالَتِهِمُ الَّتِي مَاتُوا عَلَيْهَا؟ أَمْ يَكْبُرُونَ وَيَتَزَوَّجُونَ؟ وَكَذَلِكَ الْبَنَاتُ هَلْ يَتَزَوَّجْنَ؟

Concerning the 'children of the believers,' will they remain in the state in which they died? Or will they grow up and marry? Likewise, will the female children marry?

الْجَوَابُ

The Answer

الْحَمْدُ لِلَّهِ، إِذَا دَخَلُوا الْجَنَّةَ دَخَلُوهَا كَمَا يَدْخُلُهَا الْكِبَارُ عَلَى صُورَةِ آبَائِهِمْ أَدَمَ طُولُهُ سِتُونَ ذِرَاعًا فِي عَرْضِ سَبْعَةِ أَذْرُعٍ وَيَتَزَوَّجُونَ كَمَا يَتَزَوَّجُ الْكِبَارُ.

All praise is due to Allah. When they enter Paradise, they will enter it as adults do, in the form of their father Ādam, his height being sixty cubits (dhirā') and his breadth seven cubits. And they will marry just as adults marry.

وَمَنْ مَاتَ مِنَ النِّسَاءِ وَلَمْ يَتَزَوَّجْ فَإِنَّهَا تَزَوَّجُ فِي الْآخِرَةِ. وَكَذَلِكَ مَنْ مَاتَ مِنَ الرِّجَالِ فَإِنَّهُ يَتَزَوَّجُ فِي الْآخِرَةِ. وَاللَّهُ تَعَالَى أَعْلَمُ.

Whoever among women dies without having married will be married in the Hereafter. Likewise, whoever among men dies [without having married] will marry in the Hereafter. And Allah Almighty knows best.

The Shaykh, may Allah have mercy on him, was asked

هَلْ يَتَنَاسَلُ أَهْلُ الْجَنَّةِ؟ وَالْوِلْدَانُ هَلْ هُمْ وَلَدَانُ أَهْلِ الْجَنَّةِ؟ وَمَا حُكْمُ الْأَوْلَادِ وَأَرْوَاحِ أَهْلِ الْجَنَّةِ وَالنَّارِ إِذَا خَرَجَتْ مِنْ الْجَسَدِ هَلْ تَكُونُ فِي الْجَنَّةِ تُنْعَمُ؟ أَمْ تَكُونُ فِي مَكَانٍ مَخْصُوصٍ إِلَى حَيْثُ يَبْعَثُ اللَّهُ الْجَسَدَ؟ وَمَا حُكْمُ وَلَدِ الرِّثَا إِذَا مَاتَ يَكُونُ مِنْ أَهْلِ الْأَعْرَافِ أَوْ فِي الْجَنَّةِ؟ وَمَا الصَّحِيحُ فِي أَوْلَادِ الْمُشْرِكِينَ هَلْ هُمْ مِنْ أَهْلِ النَّارِ أَوْ مِنْ أَهْلِ الْجَنَّةِ؟ وَهَلْ تُسَمَّى الْأَيَّامُ فِي الْآخِرَةِ كَمَا تُسَمَّى فِي الدُّنْيَا مِثْلَ السَّبْتِ وَالْأَحَدِ.

Do the people of Paradise procreate? Regarding 'the youths' (al-wildān), are they the children of the people of Paradise? What is the ruling concerning children, and the souls of the people of Paradise and the Fire—when they depart from the body, are they in Paradise enjoying bliss, or are they in a specific place until Allah resurrects the body? What is the ruling concerning a child born of zinā (unlawful sexual intercourse) who dies: will they be among the people of al-A'rāf (the Heights) or in Paradise? What is the soundest view regarding the children of the polytheists: are they among the people of the Fire or the people of Paradise? And are the days in the Hereafter named as they are in this world, such as Saturday and Sunday?

فَأَجَابَ

He replied

الْوِلْدَانُ الَّذِينَ يَطُوفُونَ عَلَى أَهْلِ الْجَنَّةِ خَلَقَ مِنْ خَلْقِ الْجَنَّةِ؛ لَيْسُوا بِأَبْنَاءِ أَهْلِ الدُّنْيَا بَلْ أَبْنَاءُ أَهْلِ الدُّنْيَا إِذَا دَخَلُوا الْجَنَّةَ بِكُلِّ خَلْفَتِهِمْ كَأَهْلِ الْجَنَّةِ عَلَى صُورَةِ آدَمَ أَبْنَاءَ ثَلَاثٍ وَثَلَاثِينَ سَنَةً فِي طُولِ سِتِّينَ ذِرَاعًا. وَقَدْ رُويَ أَيُّضًا أَنَّ الْعَرَضَ سَبْعَةَ أَذْرُعَ. وَأَرْوَاحُ الْمُؤْمِنِينَ فِي الْجَنَّةِ وَأَرْوَاحُ الْكَافِرِينَ فِي النَّارِ؛ تُنْعَمُ أَرْوَاحُ الْمُؤْمِنِينَ وَتُعَذَّبُ أَرْوَاحُ الْكَافِرِينَ إِلَى أَنْ تُعَادَ إِلَى الْأَبْدَانِ.

The 'youths' (al-wildān) who will serve the people of Paradise are a distinct creation of Paradise; they are not the children of the people of this world. Rather, when the children of the people of this world enter Paradise, their creation will be perfected like that of the people of Paradise, in the form of Ādam, at the age of thirty-three years, with a height of sixty cubits. It has also been narrated that their breadth will be seven cubits. The souls of the believers are in Paradise, and the souls of the disbelievers are in the Fire; the souls of the believers enjoy bliss, and the souls of the disbelievers are punished until they are returned to their bodies.

وَلَدَ الرِّثَا إِنْ آمَنَ وَعَمِلَ صَالِحًا دَخَلَ الْجَنَّةَ وَإِلَّا جُوزِيَ بِعَمَلِهِ كَمَا يُجَازَى غَيْرُهُ وَالْجَزَاءُ عَلَى الْأَعْمَالِ؛ لَا عَلَى النَّسَبِ وَإِنَّمَا يَدْرُكُ وَلَدَ الرِّثَا لِأَنَّهُ مَطْنُهُ أَنْ يَعْمَلَ عَمَلًا حَسَنًا كَمَا يَفْعَلُ كَثِيرًا. كَمَا تُحْمَدُ الْأَنْسَابُ الْفَاضِلَةُ لِأَنَّهَا مَطْنُهُ عَمَلِ الْخَيْرِ؛ فَأَمَّا إِذَا ظَهَرَ الْعَمَلُ فَالْجَزَاءُ عَلَيْهِ وَكَرُمُ الْخَلْقِ عِنْدَ اللَّهِ أَفْقَاهُمْ.

Regarding a 'child born of zinā' (unlawful sexual intercourse), if they believe and perform righteous deeds, they will enter Paradise; otherwise, they will be recompensed for their actions just as anyone else is recompensed. Recompense is based on deeds, not lineage. A child born of zinā is sometimes disparaged because they are in a situation where it is more likely they might commit evil deeds, as often happens. Similarly, noble lineages are praised because they are often environments conducive to good deeds. However, when the deeds themselves become manifest, recompense is based upon them, and {the noblest of you in the sight of Allah is the most righteous of you} [Al-Hujurat: 13].

وَأَمَّا أَوْلَادُ الْمُشْرِكِينَ فَأَصَحُّ الْأَجْوِبَةِ فِيهِمْ جَوَابُ رَسُولِ اللَّهِ ﷺ كَمَا فِي الصَّحِيحَيْنِ (مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ) الْحَدِيثِ (قِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ يَمُوتُ مِنْ أَطْفَالِ الْمُشْرِكِينَ وَهُوَ صَغِيرٌ؟ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا غَائِلِينَ) فَلَا يُحْكَمُ عَلَى مَعِينٍ مِنْهُمْ لَا بِحُجَّتِهِ وَلَا بِنَارٍ. وَيُرَوَّى (أَنَّهُمْ يَوْمَ الْقِيَامَةِ يُمْتَحَنُونَ فِي عَرَصَاتِ الْقِيَامَةِ فَمَنْ أَطَاعَ اللَّهَ حِينَئِذٍ دَخَلَ الْجَنَّةَ وَمَنْ عَصَى دَخَلَ النَّارَ). وَذَلِكَ الْأَحَادِيثُ الصَّحِيحَةُ أَنَّ بَعْضَهُمْ فِي الْجَنَّةِ وَبَعْضُهُمْ فِي النَّارِ.

As for the 'children of the polytheists,' the soundest answer concerning them is the answer of the Messenger of Allah (peace be upon him), as reported in the two Ṣaḥīḥs (Al-Bukhārī and Muslim): 'Every (newborn) is born upon the fiṭrah (natural disposition)...' the Hadith continues. It was said, 'O Messenger of Allah, what is your view concerning the children of the polytheists who die young?' He (peace be upon him) said: 'Allah knows best what they would have done.' [Al-Bukhārī, Funerals, 1384; Muslim, Predestination, 2658]. Therefore, no specific judgment of Paradise or Hellfire is passed on any particular one of them. It is also narrated: 'They will be tested on the Day of Resurrection in the courtyards of Resurrection. Whoever obeys Allah at that time will enter Paradise, and whoever disobeys will enter the Fire.' Authentic Hadiths indicate that some of them will be in Paradise and some in the Fire.

وَالْجَنَّةُ لَيْسَ فِيهَا شَمْسٌ وَلَا قَمَرٌ وَلَا لَيْلٌ وَلَا نَهَارٌ لَكِنْ تُعْرَفُ الْبَكْرَةُ وَالْعِشْيَةُ يُبَوِّرُ يُظْهِرُ مِنْ قِبَلِ الْعَرْشِ وَاللَّهُ أَعْلَمُ.

Paradise has no sun, no moon, no night, and no day. However, morning and evening are distinguished by a light that appears from the direction of the Throne. And Allah knows best.

وَسُئِلَ رَحِمَهُ اللَّهُ

The Shaykh, may Allah have mercy on him, was also asked

عَنْ رَجُلٍ قِيلَ لَهُ: إِنَّهُ وَرَدَ عَنِ النَّبِيِّ ﷺ (أَنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ وَيَشْرَبُونَ وَيَتَمَتَّعُونَ وَلَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ) فَقَالَ: مَنْ أَكَلَ وَشَرِبَ: بَالَ وَتَغَوَّطَ. ثُمَّ قِيلَ لَهُ: إِنَّ فِي الْجَنَّةِ طُيُورًا إِذَا اشْتَهَى صَارَ قُدَامَهُ عَلَى أَيِّ صُورَةٍ أَرَادَ مِنْ الْأَطْعِمَةِ وَغَيْرِهَا فَقَالَ: هَذَا فَتْسَارٌ. هَلْ بَجَحْدِهِ هَذَا يَكْفُرُ وَيَجِبُ قَتْلُهُ أَمْ لَا؟

About a man who was told that it is reported from the Prophet (peace be upon him) that 'the people of Paradise will eat, drink, and enjoy themselves, but they will not urinate or defecate.' The man retorted, 'Whoever eats and drinks must urinate and defecate.' Then he was told, 'In Paradise, there are birds which, if one desires them, will appear before him in any form of food or otherwise that he wishes.' He replied, 'This is nonsense (fashshār).' Does he become a disbeliever (kāfir) by this denial, and is it obligatory to execute him, or not?

فَأَجَابَ

He replied

الْأَكْلُ وَالشَّرْبُ فِي الْجَنَّةِ ثَابِتٌ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَإِجْمَاعِ الْمُسْلِمِينَ. وَهُوَ مَعْلُومٌ بِالْإِضْطِرَارِ مِنْ دِينِ الْإِسْلَامِ وَكَذَلِكَ الطُّيُورُ وَالْفُصُورُ فِي الْجَنَّةِ بِلَا رَيْبٍ كَمَا وَصَفَ ذَلِكَ فِي الْأَحَادِيثِ الصَّحِيحَةِ الثَّابِتَةِ عَنِ النَّبِيِّ ﷺ وَكَذَلِكَ أَنَّ أَهْلَ الْجَنَّةِ لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَبْصُقُونَ لَمْ يُخَالَفِ مِنَ الْمُؤْمِنِينَ بِاللَّهِ وَرَسُولِهِ أَحَدٌ

Eating and drinking in Paradise are established by the Book of Allah, the Sunnah of His Messenger (peace be upon him), and the consensus of the Muslims (ijmā'). This is known by necessity from the religion of Islam. Likewise, the existence of birds and palaces in

Paradise is beyond doubt, as described in authentic, established Hadiths from the Prophet (peace be upon him). Similarly, that the people of Paradise will not urinate, defecate, or spit is something no believer in Allah and His Messenger has differed upon.

وَأِنَّمَا الْمُخَالِفُ فِي ذَلِكَ أَحَدُ رَجُلَيْنِ: إِمَّا كَافِرٌ وَإِمَّا مُنَافِقٌ.

The one who opposes this is one of two types of men: either a disbeliever (kāfir) or a hypocrite (munāfiq).

أَمَّا الْكَافِرُ فَإِنَّ الْيَهُودَ وَالنَّصَارَى يُنْكِرُونَ الْأَكْلَ وَالشَّرْبَ وَالنَّكَاحَ فِي الْجَنَّةِ يَزْعُمُونَ أَنَّ أَهْلَ الْجَنَّةِ إِنَّمَا يَتَمَتَّعُونَ بِالْأَصْوَاتِ الْمُطْرِبَةِ وَالْأَرْوَاحِ الطَّيِّبَةِ مَعَ نَعِيمِ الْأَرْوَاحِ وَهُمْ يَقْرُونَ مَعَ ذَلِكَ بِحَسْرِ الْأَجْسَادِ مَعَ الْأَرْوَاحِ وَنَعِيمِهَا وَعَذَابِهَا.

As for the disbeliever, the Jews and Christians deny eating, drinking, and marital relations in Paradise. They claim that the people of Paradise only enjoy melodious sounds and pleasant fragrances, along with the bliss of the souls, even though they affirm the resurrection of bodies with souls and their bliss and torment.

وَأَمَّا طَوَائِفُ مِنَ الْكُفَّارِ وَغَيْرِهِمْ مِنَ الصَّابِيَةِ وَالْفَلَاسِيفَةِ وَمَنْ وَاقَفَهُمْ فَيَقْرُونَ بِحَسْرِ الْأَرْوَاحِ فَقَطْ وَأَنَّ النِّعِيمَ وَالْعَذَابَ لِلْأَرْوَاحِ فَقَطْ.

As for various groups of disbelievers and others, such as the Sabians (al-Ṣābi'ah), the Philosophers (al-Falāsifah), and those who agree with them, they affirm only the resurrection of souls and that bliss and torment are for souls alone.

وَطَوَائِفُ مِنَ الْكُفَّارِ وَالْمُشْرِكِينَ وَغَيْرِهِمْ يُنْكِرُونَ الْمَعَادَ بِالْكُلِّيَّةِ فَلَا يَقْرُونَ لَا بِمَعَادِ الْأَرْوَاحِ، وَلَا الْأَجْسَادِ. وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى فِي كِتَابِهِ عَلَى لِسَانِ رَسُولِهِ أَمْرَ مَعَادِ الْأَرْوَاحِ وَالْأَجْسَادِ وَرَدَّ عَلَى الْكَافِرِينَ وَالْمُنْكَرِينَ لَشَيْءٍ مِنْ ذَلِكَ بَيِّنَاتًا فِي غَايَةِ السَّمَاءِ وَالْكَمَالِ.

And other groups of disbelievers, polytheists, and others deny the Afterlife entirely, affirming neither the return of souls nor bodies. Allah Almighty has clarified in His Book, through His Messenger, the matter of the return of souls and bodies, and He has refuted the disbelievers and deniers of any part of this with an explanation of utmost completeness and perfection.

وَأَمَّا الْمُنَافِقُونَ مِنْ هَذِهِ الْأُمَّةِ الَّذِينَ لَا يَقْرُونَ بِالْفَاطِظِ الْقُرْآنِ وَالسَّنَةِ الْمَشْهُورَةِ فَإِنَّهُمْ يَحَرِّفُونَ الْعِلْمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ هَذِهِ أَمْثَالٌ ضُرِبَتْ لِنَفْسِهِمُ الْمَعَادَ الرُّوحَانِيَّ وَهَؤُلَاءِ مِثْلُ الْقَرَامِطَةِ الْبَاطِنِيَّةِ الَّذِينَ قَوْلُهُمْ مُؤَلَّفٌ مِنْ قَوْلِ الْمَجُوسِ وَالصَّابِيَةِ وَمِثْلُ الْمُتَفَلِّسِيَّةِ الصَّابِيَةِ الْمُتَنَسِّيْبِينَ إِلَى الْإِسْلَامِ وَطَائِفَةٍ مِمَّنْ ضَاهَوْهُمْ: مِنْ كَاتِبٍ أَوْ مُتَطَبِّبٍ أَوْ مُتَكَلِّمٍ أَوْ مُتَصَوِّفٍ كَأَصْحَابِ رَسَائِلِ إِخْوَانِ الصِّفَا وَغَيْرِهِمْ أَوْ مُنَافِقٌ.

As for the hypocrites from this Ummah (community) who do not affirm the well-known wordings of the Qur'an and Sunnah, they distort words from their proper contexts and say, 'These are parables set forth for us to understand spiritual resurrection.' These are like the esoteric Qarmatians (al-Qarāmiṭah al-Bāṭiniyyah), whose doctrine is a composite of the teachings of the Magians (al-Majūs) and the Sabians. They are also like the philosophizing Sabians who attribute themselves to Islam, and a faction of those who emulate them: writers, physicians, theologians (mutakallimūn), or Sufis, such as the authors of the 'Epistles of the Brethren of Purity' (Rasā'il Ikhwān aṣ-Ṣafā) and others, or any hypocrite.

وَهَؤُلَاءِ كُلُّهُمْ كُفَّارٌ يَجِبُ قَتْلُهُمْ بِاتِّفَاقِ أَهْلِ الْإِيمَانِ؛ فَإِنَّ مُحَمَّدًا ﷺ قَدْ بَيَّنَّ ذَلِكَ بَيِّنَاتٍ شَافِيًا قَاطِعًا لِلْعُدْرِ وَتَوَاتَرَ ذَلِكَ عِنْدَ أَمَّتِهِ خَاصَّهَا وَعَامَّهَا وَقَدْ نَاطَرَهُ بَعْضُ الْيَهُودِ فِي جَنَسِ هَذِهِ السُّأَلَةِ وَقَالَ: (يَا مُحَمَّدُ أَنْتَ تَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ وَيَشْرَبُونَ وَمَنْ يَأْكُلُ وَيَشْرَبُ لَا بُدَّ لَهُ مِنْ خَلَاءٍ. فَقَالَ النَّبِيُّ ﷺ رَشَحَ كَرَشِحِ الْمِسْكِ).

All of these are disbelievers whose execution is obligatory by the consensus of the people of faith. For Muḥammad (peace be upon him) has explained this with a clear and decisive explanation that leaves no excuse, and this has been transmitted by mass narration (tawātur) within his Ummah, among its elite and common folk. Indeed, one of the Jews debated him on this very issue, saying, 'O Muḥammad, you say that the people of Paradise eat and drink, and whoever eats and drinks must relieve himself.' The Prophet (peace be upon him) replied, 'It will be a perspiration like the fragrance of musk.' [An-Nasāʾī]

وَيَجِبُ عَلَى وَلِيِّ الْأَمْرِ قَتْلُ مَنْ أَنْكَرَ ذَلِكَ وَلَوْ أَظْهَرَ التَّصَدِيقَ بِالْفَاظِ فَكَيْفَ بِمَنْ يُنْكِرُ الْجَمِيعَ؟ وَاللَّهُ أَعْلَمُ.

It is obligatory upon the one in authority (walī al-amr) to execute whoever denies this, even if he feigns belief in its wording—so how much more so for one who denies it all? And Allah knows best.

سُئِلَ رَحِمَهُ اللَّهُ

The Shaykh, may Allah have mercy on him, was asked

هَلْ أَهْلُ الْجَنَّةِ يَأْكُلُونَ وَيَشْرَبُونَ وَيَنْكِحُونَ بِتِلْكَ كَالدُّنْيَا؟ وَهَلْ تُبْعَثُ هَذِهِ الْأَجْسَادُ بَعِيْثًا؟ وَهَلْ عِيسَى حَيٌّ أَمْ مَيِّتٌ؟ وَهَلْ إِذَا نَزَلَ يَحْكُمُ بِشَرِيعَةِ مُحَمَّدٍ ﷺ أَمْ بِشَرِيعَةِ الْأُولَى أَمْ تُحَدَّثُ لَهُ شَرِيعَةٌ؟

Will the people of Paradise eat, drink, and engage in marital relations with pleasure as in this world? Will these very same bodies be resurrected? Is ʿĪsā (Jesus) alive or dead? And when he descends, will he judge by the Sharīʿah (divine law) of Muḥammad (peace be upon him), or by his original Sharīʿah, or will a new Sharīʿah be revealed to him?

فَأَجَابَ رَضِيَ اللَّهُ عَنْهُ

He replied, may Allah be pleased with him

أَمَّا أَهْلُ الْجَنَّةِ فَيَأْكُلُونَ وَيَشْرَبُونَ وَيَنْكِحُونَ مُتَّعِينَ بِذَلِكَ بِإِجْمَاعِ الْمُسْلِمِينَ كَمَا نَطَقَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَإِنَّمَا يُنْكِرُ ذَلِكَ مَنْ يُنْكِرُهُ مِنَ الْيَهُودِ وَالنَّصَارَى. وَهَذِهِ الْأَجْسَادُ هِيَ الَّتِي تُبْعَثُ كَمَا نَطَقَ بِهِ الْكِتَابُ وَالسُّنَّةُ. وَعِيسَى حَيٌّ فِي السَّمَاءِ لَمْ يَمُتْ بَعْدُ. وَإِذَا نَزَلَ مِنَ السَّمَاءِ لَمْ يَحْكَمْ إِلَّا بِالْكِتَابِ وَالسُّنَّةِ؛ لَا بِشَيْءٍ يَخَالِفُ ذَلِكَ وَاللَّهُ أَعْلَمُ.

As for the people of Paradise, they will indeed eat, drink, and engage in marital relations, delighting in that, by the consensus of the Muslims, as stated in the Book (the Qurʾān) and the Sunnah. Only those among the Jews and Christians who deny it do so. These very same bodies are the ones that will be resurrected, as stated in the Book and the Sunnah. ʿĪsā (Jesus) is alive in heaven; he has not yet died. And when he descends from heaven, he will judge only by the Book and the Sunnah, not by anything that contravenes them. And Allah knows best.

الفصل Chapter

قَالَ سَيِّحُ الْإِسْلَام—قَدَسَ اللَّهُ رُوحَهُ

Shaykh al-Islām—may Allah sanctify his soul—said:

وَأَفْضَلُ الْأَنْبِيَاءِ بَعْدَ مُحَمَّدٍ ﷺ إِبْرَاهِيمُ الْخَلِيلُ كَمَا ثَبَتَ فِي صَحِيحِ مُسْلِمٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ (أَنَّهُ خَيْرُ الْبَرِيَّةِ). وَكَذَلِكَ قَالَ الْعُلَمَاءُ: مِنْهُمْ الرَّبِيعُ بْنُ خُثَيْمٍ قَالَ: لَا أَفْضَلَ عَلَى نَبِيِّنَا أَحَدًا وَلَا أَفْضَلَ عَلَى إِبْرَاهِيمَ بَعْدَ نَبِيِّنَا أَحَدًا.

(١) في المطبوعة خيثم والمثبت من كتب الرجال

The best of the Prophets (al-Anbiyā') after Muḥammad (peace be upon him) is Ibrāhīm al-Khalīl (the Close Friend of Allah), as established in Ṣaḥīḥ Muslim from Anas, from the Prophet (peace be upon him), that he (Ibrāhīm) is 'the best of creation (khayr al-bariyyah).' [Muslim] Likewise, the scholars have said this, among them Ar-Rabī' ibn Khuthaym¹, who said: 'I do not prefer anyone over our Prophet, nor do I prefer anyone over Ibrāhīm after our Prophet.'

سُئِلَ—رَحِمَهُ اللَّهُ تَعَالَى

He—may Allah Almighty have mercy on him—was asked

فَيَمَنْ يَقُولُ: إِنَّ غَيْرَ الْأَنْبِيَاءِ يَبْلُغُ دَرَجَتَهُمْ بِحَيْثُ يَأْمُنُونَ مَكْرَ اللَّهِ هَلْ يَأْتِمُ بِهِذَا الْإِعْتِقَادُ؟

Regarding one who says that non-Prophets can reach the rank of Prophets such that they become secure from the plan of Allah (makr Allāh): does one sin by holding this belief?

فَأَجَابَ

He replied

مَنْ اِغْتَقَدَ أَنَّ فِي الْأَوْلِيَاءِ لِلَّهِ مَنْ لَا يَجِبُ عَلَيْهِ اتِّبَاعُ الْمُرْسَلِينَ وَطَاعَتُهُمْ فَهُوَ كَاْفِرٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا قُتِلَ مِثْلَ مَنْ يَعْتَقِدُ أَنَّ فِي أُمِّهِ مُحَمَّدٍ ﷺ مَنْ يَسْتَعْنِي عَنْ مَتَابَعَتِهِ كَمَا اسْتَعْنَى الْخَضِرُ عَنْ مَتَابَعَةِ مُوسَى فَإِنَّ مُوسَى لَمْ تَكُنْ دَعْوَتُهُ عَامَةً بِخِلَافِ مُحَمَّدٍ ﷺ فَإِنَّهُ مَبْعُوثٌ إِلَى كُلِّ أَحَدٍ فَيَجِبُ عَلَى كُلِّ أَحَدٍ مَتَابَعَةُ أَمْرِهِ وَإِذَا كَانَ مَنْ اِغْتَقَدَ سُقُوطَ طَاعَتِهِ عَنْهُ كَاْفِرًا، فَكَيْفَ مَنْ اِغْتَقَدَ أَنَّهُ أَفْضَلُ مِنْهُ؟ أَوْ أَنَّهُ بَصِيرٌ مِثْلَهُ. وَأَمَّا مَنْ اِغْتَقَدَ أَنَّ مِنَ الْأَوْلِيَاءِ مَنْ يَعْلَمُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ كَمَا بُشِّرَ غَيْرُ وَاحِدٍ مِنَ الصَّحَابَةِ بِالْجَنَّةِ وَكَذَا قَدْ يَعْرِفُ اللَّهُ بَعْضَ الْأَوْلِيَاءِ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ فَهَذَا لَا يَكْفُرُ. وَمَعَ هَذَا فَلَا بُدَّ لَهُ مِنْ حَسْبِيَةِ اللَّهِ تَعَالَى وَاللَّهُ أَعْلَمُ.

Whoever believes that among the allies of Allah (awliyā' Allāh) there is anyone upon whom it is not obligatory to follow the Messengers and obey them is a disbeliever (kāfir) who is to be asked to repent; if he repents, fine, otherwise he is to be executed. This is

¹ In the printed version, it is 'Khaytham,' but what is affirmed from the books of narrators' biographies is 'Khuthaym.'

like one who believes that there is someone in the Ummah of Muḥammad (peace be upon him) who can dispense with following him, just as al-Khiḍr was able to dispense with following Mūsā (Moses). For Mūsā's call was not universal, unlike that of Muḥammad (peace be upon him), who was sent to everyone. Therefore, it is obligatory upon everyone to follow his command. If one who believes that obedience to him (Muḥammad) is not binding upon him is a disbeliever, then what about one who believes that he (a non-Prophet) is superior to him, or that he can become like him (a Prophet)?

However, as for one who believes that among the awliyā' there are those who know they are from the people of Paradise—just as more than one of the Companions were given glad tidings of Paradise, and just as Allah may inform some awliyā' that they are from the people of Paradise—this person does not become a disbeliever. Despite this, it is essential for such a person to maintain fear of Allah Almighty. And Allah knows best.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh, may Allah have mercy on him, was asked

عَنْ رَجُلٍ قَالَ: إِنَّ الْأَنْبِيَاءَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ مَعْصُومُونَ مِنَ الْكَبَائِرِ دُونَ الصَّغَائِرِ فَكَفَّرَهُ رَجُلٌ بِهَذِهِ فَقَالَ ذَلِكَ مُخْطِئٌ أَوْ مُصِيبٌ؟ وَهَلْ قَالَ أَحَدٌ مِنْهُمْ بِعُصْمَةِ الْأَنْبِيَاءِ مُطْلَقًا؟ وَمَا الصَّوَابُ فِي ذَلِكَ؟

About a man who said: 'The Prophets, peace and blessings be upon them, are protected ('ma'sūmūn') from major sins (kabā'ir) but not from minor sins (ṣaghā'ir).' Another man declared him a disbeliever (kāfir) for this statement. Is the one who said this mistaken or correct? Has anyone among them (the scholars) affirmed the absolute protection ('iṣmah) of the Prophets? And what is the correct view in this matter?

فَأَجَابَ

He replied

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، لَيْسَ هُوَ كَافِرًا بِاتِّفَاقٍ أَهْلُ الدِّينِ وَلَا هَذَا مِنْ مَسَائِلِ السَّبِّ الْمُتَنَازِعِ فِي اسْتِثْنَائِهِ قَائِلِهِ بِلَا نِزَاجٍ كَمَا صَرَّحَ بِذَلِكَ الْفَاضِلُ عِيَّاضُ وَأَمَثَالُهُ مَعَ مِبَالِغَتِهِمْ فِي الْقَوْلِ بِالْعُصْمَةِ وَفِي عُقُوبَةِ السَّابِّ؛ وَمَعَ هَذَا فَهَمْ مُتَّفِقُونَ عَلَى أَنَّ الْقَوْلَ بِمِثْلِ ذَلِكَ لَيْسَ هُوَ مِنْ مَسَائِلِ السَّبِّ وَالْعُقُوبَةِ فَضْلًا أَنْ يَكُونَ قَائِلُ ذَلِكَ كَافِرًا أَوْ قَاسِمًا؛

All praise is due to Allah, Lord of the worlds. He is not a disbeliever by the consensus of the people of religion. Nor is this, without dispute, one of the issues of reviling (sabb) where there is disagreement about whether the one who says it should be asked to repent, as Al-Qāḍī 'Iyāḍ and his likes have explicitly stated, despite their strong emphasis on the doctrine of 'iṣmah (prophetic infallibility/protection) and on the punishment for one who reviles (a Prophet). Despite this, they agree that saying such a thing is not among the issues of reviling and its punishment, let alone that the one who says it should be considered a disbeliever (kāfir) or a transgressor (fāsiq).

فَإِنَّ الْقَوْلَ بِأَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ عَنِ الْكَبَائِرِ دُونَ الصَّغَائِرِ هُوَ قَوْلُ أَكْثَرِ عُلَمَاءِ الْإِسْلَامِ وَجَمِيعِ الطَّوَائِفِ حَتَّى إِنَّهُ قَوْلُ أَكْثَرِ أَهْلِ الْكَلَامِ كَمَا ذَكَرَ أَبُو الْحَسَنِ الْأَمَدِيُّ أَنَّ هَذَا قَوْلُ أَكْثَرِ الْأَشْعَرِيَّةِ وَهُوَ أَيْضًا قَوْلُ أَكْثَرِ أَهْلِ التَّفْسِيرِ وَالْحَدِيثِ وَالْمَقَهَّاءِ بَلْ هُوَ لَمْ يَنْقُلْ عَنِ السَّلَفِ وَالْأَئِمَّةِ وَالصَّحَابَةِ وَالتَّابِعِينَ وَتَابِعِيهِمْ إِلَّا مَا يُوَافِقُ هَذَا الْقَوْلَ وَلَمْ يَنْقُلْ عَنْهُمْ مَا يُوَافِقُ الْقَوْلَ... (١)

Indeed, the view that the Prophets are protected from major sins but not minor sins is

the position of the majority of Islamic scholars and all factions, to the extent that it is the view of most theologians (Ahl al-Kalām). As Abū al-Ḥasan al-ʿĀmidī mentioned, this is the view of the majority of the Ashʿarīs. It is also the view of the majority of scholars of Tafsīr (Qurʾānic exegesis), Hadīth, and Fiqh (jurisprudence). In fact, nothing has been transmitted from the Salaf (righteous predecessors), the Imāms, the Companions, the Tābiʿīn (Successors), and their successors except what aligns with this view, and nothing has been transmitted from them that aligns with the view...¹

وَأَمَّا نَقْلُ ذَلِكَ الْقَوْلِ فِي الْعَصْرِ الْمُتَقَدِّمِ عَنِ الرَّافِضَةِ ثُمَّ عَنْ بَعْضِ الْمُعْتَرِلَةِ ثُمَّ وَافَقَهُمْ عَلَيْهِ طَائِفَةٌ مِنَ الْمَتَأَخِّرِينَ. وَعَامَّةٌ مَا يَنْقُلُ عَنْ جُمْهُورِ الْعُلَمَاءِ أَنَّهُمْ غَيْرُ مَعْصُومِينَ عَنِ الْإِفْرَارِ عَلَى الصَّغَائِرِ وَلَا يَقْرُونَ عَلَيْهَا وَلَا يَقُولُونَ إِنَّهَا لَا تَمُتُ بِحَالٍ

That view (of absolute 'iṣmah) was only transmitted in earlier times from the Rāfiḍah, then from some of the Mu'tazilah, and then a group of later scholars agreed with them. What is generally transmitted from the majority of scholars is that Prophets are not protected from being confirmed in minor sins (i.e., they may commit them but are not left upon them), nor do they (the scholars) say that minor sins absolutely do not occur from them.

وَأَوَّلُ مَنْ نَقَلَ عَنْهُمْ مِنْ طَوَائِفِ الْأَمَّةِ الْقَوْلَ بِالْعِصْمَةِ مُطْلَقًا وَأَعْظَمُهُمْ قَوْلًا لِذَلِكَ: الرَّافِضَةُ فَإِنَّهُمْ يَقُولُونَ بِالْعِصْمَةِ حَتَّى مَا يَبْقَى عَلَى سَبِيلِ النَّسْيَانِ وَالسَّهْوِ وَالتَّأْوِيلِ. وَيَنْقُلُونَ ذَلِكَ إِلَى مَنْ يَتَعَقَّدُونَ إِمَامَتَهُ وَقَالُوا بِعِصْمَةِ عَلِيٍّ وَالْإِثْنَيْنِ عَسَرَ ثُمَّ الْإِسْمَاعِيلِيَّةَ الَّذِينَ كَانُوا مُلُوكَ الْقَاهِرَةِ وَكَانُوا يَزْعُمُونَ أَنَّهُمْ خُلَفَاءُ عَلَوِيَّوْنَ فَاطِمِيَّوْنَ وَهُمْ عِنْدَ أَهْلِ الْعِلْمِ مِنْ ذُرِّيَّةِ عَبْدِ اللَّهِ الْقَدَاحِ كَانُوا هُمْ وَأَتْبَاعُهُمْ يَقُولُونَ بِمِثْلِ هَذِهِ الْعِصْمَةِ لِأَتَمِّهِمْ وَنَحْوِهِمْ مَعَ كَوْنِهِمْ كَمَا قَالَ فِيهِمْ أَبُو حَامِدٍ الْغَزَالِيُّ—فِي كِتَابِهِ الَّذِي صَنَفَهُ فِي الرَّدِّ عَلَيْهِمْ—قَالَ: ظَاهِرُ مَذْهَبِهِمُ الرَّفْضُ وَبَاطِنُهُ الْكُفْرُ الْمَحْضُ. وَقَدْ صَنَّفَ الْقَاضِي أَبُو يَعْلَى وَصَفَ مَذَاهِبَهُمْ فِي كُتُبِهِ وَكَذَلِكَ غَيْرُ هَؤُلَاءِ مِنْ عُلَمَاءِ الْمُسْلِمِينَ

The first among the factions of the Ummah from whom the view of absolute 'iṣmah was transmitted, and the most extreme in this assertion, are the Rāfiḍah. They affirm 'iṣmah even for what occurs by way of forgetfulness, oversight, or misinterpretation. They extend this to those whom they believe to be their Imāms, and they affirmed the 'iṣmah of 'Alī and the Twelve Imāms. Then came the Ismā'īliyyah, who were the rulers of Cairo and claimed to be 'Alawī Fātimid caliphs—though according to scholars of lineage, they were descendants of 'Ubayd Allāh al-Qaddāh. They and their followers would affirm a similar 'iṣmah for their Imāms and the like, despite their being, as Abū Ḥāmid al-Ghazālī said about them in his book written in refutation of them: 'The outward appearance of their madhhab (school of thought) is Rāfiḍism, but its inner reality is pure disbelief (kufr maḥḍ).'² Al-Qāḍī Abū Ya'lā also described their doctrines in his books, as did other Muslim scholars.

فَهَؤُلَاءِ وَأَتْمَانُهُمْ مِنَ الْغُلَاةِ الْقَائِلِينَ بِالْعِصْمَةِ وَقَدْ يُكْفَرُونَ مَنْ يُنْكَرُ الْقَوْلَ بِهَا وَهَؤُلَاءِ الْعَالِيَّةُ هُمْ كَفَّارٌ بِاتِّفَاقِ الْمُسْلِمِينَ فَمَنْ كَفَّرَ الْقَائِلِينَ بِتَجْوِيزِ الصَّغَائِرِ عَلَيْهِمْ كَانَ مُضَاهِيًا لَهُؤُلَاءِ الْإِسْمَاعِيلِيَّةَ وَالتَّصَوُّفِيَّةَ وَالرَّافِضَةَ وَالْإِثْنَيْنِ عَسَرِيَّةً.

These and their likes are extremists (ghulāh) who affirm 'iṣmah and may even declare as disbelievers those who deny this view. These extremists are themselves disbelievers by the consensus of the Muslims. Therefore, whoever declares as a disbeliever one who permits the possibility of minor sins occurring from Prophets is aligning himself with these Ismā'īliyyah, Nuṣayriyyah, Rāfiḍah, and Ithnā 'Ashariyyah (Twelvers).

لَيْسَ هُوَ قَوْلُ أَحَدٍ مِنْ أَصْحَابِ أَبِي حَنِيفَةَ وَلَا مَالِكٍ وَلَا الشَّافِعِيِّ وَلَا الْمُتَكَلِّمِينَ—الْمُنْتَسِبِينَ إِلَى السَّنَةِ الْمَشْهُورِينَ—

¹ A blank space equivalent to about six lines.

كَأَصْحَابِ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ كُلاَّبٍ وَأَبِي الْحَسَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْأَشْعَرِيِّ وَأَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ كَرَّامٍ وَغَيْرِ هَؤُلَاءِ. وَلَا أَيْمَةَ التَّفْسِيرِ وَلَا الْحَدِيثِ وَلَا التَّصَوُّفِ. لَيْسَ التَّكْفِيرُ بِهَذِهِ الْمَسْأَلَةِ قَوْلَ هَؤُلَاءِ

This (declaring such a person a disbeliever) is not the view of any of the companions of Abū Ḥanīfah, nor Mālik, nor Ash-Shāfi'ī, nor the well-known theologians affiliated with the Sunnah, such as the companions of Abū Muḥammad 'Abd Allāh ibn Sa'īd ibn Kullāb, Abū al-Ḥasan 'Alī ibn Ismā'īl al-Ash'arī, Abū 'Abd Allāh Muḥammad ibn Karrām, and others. Nor is it the view of the Imāms of Tafsīr, Hadith, or Taṣawwuf (Sufism). Declaring someone a disbeliever over this issue is not the position of these scholars.

فَالْمُكْفَرُ بِمِثْلِ ذَلِكَ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا عُوقِبَ عَلَى ذَلِكَ عُقُوبَةً تَرُدُّهُ وَأَمْثَالَهُ عَنْ مِثْلِ هَذَا إِلَّا أَنْ يَظْهَرَ مِنْهُ مَا يَقْتَضِي كُفْرَهُ وَزَنْدَقَتَهُ فَيَكُونُ حُكْمُهُ حُكْمَ أَمْثَالِهِ. وَكَذَلِكَ الْمُفْسَقُ بِمِثْلِ هَذَا الْقَوْلِ يَجِبُ أَنْ يُعَزَّرَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِ؛ فَإِنْ هَذَا تَفْسِيقٌ لِجُمْهُورِ أَيْمَةِ الْإِسْلَامِ.

One who declares another a disbeliever for such a view should be asked to repent. If he repents, fine; otherwise, he should be punished for it with a punishment that deters him and others like him from such actions, unless something becomes apparent from him that necessitates a ruling of his disbelief (kufr) and heresy (zandaqah), in which case his ruling will be that of his likes. Similarly, one who declares another a transgressor (fāsiq) for holding such a view must be given a discretionary punishment (ta'zīr) after the proof has been established against him, for this amounts to declaring the majority of the Imāms of Islam to be transgressors.

وَأَمَّا التَّصَوُّيبُ وَالتَّحْطِئَةُ فِي ذَلِكَ فَهُوَ مِنْ كَلَامِ الْعُلَمَاءِ الْحَافِظِينَ مِنْ عُلَمَاءِ الْمُسْلِمِينَ الْمُتَنَبِّسِينَ إِلَى السُّنَّةِ وَالْجَمَاعَةِ. وَتَفْصِيلُ الْقَوْلِ فِي ذَلِكَ يَحْتَاجُ إِلَى بَسْطٍ طَوِيلٍ لَا تَحْتَمِلُهُ هَذَا الْقُتُوبُ. وَاللَّهُ أَعْلَمُ .

As for determining what is correct and incorrect in this matter, this is the discourse of the meticulous, preserving scholars among the Muslim scholars affiliated with the Ahl as-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community). A detailed exposition of this issue requires extensive elaboration that this fatwā cannot accommodate. And Allah knows best.

سُئِلَ—رَحِمَهُ اللَّهُ تَعَالَى

He (may Allah Almighty have mercy on him) was asked

عَنْ رَجُلَيْنِ تَنَازَعَا فِي أَمْرِ نَبِيِّ اللَّهِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ فَقَالَ أَحَدُهُمَا: إِنَّ عِيسَى ابْنَ مَرْيَمَ تَوَفَّاهُ اللَّهُ ثُمَّ رَفَعَهُ إِلَيْهِ؛ وَقَالَ الْآخَرُ: بَلْ رَفَعَهُ إِلَيْهِ حَيًّا. فَمَا الصَّوَابُ فِي ذَلِكَ. وَهَلْ رَفَعَهُ بِجَسَدِهِ أَوْ رُوحِهِ أَمْ لَا؟ وَمَا الدَّلِيلُ عَلَى هَذَا وَهَذَا؟ وَمَا تَفْسِيرُ قَوْلِهِ تَعَالَى (إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ)؟

Regarding two men who disputed about the matter of Allah's Prophet, 'Isā ibn Maryam (Jesus, son of Mary, peace be upon him). One of them said: 'Isā ibn Maryam was caused to die by Allah, then He raised him to Himself. The other said: Rather, He raised him to Himself alive. What is the correct view on this? Was he raised with his body or his spirit, or not? What is the evidence for each position? And what is the interpretation of Allah Almighty's statement: {Indeed, I will take you and raise you to Myself} [Āl 'Imrān: 55]?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ، عِيسَى عَلَيْهِ السَّلَامُ حَيٌّ وَقَدْ ثَبَّتَ فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (يُنْزِلُ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا وَإِمَامًا مُقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ) وَثَبَّتَ فِي الصَّحِيحِ عَنْهُ (أَنَّهُ يَنْزِلُ عَلَى الْمَنَارَةِ الْبَيْضَاءِ شَرِيًّا دَمَشْقٌ وَأَنَّهُ يَقْتُلُ الدَّجَالَ). وَمَنْ فَارَقَتْ رُوحَهُ جَسَدُهُ لَمْ يَنْزِلْ جَسَدُهُ مِنَ السَّمَاءِ وَإِذَا أَحْيِيَ فَإِنَّهُ يَقُومُ مِنْ قَبْرِهِ.

All praise is due to Allah. 'Isā (peace be upon him) is alive. It has been established in authentic Hadith collections from the Prophet (peace be upon him) that he said: 'The son of Maryam will descend among you as a just ruler and an equitable imām (leader); he will break the cross, kill the swine, and abolish the jizyah (tribute tax taken from non-Muslims under Muslim rule).' [Narrated by Al-Bukhārī and Muslim]. It is also established in authentic narrations from him that 'he will descend at the white minaret, east of Damascus, and he will kill the Dajjāl (Antichrist).' [Narrated by Muslim]. One whose soul has departed his body, his body does not descend from the heavens; and if he were to be revived, he would rise from his grave.

وَأَمَّا قَوْلُهُ تَعَالَى (إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا) هَذَا دَلِيلٌ عَلَى أَنَّهُ لَمْ يَمُتْ بِذَلِكَ الْمَوْتِ؛ إِذْ لَوْ أَرَادَ بِذَلِكَ الْمَوْتَ لَكَانَ عِيسَى فِي ذَلِكَ كَسَائِرِ الْمُؤْمِنِينَ؛ فَإِنَّ اللَّهَ يَقْبِضُ أَرْوَاحَهُمْ وَيَعْرِجُ بِهَا إِلَى السَّمَاءِ فَعَلِمَ أَنَّ لَيْسَ فِي ذَلِكَ خَاصِيَّةً. وَكَذَلِكَ قَوْلُهُ: (وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا) وَلَوْ كَانَ قَدْ فَارَقَتْ رُوحَهُ جَسَدُهُ لَكَانَ بَدَنُهُ فِي الْأَرْضِ كَبَدَنِ سَائِرِ الْأَنْبِيَاءِ أَوْ غَيْرِهِ مِنَ الْأَنْبِيَاءِ.

As for Allāh Almighty's statement: {Indeed, I will take you (innī mutawaffika) and raise you to Myself and purify you from those who disbelieved} [Āl 'Imrān: 55], this is evidence that He did not mean death by it. For if He had intended death by it, 'Isā would, in that respect, be like all other believers, for Allah takes their souls and they ascend to the heaven; thus, it would be known that there is no special distinction in this for him. Likewise, His statement: {and purify you from those who disbelieved}; if his soul had departed his body, his body would be in the earth like the bodies of other prophets.

وَقَدْ قَالَ تَعَالَى فِي الْآيَةِ الْأُخْرَى: (وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الْبَازِينَ اخْتَلَفُوا فِيهِ لَبَّى سَجًّا مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ) فَقَوْلُهُ هُنَا: (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ) يُبَيِّنُ أَنَّهُ رَفَعَ بَدَنَهُ وَرُوحَهُ كَمَا ثَبَّتَ فِي الصَّحِيحِ أَنَّهُ يَنْزِلُ بَدَنَهُ وَرُوحَهُ؛ إِذْ لَوْ أَرِيدَ مَوْتَهُ لَقَالَ: وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ؛ بَلْ مَاتَ. [فَقَوْلُهُ: (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ) يُبَيِّنُ أَنَّهُ رَفَعَ بَدَنَهُ وَرُوحَهُ كَمَا ثَبَّتَ فِي الصَّحِيحِ أَنَّهُ يَنْزِلُ بَدَنَهُ وَرُوحَهُ] (*).

Allah Almighty has said in another verse: {And they did not kill him, nor did they crucify him, but it was made to appear so to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself} [An-Nisā': 157-158]. His statement here, {Rather, Allah raised him to Himself}, clarifies that He raised his body and his soul, just as it is established in authentic Hadith that he will descend with his body and his soul. For if his death were intended, He would have said: 'And they did not kill him, nor did they crucify him; rather, he died.' [His statement: {Rather, Allah raised him to Himself}, clarifies that He raised his body and his soul, just as it is established in authentic Hadith that he will descend with his body and his soul.]¹

وَلِهَذَا قَالَ مَنْ قَالَ مِنَ الْعُلَمَاءِ: (إِنِّي مُتَوَفِّيكَ) أَيُّ قَابِضِكَ أَيُّ قَابِضِ رُوحِكَ وَبَذَنِكَ يُقَالُ: تَوَفَّيْتُ الْحَسَابَ وَاسْتَوْفَيْتَهُ وَلَقَطُ التَّوْفَى لَا يَنْتَضِي نَفْسُهُ تَوَفَّى الرُّوحَ دُونَ الْبَدَنِ وَلَا تَوَفِّيهِمَا جَمِيعًا إِلَّا بِقَرِينَةٍ مُنْفَصِلَةٍ. وَقَدْ بُرِّدَ بِهِ تَوَفَّى النَّوْمِ كَقَوْلِهِ تَعَالَى: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا) وَقَوْلِهِ: (وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ) وَقَوْلِهِ: (حَتَّى إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا) وَقَدْ ذَكَرُوا فِي صِفَةِ تَوَفَّى الْمَسِيحِ مَا هُوَ مَذْكُورٌ فِي مَوْضِعِهِ. وَاللَّهُ تَعَالَى

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 33) said: It appears that what is between the two square brackets is repeated due to an oversight.

This is why some scholars have said that {Indeed, I will take you (innī mutawaffika)} means 'I am seizing you (qābiḍuka),' i.e., seizing your soul and your body. It is said, 'tawaffaytu al-hisāb wa-stawfaytuhu' (I received the account in full and took it completely). The term 'at-tawaffi' (taking) does not in itself necessitate the taking of the soul without the body, nor the taking of them both together, except with a separate contextual indicator (qarīnah munfaṣilah). It may also refer to the 'taking' in sleep, as in Allah Almighty's statement: {Allah takes the souls at the time of their death} [Az-Zumar: 42], and His statement: {And He is the One Who takes your souls by night (in sleep) and knows what you have committed by day} [Al-An'ām: 60], and His statement: {Until, when death comes to one of you, Our messengers take him} [Al-An'ām: 61]. They have mentioned, regarding the nature of the 'tawaffi' of the Messiah (peace be upon him), that which is recorded in its appropriate place. And Allah Almighty knows best.

سُئِلَ الشَّيْخُ—رَحِمَهُ اللَّهُ تَعَالَى

The Shaykh (may Allah Almighty have mercy on him) was asked

هَلْ صَحَّ عَنِ النَّبِيِّ ﷺ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَحْيَا لَهُ أَبَوَيْهِ حَتَّى أَسْلَمَا عَلَى يَدَيْهِ ثُمَّ مَاتَا بَعْدَ ذَلِكَ؟

Is it authentically narrated from the Prophet (peace be upon him) that Allah (Blessed and Exalted is He) revived his parents for him, they accepted Islam at his hands, and then died after that?

فَأَجَابَ

He responded

لَمْ يَصِحَّ ذَلِكَ عَنْ أَحَدٍ مِنْ أَهْلِ الْحَدِيثِ؛ بَلْ أَهْلُ الْمَعْرِفَةِ مُتَّفِقُونَ عَلَى أَنَّ ذَلِكَ كَذِبٌ مُخْتَلَقٌ وَإِنْ كَانَ قَدْ رَوَى فِي ذَلِكَ أَبُو بَكْرٍ—يَعْنِي الْخَطِيبَ—فِي كِتَابِهِ السَّابِقِ وَاللَّاحِقِ وَذَكَرَهُ أَبُو الْقَاسِمِ السَّهْلِيُّ فِي شَرْحِ السَّيَرَةِ بِإِسْنَادٍ فِيهِ مَجَاهِيلٌ وَذَكَرَهُ أَبُو عَبْدِ اللَّهِ الْفَرُطِيُّ فِي التَّذَكُّرَةِ وَأَمْثَالُ هَذِهِ الْمَوَاضِعِ فَلَا نِزَاعَ بَيْنَ أَهْلِ الْمَعْرِفَةِ أَنَّهُ مِنْ أَظْهَرِ الْمَوْضُوعَاتِ كَذِبًا كَمَا نَصَّ عَلَيْهِ أَهْلُ الْعِلْمِ وَلَيْسَ ذَلِكَ فِي الْكُتُبِ الْمُعْتَمَدَةِ فِي الْحَدِيثِ؛ لَا فِي الصَّحِيحِ وَلَا فِي السُّنَنِ وَلَا فِي الْمَسَانِيدِ وَنَحْوِ ذَلِكَ مِنْ كُتُبِ الْحَدِيثِ الْمَعْرُوفَةِ وَلَا ذَكَرَهُ أَهْلُ كُتُبِ الْمَغَازِي وَالتَّفْسِيرِ وَإِنْ كَانُوا قَدْ يَرَوُونَ الضَّعِيفَ مَعَ الصَّحِيحِ. لِأَنَّ ظُهُورَ كَذِبِ ذَلِكَ لَا يَخْفَى عَلَى مُتَدَبِّرِينَ فَإِنَّ مِثْلَ هَذَا لَوْ وَقَعَ لَكَانَ مِمَّا تَتَوَافَرُ إِلَيْهِمُ وَالِدَوَاعِي عَلَى تَقْلِيدِهِ فَإِنَّهُ مِنْ أَعْظَمِ الْأُمُورِ خَرَفًا لِلْعَادَةِ مِنْ وَجْهَيْنِ:

This has not been authentically reported by any of the scholars of Hadith. Indeed, scholars of profound knowledge (ahl al-ma'rifah) are in agreement that this is a fabricated lie. Although Abū Bakr—meaning al-Khaṭīb [al-Baghḍādī]—narrated something to this effect in his book 'As-Sābiq wa-l-Lāḥiq,' and Abū al-Qāsim as-Suhaylī mentioned it in his 'Sharḥ as-Sīrah' with a chain of narration containing unknown narrators (majāhīl), and Abū 'Abd Allāh al-Qurṭubī mentioned it in 'At-Tadhkirah' and similar works, there is no dispute among scholars of profound knowledge that it is one of the most patently false fabrications, as explicitly stated by scholars. This narration is not found in the reliable books of Hadith: neither in the Ṣaḥīḥ collections, nor in the Sunan, nor in the Masānīd, nor in other such well-known books of Hadith. Nor is it mentioned by the authors of books of Maghāzī (Prophetic battles/biographies) and Tafṣīr

(Qur'ānic exegesis), even though they might sometimes narrate weak reports alongside authentic ones. This is because the evident falsehood of such a claim would not be hidden from any religiously observant person. If an event like this had occurred, it would have been something that motivations and incentives would overwhelmingly converge to transmit, as it is one of the greatest extraordinary events, miraculous in two respects:

مِنْ جِهَةٍ إِحْيَاءِ الْمَوْتَى: وَمِنْ جِهَةِ الْإِيمَانِ بَعْدَ الْمَوْتِ. فَكَانَ نَقْلُ مِثْلِ هَذَا أَوَّلَى مِنْ نَقْلِ غَيْرِهِ فَلَمَّا لَمْ يَرَوْهُ أَحَدٌ مِنَ الثَّقَاتِ عَلِمَ أَنَّهُ كَذِبٌ. وَالْخَطِيبُ الْبَغْدَادِيُّ هُوَ فِي كِتَابِ السَّابِقِ وَاللَّاحِقِ مَقْصُودُهُ أَنْ يَذْكُرَ مَنْ تَقَدَّمَ وَمَنْ تَأَخَّرَ مِنَ الْمُحَدِّثِينَ عَنْ شَخْصٍ وَاحِدٍ سَوَاءً كَانَ الَّذِي يَرُودُهُ صِدْقًا أَوْ كَذِبًا وَابْنُ سَاهِينَ يَرَوِي الْغَثَّ وَالسَّمِينَ. وَالسَّهْلِيُّ إِنَّمَا ذَكَرَ ذَلِكَ بِإِسْنَادٍ فِيهِ مَجَاهِيلٌ.

From the aspect of reviving the dead, and from the aspect of accepting faith after death. Therefore, the transmission of such an event would have taken precedence over the transmission of others. Since no reliable narrator has reported it, it is known to be false. Al-Khaṭīb al-Baghdādī, in his book 'As-Sābiq wa-l-Lāhiq,' intended to list earlier and later narrators who reported from a single individual, regardless of whether what they narrated was true or false. Ibn Shāhīn narrates indiscriminately, both the worthless and the valuable. As-Suhaylī only mentioned it with a chain of narration containing unknown individuals.

ثُمَّ هَذَا خِلَافُ الْكِتَابِ وَالسُّنَّةِ الصَّحِيحَةِ وَالْإِجْمَاعِ. قَالَ اللَّهُ تَعَالَى: (إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا) (وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِيمَانَ وَلَا الَّذِينَ يُمُوتُونَ وَهُمْ كُفَّارٌ). فَبَيَّنَ اللَّهُ تَعَالَى: أَنَّهُ لَا تَوْبَةَ لِمَنْ مَاتَ كَافِرًا. وَقَالَ تَعَالَى: (فَلَمْ يَكُنْ لَكُمْ فَيْدٌ مِنْهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ) فَأَخْبَرَ أَنَّ سُنَّتَهُ فِي عِبَادِهِ أَنَّهُ لَا يَنْفَعُ الْإِيمَانُ بَعْدَ رُؤْيَا النَّبَاسِ؛ فَكَيْفَ بَعْدَ الْمَوْتِ؟ وَنَحْوَ ذَلِكَ مِنَ النُّصُوصِ.

Furthermore, this contradicts the Qur'ān, the authentic Sunnah, and the scholarly consensus (ijmā'). Allah Almighty says: {Repentance accepted by Allah is only for those who do evil in ignorance and then repent soon after. It is they to whom Allah will turn in forgiveness, and Allah is All-Knowing, All-Wise.} {But repentance is not accepted from those who [continue to] do evil deeds until, when death comes to one of them, he says, 'Indeed, I have repented now,' nor from those who die as disbelievers.} [An-Nisā': 17-18]. Thus, Allah Almighty has clarified that there is no repentance for one who dies as a disbeliever. And Allah Almighty says: {But their faith could not benefit them when they saw Our punishment. [This is] the established way (sunnah) of Allah which has preceded among His servants. And the disbelievers thereupon lost.} [Ghāfir: 85]. So, He informed us that His established way among His servants is that faith is of no benefit after witnessing the punishment; how then could it be beneficial after death? And there are other similar texts.

وَفِي صَحِيحِ مُسْلِمٍ: (أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ أَتَيْنِ أَبِي؟ قَالَ: إِنَّ أَبَاكَ فِي النَّارِ. فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ). وَفِي صَحِيحِ مُسْلِمٍ أَيْضًا أَنَّهُ قَالَ: (اسْتَأْذَنْتُ رَبِّي أَنْ أَزُورَ قَبْرَ أَبِي فَأَذِنَ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي. فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ). وَفِي الْحَدِيثِ الَّذِي فِي الْمُسْنَدِ وَغَيْرِهِ قَالَ: (إِنَّ أُمَّي مَعَ أَمِّكَ فِي النَّارِ) فَإِنْ قِيلَ: هَذَا فِي غَامِ الْفَتْحِ وَالْإِحْيَاءِ كَانَ بَعْدَ ذَلِكَ فِي حَجَّةِ الْوُدَاعِ وَلِهَذَا ذَكَرَ ذَلِكَ مَنْ ذَكَرَهُ وَبِهَذَا اعْتَدَرَ صَاحِبُ التَّذَكُّرَةِ وَهَذَا بَاطِلٌ لُجُوه:

In Ṣaḥīḥ Muslim, it is narrated: 'A man said to the Prophet (peace be upon him), 'Where is my father?' He said, 'Indeed, your father is in the Fire.' When the man turned away, he called him and said, 'Indeed, my father and your father are in the Fire.' Also in Ṣaḥīḥ Muslim, he (the Prophet, peace be upon him) said: 'I sought permission from my Lord to

visit my mother's grave, and He permitted me. I sought His permission to ask forgiveness for her, but He did not permit me. So visit graves, for they remind you of the Hereafter.' And in the Hadith found in the Musnad [of Imām Aḥmad] and elsewhere, he said: 'Indeed, my mother is with your mother in the Fire.' If it is said: This was in the Year of the Conquest, and the revival occurred after that, during the Farewell Pilgrimage, and this is why those who mentioned it did so, and this is the excuse offered by the author of 'At-Tadhkirah' (Al-Qurtūbī)—this is false for several reasons:

الأَوَّلُ: إِنَّ الْخَبَرَ عَمَّا كَانَ وَيَكُونُ لَا يَدْخُلُهُ نَسْخُ كَقَوْلِهِ فِي أَبِي لَهَبٍ: (سَيَصَلَّى نَارًا ذَاتَ لَهَبٍ) وَكَقَوْلِهِ فِي الْوَلِيدِ: (سَأَرْهَقُهُ صُعُودًا). وَكَذَلِكَ فِي: (إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ) وَ (إِنَّ أُمَّي وَأُمَّكَ فِي النَّارِ) وَهَذَا لَيْسَ خَبَرًا عَنْ نَارٍ يَخْرُجُ مِنْهَا صَاحِبُهَا كَأَهْلِ الْكِبَايِرِ؛ لِأَنَّهُ لَوْ كَانَ كَذَلِكَ لَجَازَ الْإِسْتِغْفَارُ لَهَا وَلَوْ كَانَ قَدْ سَقِيَ فِي عِلْمِ اللَّهِ إِيْمَانُهُمَا لَمْ يَنْتَهَ عَنْ ذَلِكَ فَإِنَّ الْأَعْمَالَ بِالْخَوَاتِيمِ وَمَنْ مَاتَ مُؤْمِنًا فَإِنَّ اللَّهَ يَغْفِرُ لَهُ فَلَا يَكُونُ الْإِسْتِغْفَارُ لَهُ مُمْتَنِعًا.

First: Reports about what was and what will be are not subject to abrogation (naskh), such as His statement about Abū Lahab: {He will [enter to] burn in a Fire of [blazing] flame} [Al-Masad: 3], and His statement about Al-Walid: {I will cover him with arduous torment} [Al-Muddaththir: 17]. Likewise for the statements: 'Indeed, my father and your father are in the Fire,' and 'Indeed, my mother and your mother are in the Fire.' This is not a report about a fire from which its occupant might exit, like those who commit major sins. For if it were so, seeking forgiveness for them would have been permissible. And if their future faith had been foreknown in Allah's knowledge, He would not have forbidden him (the Prophet) from doing so, for deeds are judged by their final outcomes, and whoever dies as a believer, Allah forgives him, so seeking forgiveness for him would not be prohibited.

الثَّانِي: أَنَّ النَّبِيَّ ﷺ زَارَ قَبْرَ أُمِّهِ لِأَنَّهَا كَانَتْ بِطَرِيقِهِ بِالْحُجُونِ، عِنْدَ مَكَّةَ عَامَ الْفَتْحِ وَأَمَّا أَبُوهُ فَلَمْ يَكُنْ هُنَاكَ وَلَمْ يَزُرْهُ إِذْ كَانَ مَدْفُونًا بِالشَّامِ فِي غَيْرِ طَرِيقِهِ فَكَيْفَ يُقَالُ: أُحْيِيَ لَهُ؟.

Second: The Prophet (peace be upon him) visited his mother's grave because it was on his route at Al-Hajūn, near Makkah, in the Year of the Conquest. As for his father, he was not there, and he did not visit him, as he was buried in Ash-Shām (Greater Syria), which was not on his route. So how can it be said that they were revived for him?

الثَّالِثُ: إِنَّهُمَا لَوْ كَانَا مُؤْمِنَيْنِ إِيْمَانًا يَنْتَفِعُ كَانَا أَحَقَّ بِالشَّهَرَةِ وَالذِّكْرِ مِنْ عَمِيهِ: حَزْمَةَ وَالْعَبَّاسِ؛ وَهَذَا أَبْعَدُ مِمَّا يَقُولُهُ الْجُهَالُ مِنَ الرَّافِضَةِ وَنَحْوِهِمْ مِنْ أَنَّ أَبَا طَالِبٍ آمَنَ وَيَحْتَجُّونَ بِمَا فِي السَّيَرَةِ مِنَ الْحَدِيثِ الضَّعِيفِ وَفِيهِ أَنَّهُ تَكَلَّمَ بِكَلَامٍ خَفِيَ وَقَتَ الْمَوْتِ. وَلَوْ أَنَّ الْعَبَّاسَ ذَكَرَ أَنَّهُ آمَنَ لَمَا كَانَ (قَالَ لِلنَّبِيِّ ﷺ) عَمَكَ الشَّيْخُ الضَّالُّ كَانَ يَنْفَعُكَ فَهَلْ نَفَعْتَهُ بِشَيْءٍ؟ فَقَالَ: وَجَدْتُهُ فِي غَمْرَةٍ مِنْ نَارٍ فَسَقَعْتُ فِيهِ حَتَّى صَارَ فِي صَحْضَاجٍ مِنْ نَارٍ فِي رَجُلَيْهِ نَعْلَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ وَلَوْلَا أَنَا لَكَانَ فِي الذِّكْرِ الْأَسْفَلِ مِنَ النَّارِ. هَذَا بَاطِلٌ مُخَالِفٌ لِمَا فِي الصَّحِيحِ وَغَيْرِهِ فَإِنَّهُ كَانَ آخِرَ شَيْءٍ قَالَهُ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَنَّ الْعَبَّاسَ لَمْ يَشْهَدْ مَوْتَهُ مَعَ أَنَّ ذَلِكَ لَوْ صَحَّ لَكَانَ أَبُو طَالِبٍ أَحَقَّ بِالشَّهَرَةِ مِنْ حَزْمَةَ وَالْعَبَّاسِ فَلَمَّا كَانَ مِنَ الْعِلْمِ الْمُتَوَاتِرِ الْمُسْتَقْبِضِ بَيْنَ الْأُمَمَةِ خَلَفَا عَنْ سَلَفٍ أَنَّهُ لَمْ يَذْكُرْ أَبُو طَالِبٍ وَلَا أَبَوَاهُ فِي جُمْلَةٍ مِنْ يَذْكُرُ مِنْ أَهْلِ الْمُؤْمِنِينَ كَحَزْمَةَ وَالْعَبَّاسِ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمْ كَانَ هَذَا مِنْ أَبْيَنِ الْأَدِلَّةِ عَلَى أَنَّ ذَلِكَ كَذِبٌ.

Third: If they had been believers whose faith was beneficial, they would have been more deserving of renown and mention than his uncles, Ḥamzah and Al-'Abbās. This claim is even more far-fetched than what ignorant individuals among the Rāfiḍah (a Shi'a group) and their ilk say: that Abū Ṭālib believed, and they use as evidence a weak Hadith in 'As-Sīrah' (Prophetic biography) which states that he uttered some faint words at the time of death. Even if Al-'Abbās had mentioned that he (Abū Ṭālib) believed, it would not negate what is authentically reported that Al-'Abbās said to the Prophet (peace be upon him):

'Your uncle, the misguided old man, used to benefit you. Did you benefit him in any way?' He replied, 'I found him in a deep part of the Fire, so I interceded for him until he was in a shallow part of the Fire, with two sandals of fire on his feet from which his brain boils. Were it not for me, he would have been in the lowest depths of the Fire.' [Al-Bukhārī, Muslim]. This (the claim of Abū Ṭālib's faith based on faint words) is false and contradicts what is in the Ṣaḥīḥ collections and elsewhere, for the last thing he (Abū Ṭālib) said was: 'He is upon the religion of 'Abd al-Muṭṭalib.' And Al-'Abbās did not witness his death. Moreover, if that (Abū Ṭālib's faith) were true, Abū Ṭālib would be more deserving of renown than Ḥamzah and Al-'Abbās. Since it is established by widely transmitted, continuous knowledge (al-'ilm al-mutawātir al-mustafid) among the Ummah, from predecessors to successors, that neither Abū Ṭālib nor the Prophet's parents are mentioned among his believing family members like Ḥamzah, Al-'Abbās, 'Alī, Fāṭimah, Al-Ḥasan, and Al-Ḥusayn (may Allah be pleased with them), this is one of the clearest proofs that such a claim is false.

الرَّابِعُ: أَنَّ اللَّهَ تَعَالَى قَالَ (قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ) —إِلَى قَوْلِهِ— (لَا سَتْفِيرَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ) الْآيَةَ. وَقَالَ تَعَالَى (وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ). فَأَمَرَ بِالتَّأْسِي بِإِبْرَاهِيمَ وَالَّذِينَ مَعَهُ؛ إِلَّا فِي وَعْدِ إِبْرَاهِيمَ لِأَبِيهِ بِالْإِسْتِغْفَارِ. وَأَخْبَرَ أَنَّهُ لَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ وَاللَّهُ أَعْلَمُ.

Fourth: Allah Almighty said: {There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, 'Indeed, we are disassociated from you...'—up to His statement—}{[Ibrāhīm said], 'I will surely ask forgiveness for you, but I have no power to prevent anything from Allah for you.'} [Al-Mumtaḥanah: 4]. And Allah Almighty said: {And the request of forgiveness of Ibrāhīm for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of Allah, he disassociated himself from him.} [At-Tawbah: 114]. So, emulation of Ibrāhīm (peace be upon him) and those with him was commanded, except for Ibrāhīm's promise to his father to seek forgiveness. And it was stated that when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allah, he disassociated himself from him. And Allah knows best.

سُئِلَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) was asked

عَنْ هَذِهِ الْحَادِيثِ: أَنَّ النَّبِيَّ ﷺ رَأَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ وَرَأَهُ وَهُوَ يَطُوفُ بِالْبَيْتِ وَرَأَهُ فِي السَّمَاءِ؛ وَكَذَلِكَ بَعْضُ الْأَنْبِيَاءِ. وَهَلْ إِذَا مَاتَ أَحَدٌ يَبْقَى لَهُ عَمَلٌ؟ وَالْحَدِيثُ أَنَّهُ يَنْقَطِعُ عَمَلُهُ. وَهَلْ يَنْتَفِعُ بِهَذِهِ الصَّلَاةِ وَالطَّوَافِ؟ وَهَلْ رَأَى الْأَنْبِيَاءُ بِأَجْسَادِهِمْ فِي هَذِهِ الْأَمَاكِنِ أَمْ بِأَرْوَاحِهِمْ؟

Regarding these Hadiths: that the Prophet (peace be upon him) saw Mūsā (Moses, peace be upon him) praying in his grave, saw him circumambulating the House (the Ka'bah), and saw him in heaven; and similarly for some other prophets. If someone dies, do their deeds continue? The Hadith states that one's deeds are cut off. Do they benefit from this prayer and circumambulation (ṭawāf)? And did the Prophet (peace be upon him) see the prophets with their bodies in these places, or with their souls?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا رُؤْيَا مُوسَى عَلَيْهِ السَّلَامُ فِي الطَّوَافِ فَهَذَا كَانَ رُؤْيَا مَنَامٍ لَمْ يَكُنْ لَيْلَةُ الْمِعْرَاجِ كَذَلِكَ جَاءَ مُفسِّرًا كَمَا رَأَى الْمَسِيحَ أَيضًا وَرَأَى الدَّجَالَ.

All praise is due to Allah, Lord of the Worlds. As for seeing Mūsā (peace be upon him) performing ṭawāf (circumambulation of the Ka'bah), this was a dream vision; it was not on the night of the Mi'rāj (Ascension). It has been explicitly narrated as such, just as he (the Prophet, peace be upon him) also saw the Messiah (peace be upon him) and the Dajjāl (Antichrist) in dreams.

وَأَمَّا رُؤْيَاهُ وَرُؤْيَاهُ غَيْرُهُ مِنَ الْأَنْبِيَاءِ لَيْلَةَ الْمِعْرَاجِ فِي السَّمَاءِ لَمَّا رَأَى آدَمَ فِي السَّمَاءِ الدُّنْيَا وَرَأَى يَحْيَى وَعِيسَى فِي السَّمَاءِ الثَّانِيَةِ وَيُوسُفَ فِي الثَّالِثَةِ وَإِدْرِيسَ فِي الرَّابِعَةِ وَهَارُونَ فِي الْخَامِسَةِ وَمُوسَى فِي السَّادِسَةِ وَإِبْرَاهِيمَ فِي السَّابِعَةِ أَوْ بِالْعَكْسِ فَهَذَا رَأَى أَرْوَاحَهُمْ مُصَوَّرَةً فِي صُورِ أَجْسَادِهِمْ. وَقَدْ قَالَ بَعْضُ النَّاسِ: لَعَلَّهُ رَأَى نَفْسَ الْأَجْسَادِ الْمَذْفُونَةِ فِي الْقُبُورِ؛ وَهَذَا لَيْسَ بِشَيْءٍ.

As for seeing him (Mūsā) and other prophets on the night of the Mi'rāj in heaven—when he saw Ādam (peace be upon him) in the lowest heaven, Yaḥyā (John) and 'Īsā (Jesus) (peace be upon them both) in the second heaven, Yūsuf (Joseph, peace be upon him) in the third, Idrīs (Enoch, peace be upon him) in the fourth, Hārūn (Aaron, peace be upon him) in the fifth, Mūsā (Moses, peace be upon him) in the sixth, and Ibrāhīm (Abraham, peace be upon him) in the seventh (or the reverse order for Mūsā and Ibrāhīm)—in this instance, he saw their souls manifested in the forms of their bodies. Some people have said that perhaps he saw the actual physical bodies that are buried in the graves; however, this assertion is baseless.

لَكِنَّ عِيسَى صَعِدَ إِلَى السَّمَاءِ بِرُوحِهِ وَجَسَدِهِ وَكَذَلِكَ قَدْ قِيلَ فِي إِدْرِيسَ. وَأَمَّا إِبْرَاهِيمَ وَمُوسَى وَغَيْرُهُمَا فَهُمْ مَذْفُونُونَ فِي الْأَرْضِ. وَالْمَسِيحُ ﷺ وَعَلَى سَائِرِ النَّبِيِّينَ—لَا بُدَّ أَنْ يَنْزِلَ إِلَى الْأَرْضِ عَلَى الْمَنَارَةِ الْبَيْضَاءِ شَرْفِي دَمَسَقَ فَيَقْتُلَ الدَّجَالَ وَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخَنزِيرَ كَمَا قَبِلَتْ ذَلِكَ فِي الْأَحَادِيثِ الصَّحِيحَةِ؛ وَلِهَذَا كَانَ فِي السَّمَاءِ الثَّانِيَةِ مَعَ أَنَّهُ أَفْضَلُ مِنْ يُوسُفَ وَإِدْرِيسَ وَهَارُونَ؛ لِأَنَّهُ يُرِيدُ النَّزُولَ إِلَى الْأَرْضِ قَبْلَ يَوْمِ الْقِيَامَةِ بِخِلَافِ غَيْرِهِ. وَأَدَمُ كَانَ فِي سَمَاءِ الدُّنْيَا لِأَنَّهُ نَسَمَ بَنِيهِ تَعْرِضَ عَلَيْهِ: أَرْوَاحُ السَّعْدَاءِ—وَالْأَشْقِيَاءِ لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ—فَلَا بُدَّ إِذَا عَرَّضُوا عَلَيْهِ أَنْ يَكُونَ قَرِيبًا مِنْهُمْ.

However, 'Īsā (peace be upon him) ascended to heaven with his soul and body, and the same has been said regarding Idrīs (peace be upon him). As for Ibrāhīm, Mūsā (peace be upon them both), and others, they are buried in the earth. The Messiah (peace be upon him, and upon all other prophets) will inevitably descend to the earth at the white minaret, east of Damascus, where he will kill the Dajjāl, break the cross, and kill the swine, as has been established in authentic Hadiths. This is why he was in the second heaven, even though he is more virtuous than Yūsuf, Idrīs, and Hārūn (peace be upon them all); it is because he is destined to descend to the earth before the Day of Resurrection, unlike the others. Ādam (peace be upon him) was in the lowest heaven because the souls of his offspring are presented to him. The souls of the blessed—as for the wretched, the gates of heaven are not opened for them, nor will they enter Paradise until a camel passes through the eye of a needle [cf. Al-A'rāf: 40]—so when they are presented to him, he must necessarily be near them.

وَأَمَّا كَوْنُهُ رَأَى مُوسَى قَائِمًا يُصَلِّي فِي قَبْرِهِ وَرَأَاهُ فِي السَّمَاءِ أَيضًا فَهَذَا لَا مُنَافَاةَ بَيْنَهُمَا فَإِنَّ أَمْرَ الْأَرْوَاحِ مِنْ جِنْسِ أَمْرِ الْمَلَائِكَةِ. فِي اللَّحْظَةِ الْوَاحِدَةِ تَضَعُ وَتَهْبِطُ كَأَمَلِكِ لَيْسَتْ فِي ذَلِكَ كَالْبَدَنِ. وَقَدْ بَسَطَتِ الْكَلَامَ عَلَى أَحْكَامِ الْأَرْوَاحِ بَعْدَ مُقَارَفَةِ الْأُبْدَانِ فِي غَيْرِ هَذَا الْمَوْضِعِ وَذَكَرَتْ بَعْضَ مَا فِي ذَلِكَ مِنَ الْأَحَادِيثِ وَالْأَثَارِ وَالذَّلَالِ.

As for the fact that he (the Prophet Muḥammad, peace be upon him) saw Mūsā (peace be upon him) standing and praying in his grave and also saw him in heaven, there is no

contradiction between these two. The nature of souls is akin to the nature of angels. In a single moment, a soul can ascend and descend, like an angel; in this respect, souls are not like the physical body. I have elaborated on the rulings concerning souls after their departure from their bodies in another place, where I mentioned some of the Hadiths, āthār (narrations from the Companions and their successors), and proofs related to this.

وَهَذِهِ الصَّلَاةُ وَنَحْوُهَا مِمَّا يَتَمَتَّعُ بِهَا الْمَيِّتُ وَيَتَنَعَّمُ بِهَا كَمَا يَتَنَعَّمُ أَهْلُ الْجَنَّةِ بِالتَّسْبِيحِ فَإِنَّهُمْ يُلْهِمُونَ التَّسْبِيحَ كَمَا يُلْهِمُ النَّاسُ فِي الدُّنْيَا النَّفْسَ؛ فَهَذَا لَيْسَ مِنْ عَمَلِ التَّكْلِيفِ الَّذِي يُطْلَبُ لَهُ ثَوَابٌ مُفَصَّلٌ بَلْ نَفْسُ هَذَا الْعَمَلِ هُوَ مِنَ النِّعَمِ الَّذِي تَتَنَعَّمُ بِهِ الْأَنْفُسُ وَتَتَلَذُّ بِهِ.

This prayer and similar acts are among the things that the deceased enjoys and in which they find delight, just as the inhabitants of Paradise find delight in tasbīḥ (glorifying Allah). Indeed, they are inspired to make tasbīḥ just as people in this world are inspired to breathe. This is not an act of taklīf (religious obligation) for which a separate reward is sought; rather, this act itself is part of the bliss with which souls delight and find pleasure.

وَقَوْلُ النَّبِيِّ ﷺ: (إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ) يُرِيدُ بِهِ الْعَمَلُ الَّذِي يَكُونُ لَهُ ثَوَابٌ لَمْ يُرِدْ بِهِ نَفْسُ الْعَمَلِ الَّذِي يَتَنَعَّمُ بِهِ فَإِنَّ أَهْلَ الْجَنَّةِ يَتَنَعَّمُونَ بِالنَّظَرِ إِلَى اللَّهِ وَيَتَنَعَّمُونَ بِذِكْرِهِ وَتَسْبِيحِهِ وَيَتَنَعَّمُونَ بِقِرَاءَةِ الْقُرْآنِ وَيَقَالُ لِقَارِئِ الْقُرْآنِ أَفْرَأُ وَارْقُ وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. وَيَتَنَعَّمُونَ بِمَخَاطَبَتِهِمْ لِرَبِّهِمْ وَمُنَاجَاتِهِ وَإِنْ كَانَتْ هَذِهِ الْأُمُورُ فِي الدُّنْيَا أَعْمَالًا يَتَرْتَّبُ عَلَيْهَا الثَّوَابُ؛ فَهِيَ فِي الْآخِرَةِ أَعْمَالٌ يَتَنَعَّمُ بِهَا صَاحِبُهَا أَكْثَرَ مِنْ أَكْلِهِ وَسُرْبِهِ وَنِكَاحِهِ وَهَذِهِ كُلُّهَا أَعْمَالٌ أَيْضًا؛ وَالْأَكْلُ وَالشَّرْبُ وَالنِّكَاحُ فِي الدُّنْيَا مِمَّا يُؤْمَرُ بِهِ وَيَتَابَّ عَلَيْهِ مَعَ النَّيَّةِ الصَّالِحَةِ وَهُوَ فِي الْآخِرَةِ نَفْسُ الثَّوَابِ الَّذِي يَتَنَعَّمُ بِهِ وَاللَّهُ أَعْلَمُ.

The Prophet's (peace be upon him) statement: 'When the son of Ādam dies, his deeds come to an end except for three: ongoing charity (ṣadaqah jāriyah), knowledge from which benefit is derived, and a righteous child who prays for him' [Muslim, The Book of Wills, 1631], refers to deeds for which a reward is accrued. He did not mean the act itself in which one finds pleasure. For the people of Paradise find pleasure in looking at Allah, they find pleasure in His remembrance and His glorification (tasbīḥ), and they find pleasure in reciting the Qur'ān. It will be said to the reciter of the Qur'ān: 'Read, ascend, and recite melodiously as you used to recite in the world, for your station is at the last verse you read.' [At-Tirmidhī, Abū Dāwūd]. They find pleasure in addressing their Lord and conversing privately with Him. Although these matters are deeds in this world for which reward is accrued, in the Hereafter they are acts in which their doer finds pleasure, greater than his eating, drinking, and marital relations. These (eating, drinking, etc., in Paradise) are all actions too. Eating, drinking, and marital relations in this world are among the things that may be commanded and for which one is rewarded if accompanied by a sincere intention, whereas in the Hereafter, they are the very reward itself in which one finds pleasure. And Allah knows best.

وَهَذَا قَدَرٌ مَا احْتَمَلَتْهُ هَذِهِ الْوَرَقَةُ فَإِنَّ هَذِهِ الْمَسَائِلَ لَهَا بَسْطٌ طَوِيلٌ.

This is the extent that this paper could accommodate, for these issues have extensive discussions.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy on him) was asked

عَنْ الذَّبِيحِ مِنْ وَلَدِ خَلِيلِ اللَّهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ هَلْ هُوَ: إِسْمَاعِيلُ أَوْ إِسْحَاقُ؟

Regarding the 'Dhabīḥ' (the son intended for sacrifice) among the offspring of the

intimate friend of Allah, Ibrāhīm (peace be upon him): was he Ismā'il or Ishāq?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، هَذِهِ الْمَسْأَلَةُ فِيهَا مَذْهَبَانِ مَشْهُورَانِ لِلْعُلَمَاءِ وَكُلُّ مِثْمَا مُذْكَورٌ عَنْ طَائِفَةٍ مِنَ السَّلَفِ وَذَكَرَ أَبُو بَعْلَى فِي ذَلِكَ رَوَايَتَيْنِ عَنْ أَحْمَدَ وَنَصَرَ أَنَّهُ إِسْحَاقُ اتِّبَاعًا لِأَبِي بَكْرٍ عَبْدِ الْعَزِيزِ وَأَبُو بَكْرٍ اتَّبَعَ مُحَمَّدَ بْنَ جَرِيرٍ. وَلِهَذَا يَذْكُرُ أَبُو الْفَرَجِ ابْنَ الْجَوْزِيِّ: أَنَّ أَصْحَابَ أَحْمَدَ يَنْصُرُونَ أَنَّهُ إِسْحَاقُ وَإِنَّمَا يَنْصُرُهُ هَذَانِ وَمَنْ اتَّبَعَهُمَا وَيُحْكِي ذَلِكَ عَنْ مَالِكٍ نَفْسِهِ لَكِنْ خَالَفَهُ طَائِفَةٌ مِنْ أَصْحَابِهِ.

All praise is due to Allah, Lord of the worlds. Regarding this issue, there are two well-known positions among the scholars, each of which has been reported from a group of the Salaf (pious predecessors). Abū Ya'lā mentioned two narrations from Aḥmad in this regard. One narration supports the view that it was Ishāq, following Abū Bakr 'Abd al-'Aziz, who in turn followed Muḥammad ibn Jarīr (al-Ṭabarī). Consequently, Abū al-Faraj ibn al-Jawzī mentions that some of Aḥmad's companions champion the view that it was Ishāq; however, this position is primarily supported by these two individuals and their followers. This view is also narrated from Mālik himself, although a group of his companions disagreed with him.

وَذَكَرَ الشَّرِيفُ أَبُو عَلِيٍّ بْنُ أَبِي مُوسَى: أَنَّ الصَّحِيحَ فِي مَذْهَبِ أَحْمَدَ أَنَّهُ إِسْمَاعِيلُ وَهَذَا هُوَ الَّذِي رَوَاهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ عَنْ أَبِيهِ قَالَ: مَذْهَبُ أَبِي أَنَّهُ إِسْمَاعِيلُ وَفِي الْجُمْلَةِ فَالْتَّرَاغُ فِيهَا مَشْهُورٌ لَكِنَّ الَّذِي يَجِبُ الْقَطْعُ بِهِ أَنَّهُ إِسْمَاعِيلُ وَهَذَا الَّذِي عَلَيْهِ الْكِتَابُ وَالسُّنَّةُ وَالذَّلَائِلُ الْمَشْهُورَةُ وَهُوَ الَّذِي تَدُلُّ عَلَيْهِ التَّوْرَةُ الَّتِي بَأْيَدِي أَهْلِ الْكِتَابِ.

Ash-Sharīf Abū 'Alī ibn Abī Mūsā stated that the correct position within Aḥmad's madhhab (school of thought) is that it was Ismā'il. This is what 'Abdullāh ibn Aḥmad narrated from his father, saying: 'My father's position is that it was Ismā'il.' In summary, the disagreement on this matter is well-known. However, the position that must be definitively asserted is that it was Ismā'il. This is what is supported by the Book (the Qur'ān), the Sunnah, and the widely recognized proofs, and it is also what is indicated by the Torah that is in the possession of the People of the Book.

وَأَيْضًا فَإِنَّ فِيهَا أَنَّهُ قَالَ لِإِبْرَاهِيمَ: اذْبَحْ ابْنَكَ وَحِيدَكَ. وَفِي تَرْجَمَةٍ أُخْرَى: بِكَرْك. وَإِسْمَاعِيلُ هُوَ الَّذِي كَانَ وَحِيدَهُ وَبُكَرُهُ بِاتِّفَاقِ الْمُسْلِمِينَ وَأَهْلِ الْكِتَابِ لَكِنَّ أَهْلَ الْكِتَابِ حَرَّفُوا قَوْلَهُ إِسْحَاقَ فَتَلَقَّى ذَلِكَ عَنْهُمْ مَنْ تَلَقَّاهُ وَشَاعَ عِنْدَ بَعْضِ الْمُسْلِمِينَ أَنَّهُ إِسْحَاقُ وَأَصْلُهُ مِنْ تَحْرِيفِ أَهْلِ الْكِتَابِ.

Furthermore, it is mentioned in their scripture (the Torah) that He said to Ibrāhīm: 'Sacrifice your only son.' In another translation: 'your firstborn.' Ismā'il was unequivocally his only son and his firstborn, by the consensus of both Muslims and the People of the Book. However, the People of the Book distorted this by adding Ishāq. This alteration was then adopted by those who took it from them, and it became widespread among some Muslims that it was Ishāq, though its origin lies in the distortion by the People of the Book.

وَمِمَّا يَدُلُّ عَلَى أَنَّهُ إِسْمَاعِيلُ قِصَّةُ الذَّبِيحِ الْمَذْكُورَةِ فِي سُورَةِ الصَّافَّاتِ. قَالَ تَعَالَى: (فَسَرَّيْنَاهُ بِغُلَامٍ حَلِيمٍ) وَتَدُلُّ نِظَارَةُ الْبَشَارَةِ عَلَى ثَلَاثٍ. عَلَى أَنَّ الْوَلَدَ غُلَامٌ ذَكَرٌ وَأَنَّهُ يَبْلُغُ الْحُلُمَ وَأَنَّهُ يَكُونُ حَلِيمًا. وَأَيُّ حِلْمٍ أَكْثَمُ مِنْ حِلْمِهِ حِينَ عَرَضَ عَلَيْهِ أَبُوهُ الذَّبْحَ فَقَالَ: (سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ)؟ وَقِيلَ: لَمْ يَنْعَثَ اللَّهُ الْأَنْبِيَاءَ بِأَقَلِّ مِنَ الْحِلْمِ وَذَلِكَ لِعِزَّةِ وَجُودِهِ وَلَقَدْ نَعَثَ إِبْرَاهِيمُ بِهِ فِي قَوْلِهِ تَعَالَى (إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ) (إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ) لِأَنَّ الْحَادِثَةَ سَهَدَتْ بِحِلْمِهِمَا: (فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى) قَالَ يَا أَبَتِ افْعَلْ

مَا تُوْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ) —إِلَى قَوْلِهِ— (وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ) (وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ) (سَلَامٌ عَلَى إِبْرَاهِيمَ) (كَذَلِكَ نَجْزِي الْمُحْسِنِينَ) (إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ) (وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ) (وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ).

Among the proofs indicating that it was Ismā'īl is the story of the Dhabīḥ mentioned in Sūrah Aṣ-Ṣāffāt. Allah the Exalted says: {So We gave him glad tidings of a forbearing son} [Aṣ-Ṣāffāt: 101]. These glad tidings encompassed three aspects: that the child would be a male, that he would reach the age of discernment (ḥulum), and that he would be forbearing (ḥalīm). And what forbearance could be greater than his when his father presented the matter of sacrifice to him, and he responded: {You will find me, if Allah wills, among the patient} [Aṣ-Ṣāffāt: 102]? It has been said that Allah has not described the prophets with anything less than forbearance, due to its precious rarity. Indeed, He described Ibrāhīm with it in His saying, the Exalted: {Indeed, Ibrāhīm was compassionate and forbearing} [At-Tawbah: 114], and {Indeed, Ibrāhīm was forbearing, compassionate, and ever-penitent} [Hūd: 75], because the incident testified to the forbearance of them both: {And when he reached the age of striving with him, he said, 'O my son, indeed I have seen in a dream that I am sacrificing you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, among the patient.} [Aṣ-Ṣāffāt: 102]—up to His saying—{And We ransomed him with a momentous sacrifice.} [Aṣ-Ṣāffāt: 107] {And We left for him [favorable mention] among later generations.} [Aṣ-Ṣāffāt: 108] {'Peace be upon Ibrāhīm.} [Aṣ-Ṣāffāt: 109] {Thus do We reward the doers of good.} [Aṣ-Ṣāffāt: 110] {Indeed, he was of Our believing servants.} [Aṣ-Ṣāffāt: 111] {And We gave him glad tidings of Iṣḥāq, a prophet from among the righteous.} [Aṣ-Ṣāffāt: 112] {And We blessed him and Iṣḥāq. And among their descendants is the doer of good and the clearly unjust to himself.} [Aṣ-Ṣāffāt: 113].

فَهَذِهِ الْفِصَّةُ تَدُلُّ عَلَى أَنَّهُ إِسْمَاعِيلُ مِنْ وَجُوهٍ:

This story indicates that it was Ismā'īl for several reasons:

(أَحَدُهَا: أَنَّهُ بَشَّرَهُ بِالذَّبِيحِ وَذَكَرَ فِصَّتَهُ أَوَّلًا فَلَمَّا اسْتَوْفَى ذَلِكَ قَالَ: (وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ) (وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ) فَبَيَّنَ أَنَّهُمَا بَشَارَتَانِ: بَشَارَةٌ بِالذَّبِيحِ وَبَشَارَةٌ ثَانِيَةً بِإِسْحَاقَ وَهَذَا بَيِّنٌ.

First: He (Allah) gave glad tidings of the Dhabīḥ and narrated his story first. After completing that, He said: {And We gave him glad tidings of Iṣḥāq, a prophet from among the righteous.} [Aṣ-Ṣāffāt: 112], and {And We blessed him and Iṣḥāq.} [Aṣ-Ṣāffāt: 113]. This clarifies that there were two distinct glad tidings: one concerning the Dhabīḥ, and a second one concerning Iṣḥāq. This is evident.

الثَّانِي: أَنَّهُ لَمْ يَذْكُرْ فِصَّةَ الذَّبِيحِ فِي الْقُرْآنِ إِلَّا فِي هَذَا الْمَوْضِعِ وَفِي سَائِرِ الْمَوَاضِعِ يَذْكُرُ الْبَشَارَةَ بِإِسْحَاقَ خَاصَّةً كَمَا فِي سُورَةِ هُودٍ: مِنْ قَوْلِهِ تَعَالَى (وَأَمَّا أَنَّهُ قَائِمَةٌ فَصَجَحْتَ فَبَشَّرْنَاكَ بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ) فَلَوْ كَانَ الذَّبِيحُ إِسْحَاقَ لَكَانَ خُلْفًا لِلْوَعْدِ فِي يَعْقُوبَ. وَقَالَ تَعَالَى: (فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ) (فَأَقْبَلَتِ امْرَأَتُهُ فِي صِرَةٍ فَلَمَّا وَجَّهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ) وَقَالَ تَعَالَى فِي سُورَةِ الْحَجَرِ: (قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ) (قَالَ أَبَشِّرْهُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ) (قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْفَانِطِينَ) وَلَمْ يَذْكُرْ أَنَّهُ الذَّبِيحُ ثُمَّ لَمَّا ذَكَرَ الْبَشَارَتَيْنِ جَمِيعًا: الْبَشَارَةَ بِالذَّبِيحِ وَالْبَشَارَةَ بِإِسْحَاقَ بَعْدَهُ كَانَ هَذَا مِنَ الْأَدِلَّةِ عَلَى أَنَّ إِسْحَاقَ لَيْسَ هُوَ الذَّبِيحُ. وَيُؤَيِّدُ ذَلِكَ أَنَّهُ ذَكَرَ هَيْبَتَهُ وَهَيْبَةَ يَعْقُوبَ لِإِبْرَاهِيمَ فِي رَحِمَةِ اللَّهِ (وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ) وَقَوْلُهُ: (وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ) وَلَمْ يَذْكُرْ اللَّهَ الذَّبِيحَ.

Second: The story of the Dhabīḥ is mentioned in the Qur'an only in this passage (Sūrah Aṣ-Ṣāffāt). In all other instances, the glad tidings of Iṣḥāq are mentioned specifically, as in

Sūrah Hūd, from His saying, the Exalted: {And his wife was standing, and she smiled, so We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb (Jacob).} [Hūd: 71]. If Ishāq were the Dhabīḥ, this would have constituted a breach of the promise regarding Ya'qūb. Allah the Exalted also says: {And he sensed within himself apprehension of them. They said, 'Fear not,' and gave him glad tidings of a knowledgeable son.} [Adh-Dhāriyāt: 28], {Then his wife came forward with a cry, and she struck her face and said, 'A barren old woman!'} [Adh-Dhāriyāt: 29]. And Allah the Exalted says in Sūrah Al-Hijr: {They said, 'Fear not. Indeed, we give you glad tidings of a knowledgeable son.'} [Al-Hijr: 53], {He said, 'Do you give me glad tidings although old age has overtaken me? Then of what do you inform?'} [Al-Hijr: 54], {They said, 'We have given you glad tidings in truth, so do not be of the despairing.'} [Al-Hijr: 55]. He did not mention that this son was the Dhabīḥ. Then, when He mentioned both glad tidings together—the glad tidings of the Dhabīḥ and the glad tidings of Ishāq after him—this serves as further evidence that Ishāq was not the Dhabīḥ. This is further supported by His mentioning—as an act of His mercy—the gift of him (Ishāq) and of Ya'qūb to Ibrāhīm: {And We bestowed upon him Ishāq and Ya'qūb as an additional gift, and We made each of them righteous.} [Al-Anbiyā': 72], and His saying: {And We gave him Ishāq and Ya'qūb and placed in his descendants prophethood and the Scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.} [Al-Ankabūt: 27]. And Allah did not mention the Dhabīḥ in these contexts.

الْوَجْهُ الثَّالِثُ: أَنَّهُ ذَكَرَ فِي الدَّبِيحِ أَنَّهُ غُلَامٌ حَلِيمٌ وَلَمَّا ذَكَرَ الْبَشَارَةَ بِإِسْحَاقَ ذَكَرَ الْبَشَارَةَ بِغُلَامٍ عَلِيمٍ فِي غَيْرِ هَذَا الْمَوْضِعِ وَالْتَّخْصِصُ لَا يَدُلُّ لَهُ مِنْ حِكْمَةٍ،

Third: Regarding the Dhabīḥ, He mentioned that he was a 'forbearing son' (ghulām ḥalīm). When He mentioned the glad tidings of Ishāq elsewhere, He mentioned the glad tidings of a 'knowledgeable son' (ghulām 'alīm). This specific distinction must have a wisdom behind it.

وَهَذَا مِمَّا يَقْوِي اقْتِرَانِ الْوُصْفَيْنِ وَالْجُلْمِ هُوَ مُنَاسِبٌ لِلصَّبْرِ الَّذِي هُوَ خُلُقُ الدَّبِيحِ. وَإِسْمَاعِيلُ وَصِفَ بِالصَّبْرِ فِي قَوْلِهِ تَعَالَى. (وَإِسْمَاعِيلُ وَإِدْرِيسُ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ) وَهَذَا أَيْضًا وَجْهٌ ثَالِثٌ فَإِنَّهُ قَالَ فِي الدَّبِيحِ: (يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ) وَقَدْ وَصَفَ اللَّهُ إِسْمَاعِيلَ أَنَّهُ مِنَ الصَّابِرِينَ وَوَصَفَ اللَّهُ تَعَالَى إِسْمَاعِيلَ أَيْضًا بِصِدْقِ الْوَعْدِ فِي قَوْلِهِ تَعَالَى (إِنَّهُ كَانَ صَادِقَ الْوَعْدِ) لِأَنَّهُ وَعَدَ أَبَاهُ مِنْ نَفْسِهِ الصَّبْرَ عَلَى الدَّبْحِ قَوْفَى بِهِ.

This strengthens the connection between these two descriptions. Forbearance (ḥilm) is fitting for patience (ṣabr), which is the characteristic of the Dhabīḥ. Ismā'īl was described with patience in His saying, the Exalted: {And [mention] Ismā'īl and Idrīs and Dhū al-Kifl; all were of the patient.} [Al-Anbiyā': 85]. This also constitutes a third point [within this third reason]: regarding the Dhabīḥ, he said: {O my father, do as you are commanded. You will find me, if Allah wills, among the patient.} [Aṣ-Ṣāffāt: 102]. And Allah has described Ismā'īl as being among the patient. Allah the Exalted also described Ismā'īl as 'true to his promise' (ṣādiq al-wa'd) in His saying: {Indeed, he was true to his promise} [Maryam: 54], because he promised his father, on his own accord, to be patient with the sacrifice, and he fulfilled it.

الْوَجْهُ الرَّابِعُ: أَنَّ الْبَشَارَةَ بِإِسْحَاقَ كَانَتْ مُعْجَزَةً؛ لِأَنَّ الْعَجُوزَ عَقِيمٌ؛ وَلِهَذَا قَالَ الْخَلِيلُ عَلَيْهِ السَّلَامُ (أَبَسَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تُبَشِّرُونَ) وَقَالَتْ امْرَأَتُهُ: (أَلَدْتُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا) وَقَدْ سَبَقَ أَنَّ الْبَشَارَةَ بِإِسْحَاقَ فِي حَالِ الْكِبَرِ وَكَانَتْ الْبَشَارَةُ مُشْتَرَكَةً بَيْنَ إِبْرَاهِيمَ وَامْرَأَتِهِ. وَأَمَّا الْبَشَارَةُ بِالدَّبِيحِ فَكَانَتْ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَامْتَحِنَ بِذَبْحِهِ دُونَ الْأُمِّ الْمُبَشِّرَةِ بِهِ وَهَذَا مِمَّا يُوَافِقُ مَا نَقَلَ عَنِ النَّبِيِّ ﷺ وَأَصْحَابِهِ فِي الصَّحِيحِ وَغَيْرِهِ: مِنْ أَنَّ إِسْمَاعِيلَ لَمَّا وَلَدَتْهُ هَاجَرَ غَارَتْ سَارَةَ فَذَهَبَ إِبْرَاهِيمَ

بِإِسْمَاعِيلَ وَأُمَّهُ إِلَى مَكَّةَ وَهُنَاكَ أُمِرَ بِالدَّبِيحِ. وَهَذَا مِمَّا يُؤَيِّدُ أَنَّ هَذَا الدَّبِيحَ دُونَ ذَلِكَ.

Fourth: The glad tidings of Ishāq were a miracle because his wife was an old, barren woman. This is why al-Khalīl (Ibrāhīm, peace be upon him) said: {Do you give me glad tidings although old age has overtaken me? Then of what do you inform?} [Al-Hijr: 54], and his wife said: {Shall I give birth while I am an old woman and this, my husband, is an old man?} [Hūd: 72]. It has already been established that the glad tidings of Ishāq came in old age and were shared between Ibrāhīm and his wife. As for the glad tidings of the Dhabīḥ, they were given to Ibrāhīm (peace be upon him), and he was tested with his sacrifice, not the mother who was given glad tidings of him. This aligns with what has been narrated from the Prophet (peace be upon him) and his companions, in authentic collections and elsewhere: that when Hājar gave birth to Ismā'īl, Sārah became jealous, so Ibrāhīm took Ismā'īl and his mother to Makkah, and it was there that the command for the sacrifice was given. This further supports that this Dhabīḥ (Ismā'īl) is distinct from that one (Ishāq, in terms of the circumstances of the glad tidings).

وَمِمَّا يَدُلُّ عَلَى أَنَّ الدَّبِيحَ لَيْسَ هُوَ إِسْحَاقُ أَنَّ اللَّهَ تَعَالَى قَالَ: (فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ) فَكَيْفَ يَأْمُرُ بَعْدَ ذَلِكَ بِذُبْحِهِ؟ وَالْبِسْطَاءُ بِمَعْقُوبَ تَقْتَضِي أَنَّ إِسْحَاقَ يَعْيشُ وَيُولِدُ لَهُ يَعْقُوبُ وَلَا خِلَافَ بَيْنَ النَّاسِ أَنَّ قِصَّةَ الدَّبِيحِ كَانَتْ قَبْلَ وَلَا دُونَ يَعْقُوبَ بَلْ يَعْقُوبُ إِنَّمَا وُلِدَ بَعْدَ مَوْتِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَقِصَّةُ الدَّبِيحِ كَانَتْ فِي حَيَاةِ إِبْرَاهِيمَ بِلَا رَيْبٍ.

Among the proofs that the Dhabīḥ was not Ishāq is that Allah the Exalted said: {So We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.} [Hūd: 71]. How, then, could He command his sacrifice after that? The glad tidings of Ya'qūb necessitate that Ishāq would live and Ya'qūb would be born to him. There is no disagreement among people that the story of the Dhabīḥ occurred before the birth of Ya'qūb. Indeed, Ya'qūb was born after the death of Ibrāhīm (peace be upon him), whereas the story of the Dhabīḥ undoubtedly took place during Ibrāhīm's lifetime.

وَمِمَّا يَدُلُّ عَلَى ذَلِكَ: أَنَّ قِصَّةَ الدَّبِيحِ كَانَتْ بِمَكَّةَ (وَالنَّبِيُّ ﷺ لَمَّا فَتَحَ مَكَّةَ كَانَ قَرْنَا الْكَبْشِ فِي الْكُعْبَةِ فَقَالَ النَّبِيُّ ﷺ لِلْسَّادِنِ: إِنِّي أَمَرْتُ أَنْ تُحْمَرَ قَرْنَيَا الْكَبْشِ فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْقِبْلَةِ مَا يُلْهِي الْمُصَلِّيَ). وَلِهَذَا جُعِلَتْ مِنَى مَحَلًّا لِلتَّسْبِيحِ مِنْ عَهْدِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ وَهُمَا اللَّذَانِ بَنَيَا النَّبِيَّةَ بَنَى الْقُرْآنَ. وَلَمْ يَنْقُلْ أَحَدٌ أَنَّ إِسْحَاقَ ذَهَبَ إِلَى مَكَّةَ لَا مِنْ أَهْلِ الْكِتَابِ وَلَا غَيْرِهِمْ لَكِنْ بَعْضُ الْمُؤْمِنِينَ مِنْ أَهْلِ الْكِتَابِ يَزْعُمُونَ أَنَّ قِصَّةَ الدَّبِيحِ كَانَتْ بِالشَّامِ فَهَذَا افْتِرَاءٌ. فَإِنَّ هَذَا لَوْ كَانَ يَبْغُضُ جِبَالِ الشَّامِ لَعَرِفَ ذَلِكَ الْجَبَلُ وَرُبَّمَا جُعِلَ مَسْجِدًا كَمَا جُعِلَ الْمَسْجِدُ الَّذِي بَنَاهُ إِبْرَاهِيمُ وَمَا حَوْلَهُ مِنَ الْمَشَاعِرِ.

Further evidence for this is that the story of the Dhabīḥ took place in Makkah. When the Prophet (peace be upon him) conquered Makkah, the two horns of the ram were in the Ka'bah. The Prophet (peace be upon him) said to the custodian (of the Ka'bah): 'I command you to cover the two horns of the ram, for it is not appropriate for there to be anything in the Qiblah (direction of prayer) that distracts the one praying.' This is why Minā was made a place for ritual sacrifice from the time of Ibrāhīm and Ismā'īl (peace be upon them both), who were the ones who built the House (the Ka'bah), according to the explicit text of the Qur'ān. No one, neither from the People of the Book nor others, has reported that Ishāq ever went to Makkah. However, some believers from among the People of the Book claim that the story of the sacrifice took place in Ash-Shām (Greater Syria); this is a fabrication. For if this had occurred on one of the mountains of Ash-Shām, that mountain would have been known, and perhaps it would have been made a place of ritual worship (mansak), just as the mosque built by Ibrāhīm and the sacred sites (Mashā'ir) around it were.

وَفِي الْمَسْأَلَةِ دَلَالٌ لِّأُخْرَى عَلَى مَا ذَكَرْنَاهُ وَأَسْئَلُهُ أَوْرَدَهَا طَائِفَةٌ كَابْنِ جَرِيرٍ وَالْقَاضِي أَبِي يَعْلَى وَالسَّهْلِيُّ وَلَكِنْ لَا يَتَّبِعُ هَذَا الْمَوْضِعَ لِذِكْرِهَا وَالْجَوَابِ عَنْهَا. وَاللَّهُ عَزَّ وَجَلَّ أَعْلَمُ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا.

There are other proofs concerning this matter supporting what we have mentioned, as well as questions raised by a group [of scholars] such as Ibn Jarīr, al-Qāḍī Abū Ya'la, and As-Suhaylī, but this context does not permit mentioning them and responding to them. And Allah, the Mighty and Majestic, knows best. All praise is due to Allah, Lord of the worlds. And may Allah send prayers and abundant peace upon Muḥammad, his family, and his companions.

وَسُئِلَ رَحِمَهُ اللَّهُ

And he (may Allah have mercy on him) was asked

عَنْ الْخَضِرِ وَالْإِلْيَاسِ : هَلْ هُمَا مُعَمَّرَانِ ؟ بَيَّنَّا لَنَا رَحِمَكُمُ اللَّهُ تَعَالَى.

Regarding Al-Khaḍir and Ilyās: are they long-lived (mu'ammarān)? Clarify this for us, may Allah the Exalted have mercy on you.

فَأَجَابَ

He responded

إِنَّهُمَا لَيْسَا فِي الْأَحْيَاءِ؛ وَلَا مُعَمَّرَانِ (*); وَقَدْ سَأَلَ إِبْرَاهِيمُ الْحَرَبِيُّ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ تَعْمِيرِ الْخَضِرِ وَالْإِلْيَاسِ وَأَنْتَهُمَا بِأَقْيَانِ يَرِيَانٍ وَيُرَوَّى عَنْهُمَا فَقَالَ الْإِمَامُ أَحْمَدُ: مَنْ أَحَالَ عَلَى غَائِبٍ لَمْ يُنْصَفْ مِنْهُ؛ وَمَا أَلْقَى هَذَا إِلَّا شَيْطَانٌ. وَسُئِلَ الْبُخَارِيُّ عَنْ الْخَضِرِ وَالْإِلْيَاسِ: هَلْ هُمَا فِي الْأَحْيَاءِ؟ فَقَالَ: كَيْفَ يَكُونُ هَذَا وَقَدْ قَالَ النَّبِيُّ ﷺ (لَا يَبْقَى عَلَى رَأْسِ مِائَةٍ سَنَةٍ مِمَّنْ هُوَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ)؟ وَقَالَ أَبُو الْفَرْجِ ابْنُ الْجَوْزِيِّ: قَوْلُهُ تَعَالَى (وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ) وَلَيْسَ هُمَا فِي الْأَحْيَاءِ وَاللَّهُ أَعْلَمُ.

They are not among the living, nor are they long-lived¹. Ibrāhīm al-Ḥarbī asked Aḥmad ibn Ḥanbal about the long lives of Al-Khaḍir and Ilyās, and whether they were still alive, seen, and if narrations were transmitted from them. Imām Aḥmad replied: 'Whoever makes a claim based on someone absent has not dealt justly with the matter, and none but Shayṭān (Satan) has propagated this idea.' Al-Bukhārī was asked about Al-Khaḍir and Ilyās: 'Are they among the living?' He said: 'How can this be, when the Prophet (peace be

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 34) said:

The quotation from Ibn al-Jawzī at the end of this fatwā has a deficiency, as is apparent from the context—and Allah knows best—so it appears that an omission (saqt) has occurred in this place.

Ibn al-Jawzī (may Allah have mercy on him) authored a book on this matter titled 'Ujālat al-Muntazir fī Sharḥ Hāl al-Khaḍir (The Hastened Expectation in Explaining the State of al-Khaḍir). Ibn Kathīr (may Allah have mercy on him) mentioned it in his history, Al-Bidāyah wa an-Nihāyah (2/265), where he said: 'As for those who held the view that he (Al-Khaḍir) has died, among them Al-Bukhārī, Ibrāhīm al-Ḥarbī, Abū al-Ḥusayn ibn al-Munāḍī, and Shaykh Abū al-Faraj ibn al-Jawzī—who championed this view and authored a book about it called 'Ujālat al-Muntazir fī Sharḥ Hāl al-Khaḍir—they argue with many proofs, among them the saying of Allah the Exalted: {And We granted not to any human being immortality before you.} [Al-Anbiyā': 34]. Thus, if Al-Khaḍir was a human being, he inevitably falls under this general statement. The default assumption is his non-existence [as living] until proven otherwise, and nothing has been mentioned that contains proof for his specific exemption from an infallible source whose statement must be accepted.'

Perhaps Ibn al-Jawzī's commentary on the latter part of the verse, or something similar, is what is missing from the fatwā. And Allah the Exalted knows best.

upon him) stated: 'None who is on the face of the earth today will remain [alive] at the end of one hundred years'? Abū al-Faraj ibn al-Jawzī cited the saying of Allah the Exalted: {And We granted not to any human being immortality before you.} [Al-Anbiyā': 34], and stated that they are not among the living. And Allah knows best.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy on him) was asked

هَلْ كَانَ الْخَضِرُ عَلَيْهِ السَّلَامُ نَبِيًّا أَوْ وَلِيًّا؟ وَهَلْ هُوَ حَيٌّ إِلَى الْآنَ؟ وَإِنْ كَانَ حَيًّا فَمَا تَقُولُونَ فِيمَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَوْ كَانَ حَيًّا لَزَارَنِي) هَلْ هَذَا الْحَدِيثُ صَحِيحٌ أَمْ لَا؟

Was al-Khaḍir (peace be upon him) a prophet or a walī (saintly friend of Allah)? Is he still alive? If he is alive, what is your view regarding what is narrated from the Prophet (peace be upon him) that he said: '[If he were alive, he would have visited me]'? Is this ḥadīth authentic or not?

فَأَجَابَ

He responded

أَمَّا نُبُوَّتُهُ: فَمِنْ بَعْدِ مَبْعَثِ رَسُولِ اللَّهِ ﷺ لَمْ يُوحَ إِلَيْهِ وَلَا إِلَى غَيْرِهِ مِنَ النَّاسِ وَأَمَّا قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ فَقَدْ اخْتَلَفَ فِي نُبُوَّتِهِ (*) وَمَنْ قَالَ إِنَّهُ نَبِيٌّ: لَمْ يَقُلْ إِنَّهُ سَلْبُ النُّبُوَّةِ؛ بَلْ يَقُولُ هُوَ كَالنَّاسِ نَبِيٌّ؛ لَكِنَّهُ لَمْ يُوحَ إِلَيْهِ فِي هَذِهِ الْأَوْقَاتِ وَتَرَكَ الْوَحْيَ إِلَيْهِ فِي مَدَّةٍ مُعَيَّنَةٍ لَيْسَ تَنْفِيًا لِحَقِيقَةِ النُّبُوَّةِ كَمَا لَوْ فُتِرَ الْوَحْيُ عَنِ النَّبِيِّ ﷺ فِي أَثْنَاءِ مَدَّةٍ رِسَالَتِهِ. وَأَكْثَرُ الْعُلَمَاءِ عَلَى أَنَّهُ لَمْ يَكُنْ نَبِيًّا مَعَ أَنَّ نُبُوَّةَ مَنْ قَبْلُنَا يَفْرُبُ كَثِيرٌ مِنْهَا مِنَ الْكِرَامَةِ وَالْكَمَالِ فِي الْأَمَّةِ. وَإِنْ كَانَ كُلُّ وَاحِدٍ مِنَ النَّبِيِّينَ أَفْضَلَ مِنْ كُلِّ وَاحِدٍ مِنَ الصَّادِقِينَ كَمَا رَبَّهَ الْقُرْآنُ وَكَمَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى أَحَدٍ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ أَفْضَلَ مِنْ أَبِي بَكْرٍ الصِّدِّيقِ) وَرُوِيَ عَنْهُ ﷺ أَنَّهُ قَالَ (إِنْ كَانَ الرَّجُلُ لِيَسْمَعَ الصَّوْتِ فَيَكُونُ نَبِيًّا). وَفِي هَذِهِ الْأَمَّةِ مَنْ يَسْمَعُهُ وَيَرَى الصَّوْعَ وَلَيْسَ بِنَبِيٍّ؛ لِأَنَّ مَا يَرَاهُ وَيَسْمَعُهُ يَجِبُ أَنْ يَعْرِضَهُ عَلَى مَا جَاءَ بِهِ مُحَمَّدٌ ﷺ فَإِنْ وَافَقَهُ فَهُوَ حَقٌّ وَإِلَّا خَالَفَهُ تَبَيَّنَ أَنَّ الَّذِي جَاءَ مِنْ عِنْدِ اللَّهِ يَعْينُ لَا يُخَالِطُهُ رَيْبٌ وَلَا يَحْجُوهُ أَنَّ يَشْهَدَ عَلَيْهِ بِمُؤَافَقَةِ غَيْرِهِ.

As for his prophethood: After the advent of the Messenger of Allah (peace be upon him), revelation was not sent to him (al-Khaḍir) nor to anyone else among mankind. However, before the advent of the Prophet (peace be upon him), there was disagreement regarding his prophethood¹. Those who maintain he was a prophet do not claim that

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (pp. 35-37) said:

'The compiler, may Allah have mercy on him (the compiler referred to here is 'Abd ar-Rahmān ibn al-Qāsim), expressed doubt regarding this fatwā, commenting at its beginning, 'This is how I found this treatise.' It appears that it is not by him (Shaykh al-Islām), as it contradicts what the Shaykh, may Allah have mercy on him, affirmed in several places: that al-Khaḍir has died.

Among these is what he mentioned a page before this fatwā when asked about the life of al-Khaḍir and Ilyās, saying: 'They are not among the living, nor are they granted long lives.'

And his statement in Al-Fatāwā (1/249): 'For the Khaḍir of Mūsā died, as has been clarified elsewhere.'

And his statement in Al-Minhāj (4/93): 'And that upon which all the verifying scholars (muḥaqqiqūn) agree is that he died.'

And his statement in Al-Fatāwā (27/100-101): 'The correct view, held by the verifying scholars, is that he is dead and did not live to see the era of Islam. Had he been present during the time of the Prophet (peace be upon him and his family), it would have been obligatory upon him to believe in him and strive in jihad with him, just as Allah obligated that upon him and others. He would have been in Makkah and Madīnah, and his presence with the

prophethood was stripped from him; rather, they say he is a prophet like Ilyās (Elijah), but revelation is not sent to him in these times. The cessation of revelation to him for a specific period does not negate the reality of prophethood, just as when revelation paused for the Prophet (peace be upon him) during the period of his messengership. The majority of scholars hold that he was not a prophet, even though the prophethood of those before us often closely resembles the *karāmah* (miraculous grace) and spiritual perfection found within this Ummah. This is despite the fact that every single one of the prophets is superior to every single one of the *ṣiddīqīn* (the eminently truthful and righteous), as ranked by the Qur'an and as narrated from the Prophet (peace be upon him) that he said: '{The sun has not risen nor set upon anyone, after the Prophets and Messengers, more virtuous than Abū Bakr aṣ-Ṣiddīq.}' It is also narrated from him (peace be upon him) that he said: '{Indeed, a man would hear a voice and thereby become a prophet.}' In this Ummah, there are those who hear such voices and see light yet are not prophets, because whatever they see and hear must be presented to what Muḥammad (peace be upon him) brought. If it conforms to it, it is true; if it contradicts it, then one is certain that what came from Allah is absolute certainty, unmixed with doubt, and does not require the corroboration of anything else to attest to it.

وَأَمَّا حَيَاتُهُ: فَهَوَّ حَيٌّ. وَالْحَدِيثُ الْمَذْكُورُ لَا أَصْلَ لَهُ وَلَا يُعْرَفُ لَهُ إِسْنَادٌ بَلَّ الْمَرْوِيُّ فِي مُسْنَدِ الشَّافِعِيِّ وَغَيْرِهِ: أَنَّهُ اجْتَمَعَ بِالنَّبِيِّ ﷺ وَمَنْ قَالَ إِنَّهُ لَمْ يَجْتَمِعْ بِالنَّبِيِّ ﷺ فَقَدْ قَالَ مَا لَا عِلْمَ لَهُ بِهِ فَإِنَّهُ مِنَ الْعِلْمِ الَّذِي لَا يُحَاطَ بِهِ. وَمَنْ احْتَجَّ عَلَى وَفَاتِهِ بِقَوْلِ النَّبِيِّ ﷺ (أَرَأَيْتُمْ لِيَلْتَكُم هَذِهِ فَإِنَّهُ عَلَى رَأْسِ مِائَةِ سَنَةٍ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ مِمَّنْ هُوَ عَلَيْهَا الْيَوْمَ أَحَدٌ) فَلَا حُجَّةَ فِيهِ فَإِنَّهُ يُمَكِّنُ أَنْ يَكُونَ الْخَضِرُ إِذْ ذَاكَ عَلَى وَجْهِ الْأَرْضِ. وَلَوْلَا الدَّجَالُ —وَكَذَلِكَ الْجَسَّاسُ— الصَّحِيحُ أَنَّهُ كَانَ حَيًّا مُوجُودًا عَلَى عَهْدِ النَّبِيِّ ﷺ وَهُوَ بَاقٍ إِلَى الْيَوْمِ لَمْ يَخْرُجْ وَكَانَ فِي جَزِيرَةٍ مِنَ جَزَائِرِ الْبَحْرِ. فَمَا كَانَ مِنَ الْجَوَابِ عَنْهُ كَانَ هُوَ الْجَوَابُ عَنِ الْخَضِرِ وَهُوَ أَنْ يَكُونَ لَفْظُ الْأَرْضِ لَمْ يَدْخُلْ فِي هَذَا الْخَبَرِ أَوْ يَكُونَ أَرَادَ ﷺ الْأَدَمِيِّينَ الْمَعْرُوفِينَ وَأَمَّا مَنْ خَرَجَ عَنِ الْعَادَةِ فَلَمْ يَدْخُلْ فِي الْعُمُومِ كَمَا لَمْ يَدْخُلِ الْجِنَّ وَإِنْ كَانَ لَفْظًا يَنْتَظِمُ الْجِنَّ وَالْإِنْسَ. وَتَخْصِصُ مِثْلَ هَذَا مِنْ مِثْلِ هَذَا الْعُمُومِ كَثِيرٌ مُعْتَادٌ. وَاللَّهُ أَعْلَمُ.

As for his life: he is alive. The aforementioned ḥadīth ('{If he were alive, he would have visited me}') has no basis (aṣl) and no known chain of narration (isnād). Rather, it is narrated in the Musnad of ash-Shāfi'ī and elsewhere that he (al-Khaḍir) met with the Prophet (peace be upon him). Whoever claims that he did not meet with the Prophet (peace be upon him) has spoken without knowledge, for this is a matter of knowledge that cannot be fully encompassed. As for those who argue for his death based on the Prophet's (peace be upon him) saying: '{Consider this night of yours; for indeed, at the end of one hundred years from now, none who are on the face of the earth today will remain alive};' there is no definitive proof in it. This is because it is possible that al-Khaḍir was not on the face of the earth at that particular time. Furthermore, the Dajjāl (Antichrist)—and likewise al-Jassāsah (the beast associated with the Dajjāl)—the sound view is that he was alive and present during the era of the Prophet (peace be upon him), and he remains so to this day, though he has not yet emerged, and he was on an island in the sea. Therefore, whatever response is given concerning him (the Dajjāl) would also be the response concerning al-Khaḍir. This could be that the term 'earth' in this narration

Companions to strive with them in jihad and assist them in matters of religion would have been more fitting for him than being present with a group of disbelievers to patch up their ship for them. He would not have been hidden from the best nation ever brought forth for mankind... (until he said): And if al-Khaḍir were perpetually alive, how is it that the Prophet (peace be upon him and his family) never mentioned this at all, nor informed his Ummah of it, nor did his Rightly-Guided Caliphs?!

And what Ibn 'Abd al-Hādī, may Allah have mercy on him, mentioned in Al-'Uqūd ad-Durriyyah while discussing the Shaykh's works (p. 70): '(And an answer regarding al-Khaḍir: whether he died or is alive, and he chose that he died.)'

does not include them, or that the Prophet (peace be upon him) intended known human beings. As for those who are extraordinary (i.e., outside the norm), they would not be included in this general statement, just as the jinn are not included, even though the wording could encompass both jinn and humans. The specification (takhṣiṣ) of such general statements to exclude particular cases like these is common and customary. And Allah knows best.

وَسُئِلَ

And he was asked

عَنِ النَّبِيِّ ﷺ هَلْ يَعْلَمُ وَقْتُ السَّاعَةِ؟

Regarding the Prophet (peace be upon him), did he know the time of the Hour?

فَأَجَابَ

He responded

أَمَّا الْحَدِيثُ الْمَسْئُولُ عَنْهُ كَوْنُهُ ﷺ يَعْلَمُ وَقْتُ السَّاعَةِ فَلَا أَصْلَ لَهُ لَيْسَ عَنِ النَّبِيِّ ﷺ فِي تَحْدِيدِ وَقْتِ السَّاعَةِ نَصٌّ أَصْلًا بَلْ قَدْ قَالَ تَعَالَى: (يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقَّتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ) أَيِ خَفِيَ عَلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ وَقَالَ تَعَالَى لِمُوسَى: (إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا) قَالَ ابْنُ عَبَّاسٍ وَعَبْرُهُ: أَكَادُ أُخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أَطْلِعُ عَلَيْهَا؟

As for the ḥadīth inquired about—that he (peace be upon him) knew the time of the Hour—it has no basis (aṣl). There is no textual evidence (naṣṣ) whatsoever from the Prophet (peace be upon him) specifying the time of the Hour. Indeed, Allah Almighty has said: {They ask you about the Hour: when is its appointed time? Say, 'Its knowledge is only with my Lord. None can reveal its time except Him. It is heavy upon the heavens and the earth.'} [Al-A'rāf: 187]—meaning, its knowledge is hidden from the inhabitants of the heavens and the earth. And Allah Almighty said to Mūsā: {Indeed, the Hour is coming—I almost conceal it.} [Tā Hā: 15]. Ibn 'Abbās and others said regarding 'I almost conceal it': 'I almost conceal it from Myself, so how could I reveal it to you?'

وَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَهُوَ فِي مُسْلِمٍ مِنْ حَدِيثِ عُمَرَ (أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: مَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ). فَأُخْبِرَ أَنَّهُ لَيْسَ بِأَعْلَمَ بِهَا مِنَ السَّائِلِ وَكَانَ السَّائِلُ فِي صُورَةِ أَغْرَابِيٍّ وَلَمْ يَعْلَمْ أَنَّهُ جَبْرِيلُ إِلَّا بَعْدَ أَنْ ذَهَبَ وَحِينَ أَجَابَهُ لَمْ يَكُنْ يَظُنُّهُ إِلَّا أَغْرَابِيًّا فَإِذَا كَانَ النَّبِيُّ ﷺ قَدْ قَالَ عَنْ نَفْسِهِ: إِنَّهُ لَيْسَ بِأَعْلَمَ بِالسَّاعَةِ مِنَ أَغْرَابِيٍّ فَكَيْفَ يَجُوزُ لِعَبْرِهِ أَنْ يَدَّعِيَ عِلْمَ مِيقَاتِهَا

In the two Ṣaḥīḥ collections (Al-Bukhārī and Muslim), from the ḥadīth of Abū Hurayrah—and it is also in Ṣaḥīḥ Muslim from the ḥadīth of 'Umar—it is narrated that when the Prophet (peace be upon him) was asked, 'When is the Hour?' he replied, '{The one asked about it is no more knowledgeable than the asker.}' Thus, he informed that he was no more knowledgeable about it than the questioner. The questioner appeared in the form of a Bedouin, and the Prophet (peace be upon him) did not realize it was Jibrā'īl (Gabriel) until after he had departed. When he answered him, he thought him to be merely a Bedouin. So, if the Prophet (peace be upon him) said about himself that he is no more knowledgeable about the Hour than a Bedouin, how can it be permissible for anyone else to claim knowledge of its appointed time?

وَإِنَّمَا أَخْبَرَ الْكِتَابَ وَالسُّنَّةَ بِأَسْرَاطِهَا وَهِيَ عَلَامَاتُهَا وَهِيَ كَثِيرَةٌ تَقْدَمُ بَعْضُهَا وَبَعْضُهَا لَمْ يَأْتِ بَعْدُ. وَمَنْ تَكَلَّمَ فِي وَقَّتِهَا

الْمُعَيَّنِ مِثْلَ الَّذِي صَنَّفَ كِتَابًا سَمَّاهُ الدُّرَّ الْمُنْتَظَمَ فِي مَعْرِفَةِ الْأَعْظَمِ وَذَكَرَ فِيهِ عَشْرَ دَلَالَاتٍ بَيَّنَّ فِيهَا وَقْتُهَا وَالَّذِينَ تَكَلَّمُوا عَلَى ذَلِكَ مِنْ حُرُوفِ الْمُعْجَمِ وَالَّذِي تَكَلَّمَ فِي غَنْقَاءٍ مُغْرِبٍ وَأَمْثَالٍ هَؤُلَاءِ فَإِنَّهُمْ وَإِنْ كَانَ لَهُمْ صُورَةٌ عَظِيمَةٌ عِنْدَ أَتْبَاعِهِمْ فَقَالِيهِمْ كَاذِبُونَ مُفْتَرُونَ وَقَدْ تَبَيَّنَ لَدَيْهِمْ مِنْ وَجْهِ كَثِيرَةٍ أَنَّهُمْ يَتَكَلَّمُونَ بِغَيْرِ عِلْمٍ؛ وَإِنْ ادَّعَوْا فِي ذَلِكَ الْكُشْفَ وَمَعْرِفَةَ الْأَسْرَارِ وَقَدْ قَالَ تَعَالَى: (قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ).

The Book (Qur'an) and the Sunnah have only informed of its portents (ashrāt), which are its signs. These are numerous; some have already occurred, and others have not yet come to pass. Whoever speaks about its specific time—such as the one who authored a book he named *Ad-Durr al-Munazzam fi Ma'rifat al-A'zam* (The Well-Arranged Pearl in Knowing the Greatest Name/Matter), wherein he mentioned ten indications by which he determined its time; or those who have spoken about it based on the letters of the alphabet (numerology); or the one who spoke about 'Anqā' Mughrib (a mythical bird, implying obscure or baseless claims); and their ilk—even if they have a grand image in the eyes of their followers, most of them are liars and fabricators. It has become clear through many aspects that they speak without knowledge, even if they claim kashf (spiritual unveiling) and knowledge of secrets in that regard. Allah Almighty has said: {Say, 'My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah what you do not know.'} [Al-A'rāf: 33].

الفصل Chapter

سُئِلَ شَيْخُ الْإِسْلَام Shaykh al-Islām was asked

عَنْ صَالِحِي بَنِي آدَمَ وَالْمَلَائِكَةِ أَيُّهُمَا أَفْضَلُ

Regarding the righteous among the children of Ādam and the angels, which of them are superior?

فَأَجَابَ He responded

بِأَنَّ صَالِحِي الْبَشَرِ أَفْضَلُ بِاعْتِبَارِ كَمَالِ النَّهَائَةِ وَالْمَلَائِكَةِ أَفْضَلُ بِاعْتِبَارِ الْبِدَايَةِ فَإِنَّ الْمَلَائِكَةَ الْآنَ فِي الرَّفِيقِ الْأَعْلَى مُنْزَهُونَ عَمَّا يُلَابِسُهُ بَنُو آدَمَ مُسْتَغْرِقُونَ فِي عِبَادَةِ الرَّبِّ وَلَا رَيْبَ أَنَّ هَذِهِ الْأَحْوَالُ الْآنَ أَكْمَلُ مِنْ أَحْوَالِ الْبَشَرِ. وَأَمَّا يَوْمَ الْقِيَامَةِ بَعْدَ دُخُولِ الْجَنَّةِ فَيَصِيرُ صَالِحُو الْبَشَرِ أَكْمَلُ مِنْ حَالِ الْمَلَائِكَةِ. قَالَ ابْنُ الْقَيِّمِ: وَبِهَذَا التَّفْصِيلِ يَنْبَيِّنُ سُرَّ التَّفْصِيلِ وَتَتَّفِقُ أَدِلَّةُ الْفَرِيقَيْنِ وَيُصَالِحُ كُلُّ مِنْهُمَ عَلَى حَقِّهِ. (*)

The righteous among humans are superior considering the perfection of the ultimate end, while the angels are superior considering the beginning (i.e., their current state). For the angels are presently in the 'Highest Companionship' (ar-Rafīq al-A'lā), free from the worldly entanglements that affect the children of Ādam, and are engrossed in the worship of the Lord. There is no doubt that these current states of the angels are more perfect than the current states of humans. However, on the Day of Resurrection, after entering Paradise, the righteous among humans will attain a state more perfect than that of the angels. Ibn al-Qayyim said: 'And with this detailed explanation, the secret of the preference becomes clear, the evidences of both sides (supporting either view) are reconciled, and each is accorded its due right.'¹

وُسُئِلَ And he was asked

عَنْ الْمُطِيعِينَ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ هَلْ هُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ؟

Regarding the obedient ones from the Ummah of Muḥammad (peace be upon him), are they superior to the angels?

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 37) states: 'This statement was mentioned by Ibn al-Qayyim, may Allah have mercy on him, in Badā'i' al-Fawā'id (3/163) from his Shaykh (Ibn Taymiyyah), may Allah have mercy on him, and it is quoted from him, due to the presence of his (Ibn al-Qayyim's) commentary on the fatwā.'

فَأَجَابَ

He responded

قَدْ ثَبِتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: (إِنَّ الْمَلَائِكَةَ قَالَتْ: يَا رَبِّ جَعَلْتَ بَنِي آدَمَ يَأْكُلُونَ فِي الدُّنْيَا وَيَشْرَبُونَ وَيَتَمَتَّعُونَ فَاجْعَلْ لَنَا الْآخِرَةَ كَمَا جَعَلْتَ لَهُمُ الدُّنْيَا قَالَ: لَا أَفْعَلُ ثُمَّ أَعَادُوا عَلَيْهِ قَالَ: لَا أَفْعَلُ ثُمَّ أَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ: وَعِزَّتِي لَا أَجْعَلُ صَالِحَ ذُرِّيَّةٍ مِنْ خَلَقْتُ بِيَدَيَّ كَمَنْ قُلْتُ لَهُ: كُنْ فَكَانَ ذَكَرَهُ عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ وَرَوَاهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ فِي كِتَابِ السُّنَنِ (*) عَنْ النَّبِيِّ ﷺ مُرْسَلًا.

It is authentically reported from 'Abdullāh ibn 'Amr that he said: {Indeed, the angels said, 'O Lord, You have made the children of Ādam eat in the world, drink, and enjoy themselves. So, grant us the Hereafter as You have granted them the world.' He (Allah) said, 'I will not do so.' Then they repeated their request to Him, and He said, 'I will not do so.' They repeated it to Him two or three times, then He said, 'By My Might, I shall not make the righteous offspring of those whom I created with My Own Hands like those to whom I merely said, 'Be,' and they came into being.'} This was mentioned by 'Uthmān ibn Sa'd ad-Dārimī, and 'Abdullāh ibn Aḥmad narrated it in the book *As-Sunan*¹ from the Prophet (peace be upon him) as a mursal narration (a narration where a Successor quotes the Prophet directly, omitting the Companion).

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَنَّهُ قَالَ: مَا خَلَقَ اللَّهُ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ فَقِيلَ لَهُ: وَلَا جِبْرِيلَ وَلَا ميكائيلَ فَقَالَ لِلسَّائِلِ: أَتَذَرِي مَا جِبْرِيلَ وَمَا ميكائيلَ؟ إِنَّمَا جِبْرِيلُ وَميكائيلُ خَلَقَ مُسَخَّرَ كَالشَّمْسِ وَالْقَمَرِ وَمَا خَلَقَ اللَّهُ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ وَمَا عَلِمْتُ عَنْ أَحَدٍ مِنَ الصَّحَابَةِ مَا يُخَالِفُ ذَلِكَ. وَهَذَا هُوَ الْمَشْهُورُ عِنْدَ الْمُتَتَّبِعِينَ إِلَى السُّنَّةِ مِنْ أَصْحَابِ الْأَنْبِيَاءِ الْأَرْبَعَةِ وَغَيْرِهِمْ وَهُوَ: أَنَّ الْأَنْبِيَاءَ وَالْأَوْلِيَاءَ أَفْضَلُ مِنَ الْمَلَائِكَةِ. وَلَنَا فِي هَذِهِ الْمَسْأَلَةِ مُصَنَّفٌ مُفْرَدٌ ذَكَرْنَا فِيهِ الْأَوَّلَةَ مِنَ الْجَانِبَيْنِ.

And it is narrated from 'Abdullāh ibn Salām that he said: 'Allah has not created any creation more honored by Him than Muḥammad (peace be upon him).' He was asked, 'Not even Jibrā'il or Mikā'il?' He replied to the questioner, 'Do you know what Jibrā'il and Mikā'il are? Jibrā'il and Mikā'il are merely subservient creations, like the sun and the moon. And Allah has not created any creation more honored by Him than Muḥammad (peace be upon him).' I am not aware of any Companion holding a view contrary to this. This is the well-known position among those affiliated with the Sunnah from the followers of the Four Imāms and others, which is: that the prophets and the awliyā' (saintly friends of Allah) are superior to the angels. We have a separate treatise on this issue in which we have mentioned the evidences from both perspectives.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy on him) was asked

عَنْ آدَمَ لَمَّا خَلَقَهُ اللَّهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَأَسْجَدَ لَهُ مَلَائِكَتُهُ: هَلْ سَجَدَ مَلَائِكَتُهُ السَّمَاءِ وَالْأَرْضِ؟ أَمْ مَلَائِكَتُهُ الْأَرْضِ خَاصَّةً؟ وَهَلْ كَانَ جِبْرَائِيلَ وَميكائيلَ مَعَ مَنْ سَجَدَ؟ وَهَلْ كَانَتْ الْجَنَّةُ الَّتِي سَكَنَهَا جَنَّةُ الْخُلْدِ الْمَوْجُودَةِ؟ أَمْ جَنَّةُ فِي الْأَرْضِ خَلَقَهَا اللَّهُ لَهُ؟ وَلَمَّا أُهْبِطَ هَلْ أُهْبِطَ إِلَى السَّمَاءِ إِلَى الْأَرْضِ؟ أَمْ مِنْ أَرْضٍ إِلَى أَرْضٍ مِثْلَ بَنِي إِسْرَائِيلَ.

Regarding Ādam, when Allah created him, breathed into him of His spirit, and made His angels prostrate to him: did the angels of the heavens and the earth prostrate? Or only the angels of the earth? Were Jibrā'il (Gabriel) and Mikā'il (Michael) among those who

¹ Shaykh Nāṣir ibn Ḥamad al-Fahd (p. 256) said: 'Perhaps it is: As-Sunnah.'

prostrated? Was the Garden (Jannah) in which he dwelt the existing Garden of Eternity (Jannah al-Khuld)? Or was it a garden on earth that Allah created for him? And when he was made to descend (uhbiṭa), was he made to descend from the heavens to the earth? Or from one land to another, like the Children of Isrā'īl?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ. بَلْ أَسْجَدَ لَهُ جَمِيعَ الْمَلَائِكَةِ كَمَا نَطَقَ بِذَلِكَ الْقُرْآنُ فِي قَوْلِهِ تَعَالَى (فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ) فَهَذِهِ ثَلَاثُ صِيَغٍ مُقَرَّرَةٍ لِلْعُمُومِ وَلِلْإِسْتِغْرَاقِ؛ فَإِنَّ قَوْلَهُ: (الْمَلَائِكَةُ) يَقْتَضِي جَمِيعَ الْمَلَائِكَةِ؛ فَإِنَّ اسْمَ الْجَمْعِ الْمَعْرُوفَ بِالْأَلِفِ وَاللَّامِ يَقْتَضِي الْعُمُومَ: كَقَوْلِهِ: رَبُّ الْمَلَائِكَةِ وَالرُّوحِ فَهُوَ رَبُّ جَمِيعِ الْمَلَائِكَةِ

All praise is due to Allah. Indeed, He made all the angels prostrate to him, as the Qur'an has stated in His saying, Exalted is He: {So the angels prostrated—all of them, entirely.} [Al-Hijr: 30]. These are three expressions confirming universality and comprehensiveness. For His saying, {the angels} (al-malā'ikah), necessitates all angels, as a plural noun defined with the definite article (alif and lām) implies generality, like His saying, 'Lord of the angels and the Spirit (Rabb al-malā'ikati wa ar-ruh),' meaning He is the Lord of all angels.

الثَّانِي: (كُلُّهُمْ) وَهَذَا مِنْ أَجْلِ الْعُمُومِ.

The second is {all of them} (kulluhum), and this is one of the most emphatic forms of universality.

الثَّالِثُ قَوْلُهُ: (أَجْمَعُونَ) وَهَذَا تَوْكِيدٌ لِلْعُمُومِ. فَمَنْ قَالَ إِنَّهُ لَمْ يَسْجُدْ لَهُ جَمِيعُ الْمَلَائِكَةِ؛ بَلْ مَلَائِكَةُ الْأَرْضِ فَقَدْ رَدَّ الْقُرْآنُ بِالْكَذِبِ وَالْبُهْتَانِ وَهَذَا الْقَوْلُ وَنَحْوُهُ لَيْسَ مِنْ أَقْوَالِ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى؛ وَإِنَّمَا هُوَ مِنْ أَقْوَالِ الْمَلَاجِدَةِ الْمُتَفَلِّسِيَّةِ الَّذِينَ يَجْعَلُونَ الْمَلَائِكَةَ قُوَى النَّفْسِ الصَّالِحَةِ وَالشَّيَاطِينَ قُوَى النَّفْسِ الْخَبِيثَةِ وَيَجْعَلُونَ سُجُودَ الْمَلَائِكَةِ طَاعَةً الْقُوَى لِلْعُقُلِ وَامْتِنَاعَ الشَّيَاطِينَ عِصْيَانَ الْقُوَى الْخَبِيثَةِ لِلْعُقُلِ؛ وَنَحْوَ ذَلِكَ مِنَ الْمَقَالَاتِ الَّتِي يَقُولُهَا أَصْحَابُ رَسَائِلِ إِخْوَانِ الصِّفَا وَأَمَثَالِهِمْ مِنَ الْقَرَاظَةِ الْبَاطِنِيَّةِ وَمَنْ سَلَكَ سَبِيلَهُمْ مِنْ ضَلَالِ الْمُتَكَلِّمَةِ وَالْمُعْتَبِدَةِ. وَقَدْ يُوجَدُ نَحْوُ هَذِهِ الْأَقْوَالِ فِي أَقْوَالِ الْمُفَسِّرِينَ الَّتِي لَا إِسْنَادَ لَهَا يُعْتَمَدُ عَلَيْهَا.

The third is His saying, {entirely} (ajma'un), and this is an emphasis of the universality. Therefore, whoever says that not all the angels prostrated to him, but only the angels of the earth, has rejected the Qur'an with falsehood and slander. This statement and its like are not from the sayings of the Muslims, nor the Jews, nor the Christians; rather, they are from the sayings of the heretical pseudo-philosophers (al-malāḥidah al-mutafalsifah) who consider 'the angels' to be the faculties of the righteous soul and 'the devils' (ash-shayāṭīn) to be the faculties of the evil soul. They interpret the prostration of the angels as the obedience of these faculties to the intellect, and the refusal of the devils as the disobedience of the evil faculties to the intellect, and other such assertions made by the authors of the Rasā'il Ikhwān aṣ-Ṣafā (Epistles of the Brethren of Purity) and their ilk among the Bāṭinī Qarmāṭians (esoteric Qarmatians) and those who follow their path from the misguided theologians (mutakallimūn) and deviant worshippers (muta'abbidāh). Such views may also be found in the statements of some exegetes (mufasssīrīn) that lack any reliable chain of narration.

وَمَذْهَبُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى: مَا أَخْبَرَ اللَّهُ بِهِ فِي الْقُرْآنِ وَلَمْ يَكُنْ فِي الْمَأْمُورِينَ بِالسُّجُودِ أَحَدٌ مِنَ الشَّيَاطِينِ؛ لَكِنْ أَبْوَهُمْ إِبْلِيسُ هُوَ كَانَ مَأْمُورًا فَأَمْتَنَعَ وَعَصَى وَجَعَلَهُ بَعْضُ النَّاسِ مِنَ الْمَلَائِكَةِ لِيَدْخُلَهُ فِي الْأُمْرِ بِالسُّجُودِ وَبَعْضُهُمْ مِنَ الْجِنِّ لِأَنَّ لَهُ قَبِيلًا وَدَرَجَةً وَلِكُونِهِ خَلَقَ مِنْ نَارٍ وَالْمَلَائِكَةُ خُلِقُوا مِنْ نُورٍ. وَالْحَقِيقُ: أَنَّهُ كَانَ مِنْهُمْ بِإِعْتِبَارِ صُورَتِهِ

وَلَيْسَ مِنْهُمْ بِاعْتِبَارٍ أَصْلُهُ وَلَا بِاعْتِبَارٍ مِثَالِهِ وَلَمْ يَخْرُجْ مِنَ السُّجُودِ لِأَدَمَ أَحَدٌ مِنَ الْمَلَائِكَةِ: لَا جِبْرَائِيلَ وَلَا مِيكَائِيلَ وَلَا غَيْرُهُمَا. وَمَا ذَكَرَهُ صَاحِبُ خَوَاصِّ الْقُرْآنِ وَأَمْثَالُهُ مِنْ خِلَافٍ فَأَقْوَالُهُمْ بَاطِلَةٌ قَدْ بَيَّنَّا فُسَادَهَا وَبُطْلَانَهَا بِكَلَامٍ مَبْسُوطٍ لَيْسَ هَذَا مَوْضِعُهُ.

The position of the Muslims, Jews, and Christians is what Allah has informed of in the Qur'an. There was no one among the devils commanded to prostrate; however, their progenitor, Iblīs, was commanded, yet he refused and disobeyed. Some people consider him to be one of the angels because he was included in the command to prostrate, while others consider him one of the jinn because he has a tribe and offspring, and because he was created from fire, whereas the angels were created from light. The verified truth is that he was among them (the angels) in terms of his outward form, but not in terms of his origin nor his true essence. Not a single one of the angels abstained from prostrating to Ādam: neither Jibrā'il, nor Mikā'il, nor any other. As for what the author of Khawāṣṣ al-Qur'ān (Specific Properties of the Qur'an) and his ilk have mentioned of differing views, their statements are baseless. We have expounded upon their corruption and invalidity in a detailed discussion, the place for which is not here.

وَهَذَا مِمَّا اسْتَدَلَّ بِهِ أَهْلُ السُّنَّةِ عَلَى أَنَّ آدَمَ وَغَيْرَهُ مِنَ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ أَفْضَلُ مِنْ جَمِيعِ الْمَلَائِكَةِ؛ لِأَنَّ اللَّهَ أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لَهُ إِكْرَامًا لَهُ؛ وَلِهَذَا قَالَ إِبْلِيسُ: (أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) فَدَلَّ عَلَى أَنَّ آدَمَ كَرَّمَ عَلَى مَنْ سَجَدَ لَهُ.

This is one of the proofs used by Ahl as-Sunnah (the People of the Sunnah) to argue that Ādam and other prophets and awliyā' (saintly friends of Allah) are superior to all the angels, because Allah commanded the angels to prostrate to him as an honor for him. This is why Iblīs said: {Do You see this one whom You have honored above me?} [Al-Isrā': 62]. This indicates that Ādam was honored above those who prostrated to him.

وَالْجَنَّةُ ، الَّتِي أَسْكَنَهَا آدَمَ وَزَوْجَتَهُ عِنْدَ سَلَفِ الْأُمَّةِ وَأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ: هِيَ جَنَّةُ الْخُلْدِ وَمَنْ قَالَ: إِنَّهَا جَنَّةٌ فِي الْأَرْضِ بِأَرْضِ الْهِنْدِ أَوْ بِأَرْضِ جَدَّةٍ أَوْ غَيْرِ ذَلِكَ فَهُوَ مِنَ الْمُتَفَلِّسَةِ وَالْمُلْجِدِينَ أَوْ مِنْ إِخْوَانِهِمُ الْمُتَكَلِّمِينَ الْمُتَبَتِّعِينَ فَإِنَّ هَذَا يَقُولُهُ مَنْ يَقُولُهُ مِنَ الْمُتَفَلِّسَةِ وَالْمُعْتَرِلَةِ. وَالْكِتَابُ وَالسُّنَّةُ يَرُدُّانِ هَذَا الْقَوْلَ وَسَلَفُ الْأُمَّةِ وَأَيْمُنُهَا مُتَّفِقُونَ عَلَى بُطْلَانِ هَذَا الْقَوْلِ.

The 'Garden' (Jannah) in which Ādam and his wife were made to dwell, according to the Salaf (righteous predecessors) of the Ummah and Ahl as-Sunnah wa al-Jamā'ah, is the Garden of Eternity (Jannah al-Khuld). Whoever says that it was a garden on earth—in the land of India, or in the land of Jeddah, or elsewhere—is one of the pseudo-philosophers (mutafalsifah) and heretics (mulḥidīn), or from their brethren among the innovating theologians (mutakallimīn al-mubtadi'īn). For this is asserted by those pseudo-philosophers and Mu'tazilah who hold such views. The Book (Qur'an) and the Sunnah refute this assertion, and the Salaf of the Ummah and its Imāms are unanimous on the invalidity of this view.

قَالَ تَعَالَى: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ) (وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ) إِلَى قَوْلِهِ: (وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ) فَقَدْ أَخْبَرَ أَنَّهُ سُبْحَانَهُ أَمْرُهُمْ بِالْهَبُوطِ وَأَنَّ بَعْضَهُمْ عَدُوٌّ لِبَعْضٍ ثُمَّ قَالَ: (وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ) . وَهَذَا بَيِّنٌ أَنَّهُمْ لَمْ يَكُونُوا فِي الْأَرْضِ وَإِنَّمَا اهْبِطُوا إِلَى الْأَرْضِ؛ فَإِنَّهُمْ لَوْ كَانُوا فِي الْأَرْضِ وَانْتَقَلُوا إِلَى أَرْضٍ أُخْرَى كَانَتْقَالِ قَوْمُ مُوسَى مِنْ أَرْضٍ إِلَى أَرْضٍ لَكَانَ مُسْتَقَرُّهُمْ وَمَتَاعُهُمْ إِلَى حِينٍ فِي الْأَرْضِ قَبْلَ الْهَبُوطِ وَبَعْدَهُ؛

Allah Almighty said: {And [mention] when We said to the angels, 'Prostrate to Ādam,' and they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers. And We said, 'O Ādam, dwell, you and your wife, in Paradise...'} down to His saying: {...And We said, 'Descend, being enemies to one another. And for you on earth is

a place of settlement and provision for a time.')} [Al-Baqarah: 34-36]. He, Glorified is He, thus informed that He commanded them to descend (hubūṭ) and that they would be enemies to one another. Then He said: {And for you on earth is a place of settlement and provision for a time.} This clarifies that they were not on the earth initially, but were made to descend to the earth. For if they had been on the earth and merely moved to another land—like the migration of the people of Mūsā from one land to another—then their place of settlement and provision for a time would have been on the earth both before and after such a 'descent.'

وَكَذَلِكَ قَالَ فِي الْأَعْرَافِ لَمَّا قَالَ إِبْلِيسُ (أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ) (قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا) .

Similarly, He said in Sūrah Al-A'rāf, when Iblīs said, 'I am better than him. You created me from fire and created him from clay.' [Allah] said, 'Then descend from it (Paradise), for it is not for you to be arrogant therein.'} [Al-A'rāf: 12-13].

فَقَوْلُهُ: (فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا) يُبَيِّنُ اخْتِصَاصَ السَّمَاءِ بِالْجَنَّةِ بِهَذَا الْحُكْمِ؛ فَإِنَّ الصَّيِيرَ فِي قَوْلِهِ: (مِنْهَا) عَادِيٌّ إِلَى مَعْلُومٍ غَيْرِ مَذْكُورٍ فِي اللَّفْظِ وَهَذَا بِخِلَافِ قَوْلِهِ: (أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ) فَإِنَّهُ لَمْ يَذْكُرْ هُنَاكَ مَا أَهْبَطُوا فِيهِ وَقَالَ هُنَا: (أَهْبِطُوا) لِأَنَّ الْهَبُوطَ يَكُونُ مِنْ غُلُوٍّ إِلَى سُفْلٍ وَعِنْدَ أَرْضِ السَّرَادَةِ حَيْثُ كَانَ بَنُو إِسْرَائِيلَ حِيَالِ السَّرَادَةِ الْمُسْرِفَةِ عَلَى الْمِصْرِ الَّذِي يَهْبِطُونَ إِلَيْهِ وَمَنْ هَبَطَ مِنْ جَبَلٍ إِلَى وَادٍ قِيلَ لَهُ: هَبَطَ.

His saying, {Then descend from it, for it is not for you to be arrogant therein} clarifies that this ruling (of descent and the prohibition of arrogance) pertains specifically to the heaven wherein Paradise is located. The pronoun in His saying {from it} (minhā) refers to something known, though not explicitly mentioned in the wording. This is unlike His saying, {Descend into a city (miṣran), for you will have what you asked for.} [Al-Baqarah: 61]. For there, He did not mention what they were descending into, whereas here He said {Descend (ihbiṭū)}. This is because hubūṭ (descent) is from a high place to a low place. This was near the land of as-Sarāh (a highland region), where the Children of Isrā'īl were, opposite the elevated Sarāh overlooking the city (miṣr) into which they were to descend. One who descends from a mountain to a valley is said to have 'descended' (habaṭa).

(وَأَيْضًا فَإِنَّ بَنِي إِسْرَائِيلَ كَانُوا يَسِيرُونَ وَيَرْحَلُونَ وَالَّذِي يَسِيرُ وَيَرْحَلُ إِذَا جَاءَ بَلَدَةً يَقَالُ: نَزَلَ فِيهَا؛ لِأَنَّ فِي عَادَتِهِ أَنَّهُ يَرْكَبُ فِي سَبِيلِهِ فَإِذَا وَصَلَ نَزَلَ عَنْ دَوَابِّهِ. يَقَالُ: نَزَلَ الْعَسْكَرُ بِأَرْضٍ كَذَا وَنَزَلَ الْقُعْلُ بِأَرْضٍ كَذَا؛ لِتُرُوفِهِمْ عَنْ الدَّوَابِّ. وَلَفْظُ النُّزُولِ كَلَفِظَ الْهَبُوطِ فَلَا يُسْتَعْمَلُ هَبَطَ إِلَّا إِذَا كَانَ مِنْ غُلُوٍّ إِلَى سُفْلٍ.

(Also, the Children of Isrā'īl were journeying and migrating. One who journeys and migrates, when he comes to a town, it is said: he 'alighted' (nazala) there, because it is his custom to ride during his journey, so when he arrives, he dismounts from his riding animals. It is said: 'The army alighted (nazala) in such-and-such land,' and 'The caravan (al-qufl) alighted in such-and-such land,' due to their dismounting from their animals. The term 'nuzūl' (alighting) is like the term 'hubūṭ' (descending); 'habaṭa' is only used when it is from a high place to a low place.)

وَقَوْلُهُ: (رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (قَالَ أَهْبِطُوا) الْأَيَّتَيْنِ. فَقَوْلُهُ هُنَا بَعْدَ قَوْلِهِ: (أَهْبِطُوا بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ) يُبَيِّنُ أَنَّهُمْ هَبَطُوا إِلَى الْأَرْضِ مِنْ غَيْرِهَا وَقَالَ: (فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ) دَلِيلٌ عَلَى أَنَّهُمْ لَمْ يَكُونُوا قَبْلَ ذَلِكَ بِمَكَانٍ فِيهِ يَحْيَوْنَ وَفِيهِ يَمُوتُونَ وَمِنْهُ يُخْرَجُونَ وَإِنَّمَا صَارُوا إِلَيْهِ لَمَّا أَهْبَطُوا مِنَ الْجَنَّةِ.

And His saying (quoting Ādam and his wife): {Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.} [Al-A'rāf: 23], followed by {[Allah] said, 'Descend...'} [Al-A'rāf: 24-25] (the two verses). His

statement here, after His saying: {Descend, being enemies to one another. And for you on earth is a place of settlement and provision for a time} [Al-A'rāf: 24], clarifies that they descended to the earth from elsewhere. And He said: {Therein you will live, and therein you will die, and from it you will be brought forth.} [Al-A'rāf: 25]. This is evidence that they were not previously in a place where they would live, die, and be brought forth from; rather, they came to such a place only when they were made to descend from the Garden.

وَالنُّصُوصُ فِي ذَلِكَ كَثِيرَةٌ وَكَذَلِكَ كَلَامُ السَّلَفِ وَالْأَئِمَّةِ. وَفِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (اِحْتَجَّ آدَمَ وَمُوسَى فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ فَلِمَاذَا أَخْرَجْتَنَا وَدَرَيْتَكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ فَهَلْ تَجِدُ فِي التَّوْرَةِ: وَعَصَى آدَمَ رَبَّهُ فَقَوَى؟ قَالَ نَعَمْ قَالَ: فَلِمَاذَا تَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَقَالَ: فَحَجَّ آدَمَ مُوسَى وَمُوسَى إِنَّمَا لَمْ آدَمَ لِمَا حَصَلَ لَهُ وَدَرَيْتُهُ بِالْخُرُوجِ مِنَ الْجَنَّةِ مِنَ الْمُسْقَهِ وَالنَّكَدِ فَلَوْ كَانَ ذَلِكَ بُسْتَانًا فِي الْأَرْضِ لَكَانَ غَيْرُهُ مِنْ بَسَاتِينِ الْأَرْضِ يُعَوِّضُ عَنْهُ.

The textual evidences (nuṣūṣ) on this are numerous, as is the speech of the Salaf and the Imāms. In the two Ṣaḥīḥ collections (Al-Bukhārī and Muslim), it is narrated from Abū Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: 'Ādam and Mūsā debated. Mūsā said: 'O Ādam, you are the father of mankind. Allah created you with His Hand, breathed into you of His spirit, and made His angels prostrate to you. Why then did you expel us and your descendants from the Garden?' Ādam replied: 'You are Mūsā, whom Allah chose for His message and His speech. Do you find in the Torah: 'And Ādam disobeyed his Lord and erred'? Mūsā said: 'Yes.' Ādam said: 'Then why do you blame me for a matter that Allah had decreed for me before I was created?' The Prophet (peace be upon him) then said: 'So Ādam out-argued Mūsā.' Mūsā only blamed Ādam for the hardship and distress that befell him and his descendants due to the expulsion from the Garden. If that Garden had been merely an orchard on earth, other orchards on earth could have compensated for it.

وَأَدَمُ عَلَيْهِ السَّلَامُ احْتَجَّ بِالْقَدَرِ؛ لِأَنَّ الْعَبْدَ مَأْمُورٌ عَلَى أَنْ يَصْبِرَ عَلَى مَا قَدَرَهُ اللَّهُ مِنَ الْمَصَائِبِ وَيَتُوبَ إِلَيْهِ وَيَسْتَغْفِرَهُ مِنَ الذُّنُوبِ وَالْمَعَاصِي. وَاللَّهُ أَعْلَمُ.

Ādam (peace be upon him) argued using the Divine Decree (al-qadar) because a servant is commanded to be patient with the calamities that Allah has decreed and to repent to Him and seek His forgiveness for sins and faults.) And Allah knows best.

فَصْلٌ فِي الْمَسْأَلَةِ الْمَشْهُورَةِ بَيْنَ النَّاسِ فِي التَّفْضِيلِ بَيْنَ الْمَلَائِكَةِ وَالنَّاسِ

A Section on the well-known issue among people concerning 'the preference between angels and humans'

قَالَ شَيْخُ الْإِسْلَامِ: الْكَلَامُ إِمَّا أَنْ يَكُونَ فِي التَّفْضِيلِ بَيْنَ الْجِنْسِ: الْمَلَكِ وَالْبَشَرِ؛ أَوْ بَيْنَ صَالِحِي الْمَلَكِ وَالْبَشَرِ. أَمَّا الْأَوَّلُ وَهُوَ أَنْ يَقَالَ: أَيُّمَا أَفْضَلُ: الْمَلَائِكَةُ أَوِ الْبَشَرُ؟ فَهَذِهِ كَلِمَةٌ تَحْتَمِلُ أَرْبَعَةَ أَنْوَاعٍ (*):

Shaykh al-Islām said: The discussion is either concerning the preference between the two genera—angels and humans—or between the righteous among angels and the righteous among humans. As for the first, which is to ask: 'Which is superior, angels or

humans?’ This statement encompasses four aspects:¹

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd said (pp. 38-43):

I wish to draw attention to two matters:

[1] The first matter: I doubt the attribution of this treatise to Shaykh al-Islām (may Allah have mercy upon him). Anyone who has read the Shaykh’s works and is familiar with his characteristic style in his treatises and fatāwā will recognize this well. It is possible that its origin is from the Shaykh (may Allah have mercy upon him) but his words were mixed with the words of another, and the two were not distinguished. Or, it might be by one of his students who was influenced by him, or something similar. However, for this entire treatise to be by the Shaykh is something I deem unlikely, and Allah knows best. The manner in which this treatise is written is, on the whole, different from the Shaykh’s style. I will mention here some examples of this:

- P. 359: (This is the truly wondrous wonder).
- P. 364: (So understand this, for beneath it lies a secret).
- Pp. 365, 366: (So understand this, for it is a polisher of doubt and a filter of turbidity).
- P. 366: (And Allah is Supremely Great).
- Pp. 374, 375: (So do not enter the gate of denial, rejection, withholding, and overlooking—rejecting its apparent meaning and marveling at its inner one—in preservation of your principles which you wrote with your strengths and established with your fundamentals that have kept you from the sanctuary of your Lord. Beware of what opposes the early scholars regarding divine transcendence (tanzih), and avoid anthropomorphism (tamthil) and similitude (tashbih). By my life, this is indeed the straight path, which is sharper than a sword and finer than a hair. And he for whom Allah has not made light—for him there is no light).
- P. 352: (I have no knowledge of its reality); and p. 353: (This is not known, and Allah knows best His creation); and p. 354: (But what occurred to me—and Allah knows best what is correct); and p. 361: (And perhaps that is so—and Allah knows best the realities of matters); p. 364: (And we have no need to interpret the words of our Lord by our opinions, and Allah knows best its interpretation).
- P. 374: (And this is an ocean in which the swimmer drowns; none ventures into it except one supported by the light of guidance, otherwise he falls into either anthropomorphism (tamthil) or divestment of attributes (ta’til). So let the intelligent one be aware that beyond his knowledge lies a distant range, and above everyone endowed with knowledge is one more knowing).
- P. 375: (And even if it were proven that human knowledge in this world comes only through the agency of angels—which, by Allah, is false).
- P. 379: (So this—may Allah guide you—is the aspect of preference by known reasons; we have mentioned a sample of it); and p. 381: (So know—may Allah illuminate your heart and expand your chest for Islam –).

Second: His description of his opponents in a manner not characteristic of him, such as:

- P. 358: (And some of the foolish (aghbiyā’) have said: The prostration was only to Allah, and Ādam was made a qiblah (direction) for them).
- P. 362: (So know that this assertion, firstly, has nothing with it that necessitates its acceptance—neither transmitted proof (masmū’) nor rational proof (ma’qūl)—only fleeting thoughts, notions, and whisperings, whose substance is from the throne of Iblīs).
- P. 363: (And whoever, after this verification and affirmation, still harbors a notion of specificity in his heart, let him despair of his ability in deriving proofs from the Qur’ān and understanding it, for he trusts nothing taken from it. Would that I knew! If all the angels had prostrated and Allah wanted to inform us of that, what word would be more complete and comprehensive? Or would a statement come saying: Is this not of the clearest elucidation?).
- P. 376: (And it is not as this foolish one (ghabī) claimed).
- P. 391: (And this is from the clearest speech for one who has understanding of Arabic, and we seek refuge in Allah from excessive pedantry (tanattu’)).

Third: His statement on p. 379, in the context of preferring righteous humans over angels: ‘And where are they (the angels) in comparison to those who: {give [the Muhājirīn] preference over themselves, even though they are in privation}? [Al-Hashr: 9] And where are they in comparison to those who call to guidance and the religion of truth, and one who establishes a good sunnah (practice)? And where are they in comparison to his (peace be upon him) saying: ‘Indeed, from my ummah are those who will intercede for more people than [the tribes of] Rabī’ah and Muḍar?’ And where are they in comparison to the Aqtāb (Poles), the Awtād (Pegs), the Aghwāth (Succorers), the Abdāl (Substitutes), and the Nujabā’ (Nobles)?’

The compiler (may Allah have mercy upon him) commented on the last sentence, saying: ‘Hākadhā bil-asl’ (Thus in the original). This indicates that he found such an expression objectionable. The Shaykh (may Allah have mercy upon him) has statements invalidating these names, asserting that they are not found in the Book (Qur’ān) nor in the Sunnah. For example:

- His statement in Al-Fatāwā 11/433: ‘As for the names circulating on the tongues of many ascetics and common

النَّوعِ الْأَوَّلُ أَنْ يُقَالَ: هَلْ كُلُّ وَاحِدٍ مِنْ أَحَادِ النَّاسِ أَفْضَلُ مِنْ كُلِّ وَاحِدٍ مِنْ أَحَادِ الْمَلَائِكَةِ؟ فَهَذَا لَا يَقُولُهُ عَاقِلٌ فَإِنَّ فِي النَّاسِ: الْكُفَّارَ وَالْفُجَّارَ وَالْجَاهِلِينَ وَالْمُسْتَكْبِرِينَ وَالْمُؤْمِنِينَ وَفِيهِمْ مَنْ هُوَ مِثْلُ الْبَهَائِمِ وَالْأَنْعَامِ السَّائِمَةِ بِلِ الْأَنْعَامِ أَحْسَنَ حَالًا مِنْ هَؤُلَاءِ كَمَا نَطَقَ بِذَلِكَ الْقُرْآنُ فِي مَوَاضِعَ مِثْلَ قَوْلِهِ تَعَالَى: (إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ) وَقَالَ تَعَالَى: (إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ) وَقَالَ: (وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ) وَالْدَّوَابُّ جَمْعُ ذَاتِهِ وَهُوَ كُلُّ مَا دَبَّ فِي سَمَاءٍ وَأَرْضٍ مِنْ إِنْسٍ وَجِنَّ وَمَلَكَ وَبَيْهَمَةٍ فِي الْقُرْآنِ مَا يَدُلُّ عَلَى تَفْضِيلِ الْبَهَائِمِ عَلَى كَثِيرٍ مِنَ النَّاسِ فِي خُمُسِ آيَاتٍ. وَقَدْ وَضَعَ ابْنُ الْمَرْزَبَانِ كِتَابَ (تَفْضِيلِ الْكِلَابِ عَلَى كَثِيرٍ مِمَّنْ لَيْسَ الثِّيَابُ وَقَدْ جَاءَ فِي ذَلِكَ مِنَ الْمَأْثُورِ مَا لَا نَسْتَطِيعُ إِحْصَاءَهُ مِثْلُ مَا فِي مَسْنَدِ أَحْمَدَ: (رُبَّ مُكُوبَةٍ أَكْثَرُ ذِكْرًا مِنْ رَاكِبِيهَا).

The first aspect is to ask: Is every single individual among humans superior to every single

people, such as al-Ghawth (the Succorer) who is in Makkah, the four Awtād (Pegs), the seven Aqtāb (Poles), the forty Abdāl (Substitutes), and the three hundred Nujabā' (Nobles): these are names not found in the Book of Allah, the Exalted, nor are they narrated from the Prophet (peace be upon him) with an authentic (ṣaḥīḥ) or even a weak (daʿīf) chain of transmission... etc'. The fatwā is long and detailed.

• And he said in (Al-Minhā) 1/93: 'Also, all these terms—the word al-Ghawth, al-Qutb, al-Awtād, al-Nujabā', and others—no one has transmitted from the Prophet (peace be upon him) with a known chain that he uttered any of them, nor did his Companions. However, the term al-Abdāl was spoken of by some of the Salaf, and a weak ḥadīth is narrated about it from the Prophet (peace be upon him).'

In sum: This treatise itself does not reflect the characteristic style of Shaykh al-Islām (may Allah have mercy upon him) in his writings, and Allah knows best.

[2] The second matter: Some minor textual corruptions (taṣḥīfāt) have occurred in this treatise, among which are:

• P. 353: (And within the inferior type, there can be that which is better than many individuals of the superior type; like the donkey, the mouse, the chronically ill horse, and the righteous woman with a wicked man).

I (Nāṣir Al-Fahd) say: (like the donkey and the mouse), its correction is: (like the swift/excellent donkey).

• P. 357: (And 'Abdullāh narrated in 'At-Tafsīr'...). He mentioned this narration previously on p. 244 and said therein: "Abdullāh in 'As-Sunan". And on p. 369 it says 'As-Sunnah', which is more apparent, and Allah knows best.

• P. 360: (And beasts do not worship Allah). Perhaps it is: (do not worship except Allah).

• P. 364: (And if the story has been repeated and there is nothing in it to indicate specificity, then the claim of specificity in it is not a slander).

I (Nāṣir Al-Fahd) say: It appears the phrase should be: (the claim of specificity in it was a slander) or (for the claim of specificity), or something similar.

• P. 368: He mentioned the eighth proof, then in the twelfth line, he said: 'Then he mentioned what Al-Khallāl narrated...' This indicates two things:

First: The occurrence of an abridgment, because (the ninth proof) and (the tenth) were not mentioned preceded by their numbers—although ḥadīths were mentioned—rather, (the eleventh proof) was mentioned on p. 370.

Second: That this manuscript has been tampered with.

• P. 369: [The compiler, may Allah have mercy upon him, indicated that there is a blank space in the original here] (So one does not say such a statement except from... clear, and lying against Allah, the Mighty and Majestic, is more grievous than lying against His Messenger).

I (Nāṣir Al-Fahd) say: It appears the phrase is (except from clear knowledge) or similar.

• P. 373: (As for the angels, their state today is similar to their state after that, for their reward is continuous and Paradise is not created, and the confirmation...).

I (Nāṣir Al-Fahd) say: It appears the phrase is (and Paradise is not created for them).

• P. 347: (that His seating him on the Throne is reprehensible (munkaran—accusative)). The correct form is: (munkar—nominative).

• P. 387: (And it is not said that because it was not accompanied by disapproval, it indicates it is true. For their statement: {This is not a human being} [Yūsuf: 31] is an error. And their statement: {This is not but a noble angel} [Yūsuf: 31] is also an error in their being oblivious (ghaybathinn) to him being human and their affirming him to be an angel, even if not accompanied by disapproval, [indicates it is true, and that their statement: {This is not a human being; this is not but a noble angel} is an error in their negating his humanity and affirming his angelic nature, even if not accompanied by disapproval] due to their minds being lost upon seeing him, so they were not blamed in that state for it).

I (Nāṣir Al-Fahd) say: It appears that what is between the square brackets is a repetition, and Allah knows best.

individual among angels? No rational person would claim this, for among humans are disbelievers (kuffār), transgressors (fujjār), the ignorant (jāhilīn), the arrogant (mustakbirīn), and believers. Among them are those who are like beasts and grazing livestock; indeed, livestock are in a better state than these, as the Qurʾān has stated in several places, such as His, the Exalted's, saying: {Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason} [Al-Anfāl: 22]. And He, the Exalted, said: {Indeed, the worst of living creatures in the sight of Allah are those who disbelieve, for they will not believe} [Al-Anfāl: 55]. And He said: {And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless} [Al-A'rāf: 179]. And ad-dawābb (living creatures) is the plural of dābbah, which is everything that moves in the heavens or on earth, whether human, jinn, angel, or beast. Thus, there are five verses in the Qurʾān that indicate the superiority of beasts over many humans. Ibn al-Marzubān authored a book titled, 'The Superiority of Dogs Over Many Who Wear Clothes.' And there are countless narrations concerning this, such as what is found in the Musnad of Aḥmad: 'Many a ridden animal remembers Allah more than its rider.'

وَفَضَّلَ الْبَهَائِمَ عَلَيْهِمْ مِنْ وَجْهِ:

The superiority of beasts over them (certain humans) is from several perspectives:

أَحَدُهُمْ: أَنَّ الْبَهِيمَةَ لَا سَبِيلَ لَهَا إِلَى كَمَالٍ وَصَلَاحٍ أَكْثَرَ مِمَّا تَصْنَعُهُ وَالْإِنْسَانُ لَهُ سَبِيلٌ لِذَلِكَ فَإِذَا لَمْ يَبْلُغْ صِلَاحَهُ وَكَمَالَهُ الَّذِي خُلِقَ لَهُ بَانَ نَقْصُهُ وَخُسْرَانُهُ مِنْ هَذَا الْوَجْهِ.

First: The beast has no way to achieve greater perfection and righteousness than what it naturally does, whereas the human has a way to achieve that. So, if a human does not attain the righteousness and perfection for which he was created, his deficiency and loss become evident from this perspective.

وَتَانِيهَا: أَنَّ الْبَهَائِمَ لَهَا أَهْوَاءٌ وَسَهَوَاتٌ: يَحْسِبُ إِحْسَاسِيهَا وَسُغُورَهَا وَلَمْ تُؤْتَ تَمْيِيزًا وَفَرْقَانًا بَيْنَ مَا يَنْفَعُهَا وَيَضُرُّهَا وَالْإِنْسَانُ قَدْ أُوتِيَ ذَلِكَ. وَهَذَا الَّذِي يَقَالُ: الْمَلَائِكَةُ لَهُمْ عَقُولٌ بِلَا سَهَوَاتٍ وَالْبَهَائِمُ لَهَا سَهَوَاتٌ بِلَا عَقُولٍ وَالْإِنْسَانُ لَهُ سَهَوَاتٌ وَعَقْلٌ. فَمَنْ غَلَبَ عَقْلُهُ سَهْوَتُهُ فَهُوَ أَفْضَلُ مِنَ الْمَلَائِكَةِ أَوْ مِثْلُ الْمَلَائِكَةِ وَمَنْ غَلَبَتْ سَهْوَتُهُ عَقْلَهُ فَالْبَهَائِمُ خَيْرٌ مِنْهُ.

Second: Beasts have desires and appetites according to their senses and feelings, but they have not been given discernment and the ability to distinguish between what benefits them and what harms them, whereas the human has been given that. This relates to the saying: Angels have intellects without desires, beasts have desires without intellects, and humans have both desires and intellect. So, whoever's intellect overcomes his desire is superior to the angels, or like the angels; and whoever's desire overcomes his intellect, then beasts are better than him.

وَتَالِثُهَا: أَنَّ هَؤُلَاءِ لَهُمُ الْعِقَابُ وَالنَّكَالُ وَالْخِزْيُ عَلَى مَا يَأْتُونَهُ مِنَ الْأَعْمَالِ الْخَبِيثَةِ فَهَذَا يُقْتَلُ وَهَذَا يُعَاقَبُ وَهَذَا يُقَطَّعُ وَهَذَا يُعَذَّبُ وَيُحْبَسُ هَذَا فِي الْعُقُوبَاتِ الْمَشْرُوعَةِ. وَأَمَّا الْعُقُوبَاتُ الْمُقَدَّرَةُ فَهَؤُلَاءِ أُغْرِقُوا وَقَوْمٌ أُهْلِكُوا بِأَنْوَاعِ الْعَذَابِ وَقَوْمٌ أُبْتُلُوا بِالْمُلُوكِ الْجَائِرَةِ: تَحْرِيقًا وَتَغْرِيقًا وَتَمْيِيلًا وَخَنْقًا وَعَمًى. وَالْبَهَائِمُ فِي أَمَانٍ مِنْ ذَلِكَ.

Third: These (wicked humans) face punishment, exemplary retribution, and disgrace for the evil deeds they commit. One is killed, another is punished, another has a limb severed, another is tormented, and another is imprisoned—these are among the legislated punishments. As for the divinely decreed punishments, some peoples were drowned, some were destroyed by various forms of torment, and some were afflicted by

tyrannical rulers through burning, drowning, mutilation, strangulation, and blinding. Beasts, however, are safe from all that.

وَرَأَيْهَا: أَنَّ لِفَسَقَةِ الْجِنِّ وَالْإِنْسِ فِي الْآخِرَةِ مِنَ الْأَهْوَالِ وَالنَّارِ وَالْعَذَابِ وَالْأَغْلَالِ وَغَيْرِ ذَلِكَ مِمَّا أَمِنَتْ مِنْهُ الْبَهَائِمُ مَا بَيْنَ فَضْلِ الْبَهَائِمِ عَلَى هَؤُلَاءِ إِذَا أُضِيفَ إِلَى حَالِ هَؤُلَاءِ.

Fourth: The transgressors among jinn and humans will face horrors, Fire, torment, shackles, and other afflictions in the Hereafter, from which beasts are safe. This demonstrates the superiority of beasts over these individuals when compared to their state.

وَخَامِسُهَا: أَنَّ الْبَهَائِمَ جَمِيعَهَا مُؤْمِنَةٌ بِاللَّهِ وَرَسُولِهِ ﷺ مُسَبَّحَةٌ بِحَمْدِهِ قَانِتَةٌ لَهُ وَقَدْ قَالَ النَّبِيُّ ﷺ (أَنَّهُ لَيْسَ عَلَى وَجْهِ الْأَرْضِ شَيْءٌ إِلَّا وَهُوَ يَعْلَمُ أَنِّي رَسُولُ اللَّهِ إِلَّا فَسَقَةُ الْجِنِّ وَالْإِنْسِ).

Fifth: All beasts are believers in Allah and His Messenger (peace be upon him), glorifying His praise, and devoutly obedient to Him. The Prophet (peace be upon him) said: 'There is nothing on the face of the earth except that it knows I am the Messenger of Allah, except for the transgressors among jinn and humans.'

النُّوعُ الثَّانِي أَنَّهُ يُقَالُ: مَجْمُوعُ النَّاسِ أَفْضَلُ مِنْ مَجْمُوعِ الْمَلَائِكَةِ مِنْ غَيْرِ تَوَزُّعِ الْأَفْرَادِ وَهَذَا عَلَى الْقَوْلِ بِتَفْضِيلِ صَالِحِي الْبَشَرِ عَلَى الْمَلَائِكَةِ فِيهِ نَظَرٌ لَا عِلْمَ لِي بِحَقِيقَتِهِ فَإِنَّا نَفْضِلُ مَجْمُوعَ الْقَرْنِ الثَّانِي عَلَى الْقَرْنِ الثَّلَاثِ مَعَ عَلَمِنَا أَنَّ كَثِيرًا مِنْ أَهْلِ الْقَرْنِ الثَّلَاثِ أَفْضَلُ مِنْ كَثِيرٍ مِنْ أَهْلِ الْقَرْنِ الثَّانِي.

The second aspect is to say: The entirety of humankind is superior to the entirety of angels, without considering individuals. This, based on the view that righteous humans are superior to angels, is a matter for consideration; I have no knowledge of its true nature. For we consider the entirety of the second generation (of Muslims) superior to the third generation, even though we know that many from the third generation are superior to many from the second generation.

النُّوعُ الثَّلَاثُ أَنَّا إِذَا قَابَلْنَا الْفَاضِلَ بِالْفَاضِلِ وَالَّذِي يَلِي الْفَاضِلَ بِمَنْ يَلِيهِ مِنَ الْجِنْسِ الْآخِرِ فَأَيُّ الْقَبِيلَيْنِ أَفْضَلُ؟ فَهَذَا مَعَ الْقَوْلِ بِتَفْضِيلِ صَالِحِي الْبَشَرِ يُقَالُ: لَا شَكَّ أَنَّ الْمَفْضُولِينَ مِنَ الْمَلَائِكَةِ أَفْضَلُ مِنْ كَثِيرٍ مِنَ الْبَشَرِ وَفَاضِلُ الْبَشَرِ أَفْضَلُ مِنْ فَاضِلِهِمْ لَكِنَّ التَّفَاوُتَ الَّذِي بَيْنَ فَاضِلِ الطَّائِفَتَيْنِ أَكْثَرُ وَالتَّفَاوُتُ بَيْنَ مَفْضُولِهِمْ هَذَا غَيْرُ مَعْلُومٍ وَاللَّهُ أَعْلَمُ بِخَلْقِهِ.

The third aspect is when we compare the most excellent (of one group) with the most excellent (of the other), and those who are next in rank with their counterparts from the other genus—which of the two groups is superior? Regarding this, along with the view of the superiority of righteous humans, it is said: There is no doubt that the less excellent among the angels are superior to many humans, and the most excellent humans are superior to the most excellent among them (angels). However, the disparity between the 'most excellent of the two groups' is greater, while the disparity between their 'less excellent' members is not known; and Allah knows best His creation.

النُّوعُ الرَّابِعُ أَنَّ يُقَالُ: حَقِيقَةُ الْمَلَكِ وَالطَّبِيعَةُ الْمَلَكِيَّةُ أَفْضَلُ أَمْ حَقِيقَةُ الْبَشَرِ وَالطَّبِيعَةُ الْبَشَرِيَّةُ؟ وَهَذَا كَمَا أَنَّا نَعْلَمُ أَنَّ حَقِيقَةَ الْحَيِّ إِذْ هُوَ حَيٌّ أَفْضَلُ مِنَ الْمَيِّتِ وَحَقِيقَةُ الْقُوَّةِ وَالْعِلْمِ مِنْ حَيْثُ هِيَ كَذَلِكَ أَفْضَلُ مِنْ حَقِيقَةِ الضَّعْفِ وَالْجَهْلِ وَحَقِيقَةُ الذِّكْرِ أَفْضَلُ مِنْ حَقِيقَةِ الْأُنْثَى وَحَقِيقَةُ الْفَرَسِ أَفْضَلُ مِنْ حَقِيقَةِ الْحِمَارِ وَكَانَ فِي نَوْعِ الْمَفْضُولِ مَا هُوَ خَيْرٌ مِنْ كَثِيرٍ مِنْ أَعْيَانِ النَّوعِ الْفَاضِلِ: كَالْحِمَارِ وَالْفَارَةِ وَالْفَرَسِ الرَّبْمِ وَالْمَرْأَةِ الصَّالِحَةِ مَعَ الرَّجُلِ الْفَاجِرِ وَالْقُوَّةِ الْفَاجِرِ مَعَ الضَّعِيفِ الرَّبْمِ.

The fourth aspect is to ask: Is the essence of an angel and the angelic nature superior, or the essence of a human and the human nature? This is like our knowledge that the essence of a living being, by virtue of being alive, is superior to that of a dead one; and the essence of strength and knowledge, as such, is superior to the essence of weakness

and ignorance; and the essence of a male is superior to the essence of a female; and the essence of a horse is superior to the essence of a donkey. Yet, within the inferior type, there can be that which is better than many individuals of the superior type: such as the (swift) donkey, the mouse, the chronically ill horse, the righteous woman with a wicked man, and the strong but wicked man with a weak and chronically ill one.

وَالْوَجْهُ فِي انْحِصَارِ الْقِسْمَةِ فِي هَذِهِ الْأَنْوَاعِ—فَإِنَّ كَثِيرًا مِنَ الْكَلِمَاتِ الْهُمَّةُ تَفْعُ الثَّقَنِيَا فِيهَا مُخْتَلِفَةً وَالرَّأْيُ مُشْتَبِهًا لِفَقْدِ التَّمْيِيزِ وَالتَّفْضِيلِ—أَنَّ كُلَّ شَيْءٍ إِمَّا أَنْ نُقَيِّدَهُ مِنْ جِهَةِ الْخُصُوصِ أَوْ الْعُمُومِ أَوْ الْإِطْلَاقِ. فَإِذَا قُلْتُ: بَشَرٌ وَمَلَكٌ. إِمَّا أَنْ تُرِيدَ هَذَا الْبَشَرَ الْوَاحِدَ فَيَكُونُ خَاصًّا أَوْ جَمِيعَ جِنْسِ الْبَشَرِ فَيَكُونُ عَامًّا أَوْ تُرِيدَ الْبَشَرَ مُطْلَقًا مُجَرَّدًا عَنْ قَيْدِ الْعُمُومِ وَالْخُصُوصِ وَضَبْطِهِ الْقَلِيلِ وَالْكَثِيرِ وَالنَّوْعِ الْأَوَّلُ فِي التَّفْضِيلِ عُمُومًا وَخُصُوصًا وَالثَّانِي عُمُومًا وَالثَّلَاثُ خُصُوصًا وَالرَّابِعُ فِي الْحَقِيقَةِ الْمُطْلَقَةِ الْمُجَرَّدَةِ.

The reason for confining the division to these types—for indeed, concerning many important statements, fatwas differ and opinions become confused due to a lack of distinction and detailed comparison—is that everything can be qualified either in terms of specificity, generality, or absoluteness. So, if you say: 'human' and 'angel,' you either mean this specific individual human, which is particular; or the entire human race, which is general; or you mean 'human' in an absolute sense, divested of the qualification of generality or specificity, its scope encompassing both few and many. The first type of preference considers generality and specificity; the second, generality; the third, specificity; and the fourth, the absolute, abstract essence.

فَنَقُولُ حِينَئِذٍ: السُّأَلَةُ عَلَى هَذَا الْوَجْهِ لَسْتُ أَعْلَمُ فِيهَا مَقَالََةً سَابِقَةً مَفْسَّرَةً وَرَبَّمَا نَظَرَ بَعْضُ النَّاسِ عَلَى تَفْضِيلِ الْمَلَكِ وَبَعْضُهُمْ عَلَى تَفْضِيلِ الْبَشَرِ وَرَبَّمَا اشْتَبَهَتْ هَذِهِ الْمَسْأَلَةُ بِمَسْأَلَةِ التَّفْضِيلِ بَيْنَ الصَّالِحِ وَغَيْرِهِ. لَكِنَّ الَّذِي سَخَّ لِي—وَاللَّهُ أَعْلَمُ بِالصَّوَابِ—أَنَّ حَقِيقَةَ الْمَلِكِ أَكْمَلُ وَأَرْفَعُ وَحَقِيقَةُ الْإِنْسَانِ أَسهَلُ وَأَجْمَعُ.

We then say: Regarding the issue from this fourth perspective, I am not aware of any preceding, detailed discourse on it. Some people may have debated for the superiority of angels, and others for the superiority of humans. Perhaps this issue has been confused with the issue of preference between the righteous and others. However, what has occurred to me—and Allah knows best what is correct—is that the essence of an angel is more perfect and elevated, while the essence of a human is more adaptable and comprehensive.

وَتَفْسِيرُ ذَلِكَ: أَنَا إِذَا اعْتَبَرْنَا الْحَقِيقَتَيْنِ وَصِفَاتِهِمَا النَّفْسِيَّةَ وَالتَّبَعِيَّةَ: الْإِزْمَةُ الْعَالِيَةُ الْحَيَاةِ وَالْعِلْمُ وَالْقُدْرَةُ: فِي اللَّذَاتِ وَالشَّهَوَاتِ وَجَدْنَا أَوَّلًا خَلَقَ الْمَلِكَ أَعْظَمَ صُورَةً وَمَحَلَّهُ أَرْفَعَ وَحَيَاتِهِ أَشَدَّ وَعِلْمُهُ أَكْثَرُ وَقُوَّاهُ أَشَدَّ وَطَهَارَتُهُ وَنَزَاهَتُهُ أَتَمَّ وَتَبِيلَ مَطَالِبِهِ أَيْسَرَ وَأَتَمَّ وَهُوَ عَنِ الْمُنَافِي وَالْمُضَادِّ أَبْعَدَ لَكِنَّ تَجِدَ هَذِهِ الصِّفَاتَ لِلْإِنْسَانِ—بِحَسَبِ حَقِيقَتِهِ—مِنْهَا أَوْفَرَ حَقًّا وَنَحِيبًا مِنَ الْحَيَاةِ وَالْخَلْقِ وَالْعِلْمِ وَالْقُدْرَةِ وَالطَّهَارَةِ وَغَيْرِ ذَلِكَ. وَلَهُ أَشْيَاءٌ لَيْسَتْ لِلْمَلِكِ مِنْ إِدْرَاكِهِ دَقِيقِ الْأَشْيَاءِ: حِسًّا وَعَقْلًا وَتَمَتُّعُهُ بِمَا يُدْرِكُهُ بَدَنِيَّةً وَقَلْبِيَّةً وَهُوَ يَأْكُلُ وَيَشْرَبُ وَيَنْكِحُ وَيَتَمَتَّى وَيَتَعَدَّى وَيَتَفَكَّرُ إِلَى غَيْرِ ذَلِكَ مِنَ الْأَحْوَالِ الَّتِي لَا يُشَارِكُهُ فِيهَا الْمَلَكُ.

The explanation of this is: If we consider the two essences and their intrinsic and consequential attributes—the inherent and predominant ones being life, knowledge, and power, in relation to pleasures and desires—we find, firstly, that the angel's creation is grander in form, its station more elevated, its life more intense, its knowledge more extensive, its powers stronger, its purity and integrity more complete, and its attainment of objectives easier and more perfect. It is also further removed from what negates or opposes these qualities. However, you find that the human—according to his essence—has a more abundant share and portion of these attributes: life, physical form, knowledge, power, purity, and so forth. The human also possesses things that the angel does not,

such as his perception of subtle matters, both sensory and intellectual, and his enjoyment of what he perceives with his body and heart. He eats, drinks, marries, desires, takes nourishment, and reflects, among other states in which the angel does not share.

لَكِنَّ حَظَّ الْمَلَكِ مِنَ الْقَدْرِ الْمُسْتَرَكِّ الَّذِي بَيْنَهُمَا أَكْثَرُ وَمَا اشْتَرَكَا فِيهِ مِنَ الْأُمُورِ أَفْضَلُ بِكَثِيرٍ مِمَّا اخْتَصَّ بِهِ الْإِنْسَانُ. مِثْلُ رَجُلٍ مَعَهُ مِائَةُ دِينَارٍ وَآخَرُ مَعَهُ خَمْسُونَ دِرْهَمًا أَوْ خَمْسُونَ دِينَارًا أَوْ خَمْسُونَ فَلْسًا وَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَفَضْلُ الْجَوَابِ كَمَا سَبَقَ. وَإِنْ أَرَدْتَ الْإِطْلَاقَ: فَالْحَقِيقَةُ الْمَلَكِيَّةُ بِلَوَازِمِهَا أَفْضَلُ مِنَ الْحَقِيقَةِ الْإِنْسَانِيَّةِ بِلَوَازِمِهَا هَذَا لَا شَكَّ فِيهِ فَإِنَّمَا يَلْزَمُ حَقِيقَةُ الْإِنْسَانِ مِنْ حَيَاةٍ وَجِسٍّ وَعِلْمٍ وَعَمَلٍ وَتَوَلُّلٍ لَدَوٍّ وَإِذْرَاكِ شَهْوَةٍ لَيْسَتْ بِشَيْءٍ.

However, the angel's share of the common measure between them is greater, and the aspects in which they share are far superior to that with which the human is exclusively endowed. An example of this is like a man who has one hundred dinārs, and another who has fifty dirhams, or fifty dinārs, or fifty fals (a small copper coin). If this is the case, then the decisive answer is as preceded. If you intend the absolute sense, then the angelic essence with its concomitants is superior to the human essence with its concomitants; there is no doubt about this. For what is concomitant with the human essence—in terms of life, sensation, knowledge, action, attainment of pleasure, and perception of desire—is insignificant (in comparison to the angelic essence in shared attributes).

وَأِنَّمَا تَعَدَّدَتْ أَصْنَافُهُ إِلَى مَا يَشْبُهُ حَقِيقَةَ الْمَلَكِ؛ كَخَالٍ مِنْ عِلْمٍ مِنْ كُلِّ شَيْءٍ طَرَفًا لَيْسَ بِالكَثِيرِ إِلَى خَالٍ مِنْ أَتَقَنَّ الْعِلْمَ بِاللَّهِ وَبِأَسْمَائِهِ وَآيَاتِهِ وَلَا يَشْبُهُ خَالٍ مِنْ مَعَهُ دِرْهَمٍ إِلَى خَالٍ مِنْ مَعَهُ ذَرَّةٌ وَلَا يَشْبُهُ خَالٍ مِنْ يَسُوسُ النَّاسَ كُلَّهُمْ إِلَى خَالٍ مِنْ يَسُوسُ إِنْسَانًا وَفَرَسًا.

Rather, its (humanity's) categories vary, extending to what resembles the angelic essence—like the state of one who knows a little about everything, which is not much, compared to the state of one who has perfected the knowledge of Allah, His names, and His signs. This is not like comparing the state of one who has a dirham to the state of one who has a pearl, nor like comparing the state of one who governs all people to the state of one who governs a single person and a horse.

وَقَدْ دَلَّ عَلَى هَذَا دَلَالَةٌ بَيِّنَةٌ قَوْلُهُ تَعَالَى (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَخَلَقْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا) فَدَلَّ عَلَى أَنَّهُمْ لَمْ يُفْضَلُوا عَلَى الْجَمِيعِ وَقَوْلُهُ: (مِمَّنْ) لِلتَّبْيِيزِ. فَإِنْ قُلْتَ: هَذَا إِسْتِدْلَالٌ مَفْهُومٌ لِلْمَخَالِفِ وَأَنْتَ مَخَالِفٌ لِهَذَا مُنَازِعٌ فِيهِ.

His, the Exalted's, statement clearly indicates this: {And We have certainly honored the children of Ādam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference} [Al-Isrā': 70]. This shows that they were not preferred over all creation, and His statement 'over much of what/those whom' indicates 'some' (tab'īd). If you say: This line of reasoning is understood by the opponent, and you are opposing this and disputing it.

فَيَقَالُ لَكَ: تَخْصِيصُ الْكَثِيرِ بِالذِّكْرِ لَا يَدُلُّ عَلَى مُخَالَفَةِ غَيْرِهِ بِنَفْيٍ وَلَا إِبْتَابٍ وَأَيْضًا فَإِنَّ مَفْهُومَهُ: أَنَّهُمْ لَمْ يُفْضَلُوا عَلَى مَا سِوَى الْكَثِيرِ فَإِذَا لَمْ يُفْضَلُوا فَقَدْ يُسَاوَوْنَ بِهِمْ وَقَدْ يُفْضَلُ أُولَئِكَ عَلَيْهِمْ فَإِنَّ الْأَحْوَالَ ثَلَاثَةٌ: إِمَّا أَنْ يُفْضَلُوا عَلَى مَنْ بَقِيَ أَوْ يُفْضَلُ أُولَئِكَ عَلَيْهِمْ أَوْ يُسَاوَوْنَ بِهِمْ.

It would be said to you: Specifying 'much' (or 'many') in the mention does not imply anything about what is other than it, neither negation nor affirmation. Also, its implied meaning (mafhum) is that they were not preferred over that which is other than 'the much.' If they were not preferred, they might be equal to them, or those others might be preferred over them. For there are three possibilities: either humans are preferred over the remainder, or those others are preferred over them, or they are equal to them.

قَالَ: وَاخْتِلَافُ الْحَقَائِقِ وَالذَّوَاتِ لَا بُدَّ أَنَّهَا تُؤَثِّرُ فِي اخْتِلَافِ الْأَحْكَامِ وَالصِّفَاتِ وَإِذَا اخْتَلَفَتْ حَقِيقَةُ الْبَشَرِ وَالْمَلَكِ فَلَا بُدَّ أَنْ يَكُونَ أَحَدُ الْحَقِيقَتَيْنِ أَفْضَلَ فَإِنْ كَوْنُهُمَا مُتَمَاثِلَتَيْنِ مُتَفَاوِضَتَيْنِ مُمْتَنِعٌ. وَإِذَا ثَبَتَ أَنَّ أَحَدَهُمَا أَفْضَلُ بِهِذِهِ الْقَضِيَّةِ الْمَعْقُولَةِ؛ وَثَبَتَ عَدَمُ فَضْلِ الْبَشَرِ بِتِلْكَ الْكَلِمَةِ الْإِلَهِيَّةِ؛ ثَبَتَ فَضْلُ الْمَلِكِ وَهُوَ الْمَطْلُوبُ.

He said: The difference in essences and beings must inevitably affect the difference in rulings and attributes. If the essence of human and angel differ, then one of the two essences must be superior, for it is impossible for them to be simultaneously similar and yet one superior to the other (in essence if they are truly distinct essences). If it is established by this rational proposition that one of them is superior, and the lack of absolute human superiority (over all creation) is established by that Divine Word (the verse), then the superiority of the angel (in essence) is established, which is the desired conclusion.

وَقَدْ ذَكَرَ جَمَاعَةٌ مِنَ الْمُتَنَبِّسِينَ إِلَى السُّنَّةِ: أَنَّ الْأَنْبِيَاءَ وَصَالِحَ الْبَشَرِ أَفْضَلُ مِنَ الْمَلَائِكَةِ. وَذَهَبَتِ الْمُعْتَرِلَةُ إِلَى تَفْضِيلِ الْمَلَائِكَةِ عَلَى الْبَشَرِ وَأَتْبَاعُ الْأَشْعَرِيِّ عَلَى قَوْلَيْنِ: مِنْهُمْ مَنْ يُفَضِّلُ الْأَنْبِيَاءَ وَالْأَوْلِيَاءَ وَمِنْهُمْ مَنْ يَقِفُ وَلَا يَقْطَعُ فِيهِمَا بِشَيْءٍ. وَحَكِي عَنْ بَعْضِ مُتَأَخِّرِيهِمْ أَنَّهُ مَالٌ إِلَى قَوْلِ الْمُعْتَرِلَةِ وَرُبَّمَا حَكِي ذَلِكَ عَنْ بَعْضِ مَنْ يَدْعِي السُّنَّةَ وَيُؤَلِّفُهَا.

A group of those affiliated with the Sunnah have mentioned that the Prophets and the righteous among humans are superior to the angels. The Mu'tazilah held the view of the superiority of angels over humans. The followers of Al-Ash'arī have two opinions: some of them give preference to the Prophets and Awliyā' (friends of Allah), while others suspend judgment and do not definitively state anything regarding them. It has been narrated from some of their later scholars that he inclined towards the view of the Mu'tazilah, and perhaps this has also been narrated from some who claim adherence to the Sunnah and support it.

وَذَكَرَ لِي عَنْ بَعْضِ مَنْ تَكَلَّمَ فِي أَعْمَالِ الْقُلُوبِ أَنَّهُ قَالَ: أَمَّا الْمَلَائِكَةُ الْمُدَبِّرُونَ لِلْسَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَالْمُؤَكَّلُونَ بِبَيْتِ آدَمَ؛ فَهُؤُلَاءِ أَفْضَلُ مِنْ هَؤُلَاءِ الْمَلَائِكَةِ. وَأَمَّا الْكَرُوبِيُّونَ الَّذِينَ يَرْتَفِعُونَ عَنْ ذَلِكَ فَلَا أَحَدٌ أَفْضَلُ مِنْهُمْ وَرُبَّمَا خَصَّ بَعْضُهُمْ نَبِيَّنَا ﷺ وَأُسْتِنَازُهُ مِنْ عُمُومِ الْبَشَرِ إِمَّا تَفْضِيلًا عَلَى جَمِيعِ أَعْيَانِ الْمَلَائِكَةِ أَوْ عَلَى الْمُدَبِّرِينَ مِنْهُمْ أَمْرَ الْعَالَمِ. هَذَا مَا بَلَّغَنِي مِنْ كَلِمَاتِ الْآخَرِينَ فِي هَذِهِ الْمَسْأَلَةِ.

It was mentioned to me from someone who spoke on the actions of the heart that he said: As for the angels who manage the heavens and the earth and what is between them, and those entrusted with the children of Ādam, these are superior to those (other) angels. As for the Karūbiyyūn (Cherubim), who are elevated above that, no one is superior to them. Some may have specifically excepted our Prophet (peace be upon him). His exception from the generality of humans is either by way of preference over all individual angels or over those among them who manage the affairs of the world. This is what has reached me of the statements of others on this issue.

وَكُنْتُ أَحْسَبُ أَنَّ الْقَوْلَ فِيهَا مُحَدَّثٌ حَتَّى رَأَيْتُهَا أَثَرِيَّةً سَلَفِيَّةً صَحَابِيَّةً فَأَنْبَغَتْ لِيهِمُ إِلَى تَحْقِيقِ الْقَوْلِ فِيهَا فَقُلْنَا جَبْنَيْدُ بِمَا قَالَهُ السَّلَفُ فَرَوَى أَبُو يَعْلَى الْمَوْصِلِيُّ فِي كِتَابِ التَّفْسِيرِ الْمَشْهُورِ لَهُ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ—وَكَانَ عَالِمًا بِالْكِتَابِ الْأَوَّلِ وَالْكِتَابِ الثَّانِي—إِذْ كَانَ كِتَابِيًّا وَقَدْ شَهِدَ لَهُ النَّبِيُّ ﷺ بِحُسْنِ الْخَاتِمَةِ وَوَصِيَّتِهِ مُعَاذٍ عِنْدَ مَوْتِهِ وَأَنَّهُ أَحَدُ الْعُلَمَاءِ الْأَرْبَعَةِ الَّذِينَ يُبْتَغَى الْعِلْمُ عَنْدهُمْ. قَالَ: مَا خَلَقَ اللَّهُ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ الْحَدِيثُ عَنْهُ. قُلْتُ: وَلَا جِبْرَائِيلَ وَلَا مِيكَائِيلَ قَالَ: يَا ابْنَ أَخِي أَوَدَّرِي مَا جِبْرَائِيلَ وَمِيكَائِيلَ؟ إِنَّمَا جِبْرَائِيلَ وَمِيكَائِيلَ خَلَقَ مُسَخَّرَ مِثْلِ الشَّمْسِ وَالْقَمَرِ؛ وَمَا خَلَقَ اللَّهُ تَعَالَى خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ.

I used to think that the discourse on this matter was a recent innovation until I found it to be based on narrations (athariyyah), from the Salaf (early Muslims), and from the Companions (Ṣaḥābiyyah). Thus, the resolve was stirred to investigate the saying

concerning it. We then said what the Salaf said. Abū Ya'la' Al-Mawṣilī narrated in his well-known 'Kitāb At-Tafsīr' from 'Abdullāh ibn Salām—and he was knowledgeable in the First Scripture (Torah) and the Second Scripture (Gospel), as he was from the People of the Book, and the Prophet (peace be upon him) testified to his good end, and Mu'adh's bequest at the time of his death mentioned him as one of the four scholars from whom knowledge should be sought. He ('Abdullāh ibn Salām) said: 'Allah has not created any creation more honored by Him than Muḥammad (peace be upon him).' The ḥadīth is from him. I (the narrator from 'Abdullāh ibn Salām) said: 'Not even Jibrā'il (Gabriel) nor Mikā'il (Michael)?' He replied: 'O son of my brother, do you know what Jibrā'il and Mikā'il are? Jibrā'il and Mikā'il are merely subservient creations, like the sun and the moon. Allah, the Exalted, has not created any creation more honored by Him than Muḥammad (peace be upon him).'

وَرَوَى عَبْدُ اللَّهِ فِي التَّفْسِيرِ () وَغَيْرِهِ عَنْ مَعْمَرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّهُ قَالَ: (قَالَتِ الْمَلَائِكَةُ: يَا رَبَّنَا جَعَلْتَ لِبَنِي آدَمَ الدُّنْيَا يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ فَاجْعَلْ لَنَا الْآخِرَةَ. فَقَالَ: وَعِزَّتِي لَا أَجْعَلُ صَالِحَ ذَرِيَّةٍ مَن خَلَقْتَ بِيَدَيَّ كَمَنْ قُلْتَ لَهُ كُنْ فَكَانَ).

And 'Abdullāh narrated in 'At-Tafsīr'¹ and elsewhere, from Ma'mar, from Zayd ibn Aslam, that he said: 'The angels said: 'O our Lord, You have made for the children of Ādam the world, wherein they eat and drink, so make the Hereafter for us.' He (Allah) said: 'By My Might, I will not make the righteous offspring of one whom I created with My Own Hands like one to whom I said, 'Be,' and he was."

وَكَذَلِكَ قَصَهُ سُجُودَ الْمَلَائِكَةِ كُلِّهِمْ أَجْمَعِينَ لِآدَمَ وَلَعَنَ الْمُمْتَنِعَ عَنِ السُّجُودِ لَهُ وَهَذَا تَشْرِيفٌ وَتَكْرِيمٌ لَهُ. وَقَدْ قَالَ بَعْضُ الْأَغْبِيَاءِ: إِنَّ السُّجُودَ إِنَّمَا كَانَ لِلَّهِ وَجَعَلَ آدَمَ قِبْلَةً لَهُمْ يَسْجُدُونَ إِلَيْهِ كَمَا يَسْجُدُ إِلَى الْكُعْبَةِ؛ وَلَيْسَ فِي هَذَا تَفْضِيلٌ لَهُ عَلَيْهِمْ؛ كَمَا أَنَّ السُّجُودَ إِلَى الْكُعْبَةِ لَيْسَ فِيهِ تَفْضِيلٌ لِلْكُعْبَةِ عَلَى الْمُؤْمِنِ عِنْدَ اللَّهِ بَلْ حُرْمَةُ الْمُؤْمِنِ عِنْدَ اللَّهِ أَفْضَلُ مِنْ حُرْمَتِهَا وَقَالُوا: السُّجُودُ لِغَيْرِ اللَّهِ مُحَرَّمٌ بَلْ كُفْرٌ.

Likewise, the story of the prostration of all the angels, every one of them, to Ādam, and the cursing of the one who refused to prostrate to him—this is an honor and a tribute to him (Ādam). Some of the foolish (aghbiyā') have said: The prostration was only to Allah, and Ādam was made a qiblah (direction) for them, towards which they prostrated, just as one prostrates towards the Ka'bah. There is no preference for him over them in this, just as prostrating towards the Ka'bah does not entail preference for the Ka'bah over the believer in the sight of Allah; rather, the sanctity of the believer in the sight of Allah is greater than its sanctity. And they said: Prostration to other than Allah is forbidden (muḥarram), nay, it is disbelief (kufr).

وَالْجَوَابُ: أَنَّ السُّجُودَ كَانَ لِآدَمَ بِأَمْرِ اللَّهِ وَفَرْضِهِ بِإِجْمَاعٍ مَن يُسْمَعُ قَوْلُهُ وَيَدُلُّ عَلَى ذَلِكَ وَجُوهٌ:

The answer: The prostration was to Ādam by Allah's command and His ordainment, by the consensus of those whose opinion is considered. Several points indicate this:

أَحَدُهَا: قَوْلُهُ لِآدَمَ: وَمَنْ يَقُلْ: إِلَى آدَمَ. وَكُلُّ حَرْفٍ لَهُ مَعْنَى وَمِنْ التَّمْيِيزِ فِي اللِّسَانِ أَنَّ يُقَالُ: سَجَدْتُ لَهُ وَسَجَدْتُ إِلَيْهِ. كَمَا قَالَ تَعَالَى: (لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِتَاءَ تَعْبُدُونَ) وَقَالَ (وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ).

First: His saying 'to Ādam' (li Ādam), and He did not say 'towards Ādam' (ilā Ādam). Every preposition has a meaning, and it is a distinction in the language to say, 'I prostrated to him' (sajadtu lahu) and 'I prostrated towards him' (sajadtu ilayhi). As Allah, the Exalted, said: {Do not prostrate to the sun or to the moon, but prostrate to Allah, who created

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd (p. 256) said: Perhaps it is 'As-Sunnah'.

them, if it should be Him that you worship} [Fuṣṣilat: 37]. And He said: {And to Allah prostrates whoever is within the heavens and the earth} [Ar-Ra'd: 15].

وَأَجْمَعَ الْمُسْلِمُونَ عَلَى: أَنَّ السُّجُودَ لِغَيْرِ اللَّهِ مُحَرَّمٌ وَأَمَّا الْكُعْبَةُ فَقَدْ كَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَى بَيْتِ الْمُقَدَّسِ ثُمَّ صَلَّى إِلَى الْكُعْبَةِ وَكَانَ يُصَلِّي إِلَى عَتَرَةٍ وَلَا يُقَالُ لِعَتَرَةٍ وَإِلَى عُمُودٍ شَجَرَةٍ وَلَا يُقَالُ لِعُمُودٍ وَلَا لِشَجَرَةٍ؛ وَالسَّاجِدُ لِلشَّيْءِ يَخْضَعُ لَهُ بِقَلْبِهِ وَيَخْشَعُ لَهُ بِفُؤَادِهِ؛ وَأَمَّا السَّاجِدُ إِلَيْهِ فَإِنَّمَا يُؤَلِّي وَجْهَهُ وَبَدَنَهُ إِلَيْهِ ظَاهِرًا كَمَا يُؤَلِّي وَجْهَهُ إِلَى بَعْضِ النَّوَاجِي إِذَا أَمَّهُ كَمَا قَالَ: (قَوْلٌ وَجْهَكَ سَطَرَ الْمَسْجِدَ الْحَرَامَ وَحِينَئِذَا كُنْتُمْ قَوْلُوا وَجُوهَكُمْ سَطَرَهُ).

The Muslims are in unanimous agreement that prostration to other than Allah is forbidden. As for the Ka'bah, the Prophet (peace be upon him) used to pray towards Bayt al-Maqdis (Jerusalem), then he prayed towards the Ka'bah. He also used to pray towards a short spear ('anazah)—and it is not said 'to the spear' (in the sense of worship)—and towards the trunk of a tree, and it is not said 'to the trunk' or 'to the tree.' One who prostrates to something submits to it with his heart and humbles himself to it with his innermost being. As for one who prostrates towards it, he merely turns his face and body towards it externally, just as one turns his face towards a certain direction when facing it, as He said: {So turn your face toward al-Masjid al-Harām. And wherever you [believers] are, turn your faces toward it [in prayer]} [Al-Baqarah: 144].

وَالثَّانِي: أَنَّ آدَمَ لَوْ كَانَ قِبْلَةً لَمْ يَمْتَنِعْ إِبْلِيسُ مِنَ السُّجُودِ أَوْ يَزْعُمُ أَنَّهُ خَيْرٌ مِنْهُ. فَإِنَّ الْقِبْلَةَ قَدْ تَكُونُ أَحْجَارًا وَلَيْسَ فِي ذَلِكَ تَضْيِيلٌ لَهَا عَلَى الْمُضَلِّينَ إِلَيْهَا وَقَدْ يُصَلِّي الرَّجُلُ إِلَى عَتَرَةٍ وَبَعِيرٍ وَإِلَى رَجُلٍ وَلَا يَتَوَقَّعُ أَنَّهُ مَفْضَلٌ بِذَلِكَ فَمِنْ أَيِّ شَيْءٍ قَرَّرَ الشَّيْطَانُ؟ هَذَا هُوَ الْعَجَبُ الْعَجِيبُ

Second: If Ādam had been merely a qiblah, Iblis would not have refused to prostrate or claimed that he was better than him. For a qiblah can be mere stones, and there is no preference for them over those who pray towards them. A man may pray towards a short spear, a camel, or another man, and no one imagines that he (the object faced) is thereby preferred. So from what did Satan flee? This is the truly wondrous wonder!

وَالثَّالِثُ: أَنَّهُ لَوْ جَعَلَ آدَمَ قِبْلَةً فِي سَجْدَةٍ وَاحِدَةٍ لَكَانَتْ الْقِبْلَةُ وَبَيْتُ الْمُقَدَّسِ أَفْضَلَ مِنْهُ بِآلَافٍ كَثِيرَةٍ إِذْ جُعِلَتْ قِبْلَةً دَائِمَةً فِي جَمِيعِ أَنْوَاعِ الصَّلَوَاتِ؛ فَبِهِذِهِ الْقِصَّةِ الطَّوِيلَةِ الَّتِي قَدْ جُعِلَتْ عَلِمًا لَهُ وَمِنْ أَفْضَلِ النِّعَمِ عَلَيْهِ وَجَاءَتْ إِلَى الْعَالَمِ بِأَنَّ اللَّهَ رَفَعَهُ بِهَا وَآمَنَ عَلَيْهِ لَيْسَ فِيهَا أَكْثَرُ مِنْ أَنَّهُ جَعَلَهُ كَالْكُعْبَةِ فِي بَعْضِ الْأَوْقَاتِ مَعَ أَنَّ بَعْضَ مَا أُوتِيَهُ مِنَ الْإِيمَانِ وَالْعِلْمِ وَالْقُرْبِ مِنَ الرَّحْمَنِ أَفْضَلُ بِكَثِيرٍ مِنَ الْكُعْبَةِ؛ وَالْكُعْبَةُ إِنَّمَا وُضِعَتْ لَهُ وَلِذَرِيَّتِهِ؛ أَفَيُجْعَلُ مِنْ جَسِيمِ النِّعَمِ عَلَيْهِ أَوْ يُشَبَّهُ بِهِ فِي شَيْءٍ نَزَرًا قَلِيلًا جِدًّا هَذَا مَا لَا يَقُولُهُ عَاقِلٌ.

Third: If Ādam had been made a qiblah for a single prostration, then the Qiblah (Ka'bah) and Bayt al-Maqdis would have been thousands of times more superior to him, as they were made permanent qiblahs for all types of prayers. So, this lengthy story, which has been made a distinguishing sign for him and one of the greatest blessings upon him, and which came to the world conveying that Allah elevated him by it and bestowed His favor upon him—does it contain nothing more than that He made him like the Ka'bah at certain times? This is despite the fact that some of what he (Ādam) was given of faith, knowledge, and nearness to the Most Merciful is far superior to the Ka'bah. And the Ka'bah was established for him and his descendants. So, is it to be considered a momentous blessing upon him that he is likened to it in something so trivial and exceedingly small? No rational person would say this.

وَأَمَّا قَوْلُهُمْ: لَا يَجُوزُ السُّجُودُ لِغَيْرِ اللَّهِ. فَيَقَالُ لَهُمْ: إِنْ قِيلَتْ هَذِهِ الْكَلِمَةُ عَلَى الْجُمْلَةِ فَهِيَ كَلِمَةٌ عَامَّةٌ تَنْفِي بِعُمُومِهَا جَوَازَ السُّجُودِ لِآدَمَ وَقَدْ دَلَّ دَلِيلٌ خَاصٌّ عَلَى أَنَّهُمْ سَجَدُوا لَهُ وَالْعَامُّ لَا يُعَارِضُ مَا قَابِلَهُ مِنَ الْخَاصِّ.

As for their statement: 'Prostration to other than Allah is not permissible.' It is said to them: If this statement is made generally, it is a general statement that, by its generality,

negates the permissibility of prostrating to Ādam. However, a specific proof has indicated that they did prostrate to him, and a general statement does not contradict a specific one that opposes it.

وَتَأْنِيهَا: أَنَّ السُّجُودَ لِغَيْرِ اللَّهِ حَرَامٌ عَلَيْنَا وَعَلَى الْمَلَائِكَةِ. أَمَّا الْأَوَّلُ فَلَا دَلِيلَ وَأَمَّا الثَّانِي فَمَا الْحُجَّةُ فِيهِ؟

Secondly (regarding their claim): That prostration to other than Allah is forbidden for us and for the angels. As for the first part (for us), there is no proof (that it was always forbidden in all previous laws in the same way). As for the second part (for angels), what is the evidence for it?

وَتَأْنِيهَا أَنَّهُ حَرَامٌ أَمَرَ اللَّهُ بِهِ أَوْ حَرَامٌ لَمْ يَأْمُرْ بِهِ وَالثَّانِي حَقٌّ وَلَا شِقَاءَ فِيهِ وَأَمَّا الْأَوَّلُ فَكَيْفَ يُمَكِّنُ أَنْ يُحَرَّمَ بَعْدَ أَنْ أَمَرَ اللَّهُ تَعَالَى بِهِ؟

Thirdly: Is it something forbidden that Allah commanded, or something forbidden that He did not command? The second is true, and there is no remedy in it (i.e., it doesn't apply here). As for the first, how could it be forbidden after Allah, the Exalted, commanded it?

وَرَأَيْعُهَا: أَبُو يُوسُفَ وَإِخْوَتُهُ خَرُّوا لَهُ سَجْدًا وَيُقَالُ: كَانَتْ تَجَنَّبُهُمْ؛ فَكَيْفَ يُقَالُ: إِنَّ السُّجُودَ حَرَامٌ مُطْلَقًا؟ وَقَدْ كَانَتْ الْبَهَائِمُ تَسْجُدُ لِلنَّبِيِّ ﷺ وَالْبَهَائِمُ لَا تَعْبُدُ اللَّهَ. فَكَيْفَ يُقَالُ يَلْزَمُ مِنَ السُّجُودِ لِسَيِّءِ عِبَادَتِهِ؛ وَقَدْ قَالَ النَّبِيُّ ﷺ (وَلَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا) لِعِظَمِ حَقِّهِ عَلَيْهَا وَمَعْلُومٌ أَنَّهُ لَمْ يَقُلْ: لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَعْْبُدَ.

Fourthly: Yūsuf's father and brothers 'fell down before him in prostration' [Yūsuf: 100], and it is said this was their form of greeting. So how can it be said that prostration (to other than Allah) is absolutely forbidden? Beasts used to prostrate to the Prophet (peace be upon him), and beasts do not worship except Allah (in the human sense of prescribed worship). So how can it be said that prostrating to something necessitates worshipping it? The Prophet (peace be upon him) said: 'If I were to command anyone to prostrate to anyone, I would have commanded the wife to prostrate to her husband,' due to the greatness of his right over her. And it is known that he did not say: 'If I were to command anyone to worship (another).'

وَسَابِعُهَا (١): وَفِيهِ التَّفْسِيرُ أَنَّ يُقَالُ: أَمَّا الْخُضُوعُ وَالْقُنُوتُ بِالْقُلُوبِ وَإِلَّا غَيْرَافٍ بِالرُّبُوبِيَّةِ وَالْعُبُودِيَّةِ فَهَذَا لَا يَكُونُ عَلَى الْإِظْلَاقِ إِلَّا لِلَّهِ سُبْحَانَهُ وَتَعَالَى وَحْدَهُ وَهُوَ فِي غَيْرِهِ مُمْتَنِعٌ بِاطِلٍ. وَأَمَّا السُّجُودُ فَسَرِيعَةٌ مِنَ الشَّرَائِعِ إِذْ أَمَرَنَا اللَّهُ تَعَالَى أَنْ نَسْجُدَ لَهُ وَلَوْ أَمَرَنَا أَنْ نَسْجُدَ لِأَحَدٍ مِنْ خَلْقِهِ غَيْرِهِ لَسَجَدْنَا لِذَلِكَ الْغَيْرِ طَاعَةً لِلَّهِ عَزَّ وَجَلَّ إِذْ أَحَبَّ أَنْ نَعْظَمَ مَنْ سَجَدْنَا لَهُ وَلَوْ لَمْ يُعْرِضْ عَلَيْنَا السُّجُودَ لَمْ يَجِبْ أَلْبَنَةُ فَعَلُهُ فَسُجُودُ الْمَلَائِكَةِ لِأَدَمَ عِبَادَةً لِلَّهِ وَطَاعَةً لَهُ وَقُرْبَةً يَتَقَرَّبُونَ بِهِ إِلَيْهِ وَهُوَ لِأَدَمَ تَشْرِيفٌ وَتَكْرِيمٌ وَتَعْظِيمٌ. وَسُجُودُ إِخْوَةِ يُوسُفَ لَهُ تَحِيَّةٌ وَسَلَامٌ أَلَّا تَرَى أَنَّ يُوسُفَ لَوْ سَجَدَ لِأَبَوَيْهِ تَحِيَّةً لَمْ يَكْرَهُ لَهُ.

Seventhly¹: And the interpretation regarding this is to say: As for submission, devout obedience with the hearts, and acknowledgment of Lordship and servitude, this, in an absolute sense, is only for Allah, Glorified and Exalted be He, alone; and for anyone other than Him, it is impossible and void. As for prostration, it is a legislated act among the divine laws. Since Allah, the Exalted, commanded us to prostrate to Him, if He had commanded us to prostrate to any of His creation other than Him, we would have prostrated to that other, in obedience to Allah, the Mighty and Majestic, as He loved that we honor the one to whom we prostrated. And if He had not enjoined prostration upon us, performing it would not have been obligatory at all. Thus, the prostration of the angels

¹ Thus in the original.

to Ādam was an act of worship to Allah, obedience to Him, and a means by which they drew nearer to Him. And for Ādam, it was an honor, a tribute, and a mark of high esteem. The prostration of Yūsuf's brothers to him was a greeting and salutation. Do you not see that if Yūsuf had prostrated to his parents as a greeting, it would not have been disliked for him?

وَلَمْ يَأْتِ أَنَّ آدَمَ سَجَدَ لِلْمَلَائِكَةِ بَلْ لَمْ يُؤْمَرْ آدَمُ وَبَنُوهُ بِالسُّجُودِ إِلَّا لِلَّهِ رَبِّ الْعَالَمِينَ وَلَعَلَّ ذَلِكَ—وَاللَّهُ أَعْلَمُ بِحَقَائِقِ الْأُمُورِ—لِأَنَّهُمْ أَشْرَفُ الْأَنْوَاعِ وَهُمْ صَالِحُو بَنِي آدَمَ لَيْسَ قَوْفَهُمْ أَحَدٌ يُحْسِنُ السُّجُودَ لَهُ إِلَّا لِلَّهِ رَبِّ الْعَالَمِينَ وَهُمْ أَكْفَاءُ بَعْضُهُمْ لِبَعْضٍ فَلَيْسَ لِبَعْضِهِمْ مَرِيَّةٌ بِقَدَرِ مَا يَصْلُحُ لَهُ السُّجُودُ وَمَنْ سَوَاهُمْ فَقَدْ سَجَدَ لَهُمْ مِنَ الْمَلَائِكَةِ لِلْأَبِ الْأَقْوَمِ وَمِنْ الْمُبَاهِمِينَ لِلْبَنِي الْأَكْرَمِ.

It has not been reported that Ādam prostrated to the angels; rather, Ādam and his sons were not commanded to prostrate except to Allah, the Lord of the worlds. Perhaps that—and Allah knows best the realities of matters—is because they (righteous humans) are the noblest of kinds, and they are the righteous among the children of Ādam. There is none above them to whom it would be fitting to prostrate except Allah, the Lord of the worlds. They are peers to one another, so none among them has such a distinction over another that would warrant prostration to him. As for those other than them, the angels prostrated to their most upright father (Ādam), and beasts prostrated to the most honored son (Prophet Muḥammad (peace be upon him)).

وَأَمَّا قَوْلُهُمْ: لَمْ يَسْبِقْ لِآدَمَ مَا يُوجِبُ الْإِكْرَامَ لَهُ بِالسُّجُودِ فَلَنُؤْمِنَ الْقَوْلَ هَذَا بِهِ بَعْضُ مَنْ اعْتَزَلَ الْجَمَاعَةُ فَإِنَّ نَعَمَ اللَّهِ تَعَالَى وَأَيَادِيهِ وَأَلَايِهِ عَلَى عِبَادِهِ لَيْسَتْ بِسَبَبٍ مِنْهُمْ وَلَوْ كَانَتْ بِسَبَبٍ مِنْهُمْ فَهُوَ النُّعْمُ بِذَلِكَ السَّبَبِ فَهُوَ الْمُنْعِمُ بِهِ وَيُسْكِرُهُمْ عَلَى نِعَمِهِ; وَهُوَ أَيْضًا بَاطِلٌ عَلَى قَاعِدَتِهِمْ لَا حَاجَةَ لَنَا إِلَى بَيَانِهِ هَاهُنَا.

As for their statement: 'Ādam had no prior merit that would necessitate honoring him with prostration,' this is nonsensical talk, prattled by some of those who separated from the main body (of Muslims). For the blessings of Allah, the Exalted, His favors, and His boons upon His servants are not due to any cause from them. Even if they were due to a cause from them, He is the Bestower of that cause, so He is the Bestower of the blessing itself, and He thanks them for His blessings. This (their argument) is also false according to their own principles, which we do not need to elaborate on here.

وَقَوْلُهُ: (وَلَهُ يَسْجُدُونَ) فَإِنَّهُ إِنْ سَلَّمَ أَنَّهُ يُغِيدُ الْحَصَرَ فَالْقَصْدُ مِنْهُ—وَاللَّهُ أَعْلَمُ—الْفَضْلُ بَيْنَهُمْ وَبَيْنَ الْبَشَرِ الَّذِينَ يُشْرِكُونَ بِرَبِّهِمْ وَيَعْبُدُونَ غَيْرَهُ فَأَخْبَرَهُمْ أَنَّ الْمَلَائِكَةَ لَا تَعْبُدُ غَيْرَهُ ثُمَّ هَذَا عَامٌّ وَتِلْكَ الْآيَةُ خَاصَّةٌ فَيَسْتَنْتَى آدَمَ ثُمَّ يَقَالُ: السُّجُودُ عَلَى صُرَبَيْنِ سُجُودَ عِبَادَةٍ مُحَضَّةٍ وَسُجُودَ تَشْرِيفٍ. فَأَمَّا الْأَوَّلُ فَلَا يَكُونُ إِلَّا لِلَّهِ وَأَمَّا الثَّانِي فَلِمَ قُلْتَ إِنَّهُ كَذَلِكَ؟ وَالْآيَةُ مُحْمُولَةٌ عَلَى الْأَوَّلِ تَوْفِيقًا بَيْنَ الدَّلَائِلِ.

As for His statement: {and to Him they prostrate} [An-Naḥl: 49], if it is conceded that it implies exclusivity (ḥaṣr), then the intent behind it—and Allah knows best—is to show the distinction between them (angels) and those humans who associate partners with their Lord and worship others besides Him. So He informed them that the angels do not worship other than Him. Furthermore, this (verse about angels prostrating only to Him) is general, while that verse (about prostrating to Ādam) is specific, so Ādam is excepted. Then it is said: Prostration is of two types: prostration of pure worship and prostration of honor. As for the first, it can only be for Allah. As for the second (prostration of honor), why did you say it is also exclusively for Allah? The verse (about angels prostrating only to Him) is to be understood as referring to the first type (prostration of worship), in order to reconcile the evidences.

وَأَمَّا السُّؤَالُ الثَّانِي فَرُوي عَنْ بَعْضِ الْأَوَّلِينَ: أَنَّ الْمَلَائِكَةَ الَّذِينَ سَجَدُوا لِآدَمَ مَلَائِكَةٌ فِي الْأَرْضِ فَقَطْ; لَا مَلَائِكَةٌ

السَّمَوَاتِ. وَمِنْهُمْ مَنْ يَقُولُ: مَلَائِكَةُ السَّمَوَاتِ دُونَ الْكَرُوبِيِّينَ وَانْتَحَى ذَلِكَ بَعْضُ الْمُتَأَخِّرِينَ وَاسْتَنْكَرَ سُجُودَ الْأَعْلِيِّينَ مِنَ الْمَلَائِكَةِ لِأَدَمَ مَعَ عَدَمِ الْيُنَاتِهِمْ إِلَى مَا سِوَى اللَّهِ وَرَوَوْا فِي ذَلِكَ: إِنَّ مِنْ خَلْقِ اللَّهِ خَلْقًا لَا يَذَرُونَ: أَخْلَقَ آدَمَ أَمْ لَا؟ وَتَرَعَ يَقُولُهُ: (أُسْتُكْبِرْتُ أَمْ كُنْتُ مِنَ الْعَالِينَ) وَالْعَالُونَ هُمْ مَلَائِكَةُ السَّمَاءِ وَمَلَائِكَةُ السَّمَاءِ لَمْ يُؤْمَرُوا بِالسُّجُودِ لِأَدَمَ

As for the second question (regarding which angels prostrated): It is narrated from some of the early scholars that the angels who prostrated to Ādam were only the angels on earth, not the angels of the heavens. Some of them say: the angels of the heavens, excluding the Karūbiyyūn (Cherubim). Some later scholars adopted this view and found it objectionable that the highest angels would prostrate to Ādam, given their lack of attention to anything other than Allah. They narrated in this regard: 'Indeed, among Allah's creation are creatures who do not know whether Ādam was created or not.' And he (the proponent of this view) argued based on His saying: {Were you arrogant, or were you among the exalted ones (al-'ālīn)?} [Ṣād: 75], claiming that al-'ālūn are the angels of the heaven, and the angels of the heaven were not commanded to prostrate to Ādam.

فَاعْلَمْ أَنَّ هَذِهِ الْمَقَالَةَ أَوَّلًا لَيْسَ مَعَهَا مَا يُوجِبُ قَبُولَهَا؛ لَا مَسْمُوعٌ وَلَا مَعْقُولٌ إِلَّا خَوَاطِرُ وَسَوَاسِطُ مَا دَتَّتْهَا مِنْ عَرْشِ إِبْلِيسَ يَسْتَفْهِمُهُمْ بِصَوْتِهِ لِيُرِدَّ عَنْهُمْ النِّعْمَةَ الَّتِي حَرَصَ عَلَى رَدِّهَا عَنْ أَبِيهِمْ قَدِيمًا أَوْ مَقَالَةً قَدْ قَالَهَا مَنْ يَقُولُ الْحَقَّ وَالْبَاطِلَ لَكِنَّ مَعَنَا مَا يُوجِبُ رَدِّهَا مِنْ وَجُوهٍ.

So know that this assertion, firstly, has nothing with it that necessitates its acceptance—neither transmitted proof (masmū') nor rational proof (ma'qūl)—only fleeting thoughts, notions, and whisperings, whose substance is from the throne of Iblīs, who incites them with his voice to turn them away from the blessing that he was keen to turn away from their father (Ādam) long ago. Or it is an assertion made by one who says both truth and falsehood. However, we have that which necessitates its rejection from several perspectives:

أَحَدُهَا: أَنَّهُ خِلَافٌ مَا عَلَيْهِ الْعَامَّةُ مِنْ أَهْلِ الْعِلْمِ بِالْكِتَابِ وَالسُّنَّةِ وَإِذَا كَانَ لَا بَدَّ مِنْ التَّقْلِيدِ فَتَقْلِيدُهُمْ أَوَّلَى.

First: It contradicts what the generality of the people of knowledge of the Book and the Sunnah hold. And if blind following (taqlīd) is unavoidable, then following them (the majority of scholars) is more appropriate.

وَتَانِيهَا: أَنَّهُ خِلَافٌ ظَاهِرُ الْكِتَابِ الْكَرِيمِ وَخِلَافٌ نَصِّهِ فَإِنَّ الْإِسْمَ الْمَجْمُوعَ الْمَعْرُوفَ بِالْأَلِفِ وَاللَّامِ يُوجِبُ اسْتِيعَابَ الْجَنْسِ قَالَ تَعَالَى: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ) فَسُجُودُ الْمَلَائِكَةِ يَقْتَضِي جَمِيعَ الْمَلَائِكَةِ هَذَا مُقْتَضَى اللَّسَانِ الَّذِي نَزَلَ بِهِ الْقُرْآنُ فَالْعُدُولُ عَنْ مَوْجِبِ الْقَوْلِ الْعَامِّ إِلَى الْخُصُوصِ لَا بَدَّ لَهُ مِنْ دَلِيلٍ يَصْلُحُ لَهُ وَهُوَ مُعْدُومٌ.

Second: It contradicts the apparent meaning of the Mighty Book (the Qur'ān) and contradicts its explicit text. For a plural noun defined with the definite article (alif and lām) necessitates the inclusion of the entire genus. Allah, the Exalted, said: {And [mention] when We said to the angels, 'Prostrate to Ādam'} [Al-Baqarah: 34]. So, 'the angels' prostrating implies all angels. This is the requirement of the language in which the Qur'ān was revealed. Therefore, deviating from the implication of a general statement to a specific one requires a valid proof, which is non-existent here.

وَتَالِثُهَا: أَنَّهُ قَالَ: (فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ) فَلَوْ لَمْ يَكُنْ الْإِسْمُ الْأَوَّلُ يَقْتَضِي الْإِسْتِيعَابَ وَالِاسْتِغْرَاقَ لَكَانَ تَوْكِيدُهُ بِصِيغَةِ كُلٍّ مُوجِبَةً لِذَلِكَ وَمُقْتَضِيَةً لَهُ ثُمَّ لَوْ لَمْ يُفَيْدْ تِلْكَ الْإِقَادَةَ لَكَانَ قَوْلُهُ أَجْمَعُونَ تَوْكِيدًا وَتَحْقِيقًا بَعْدَ تَوْكِيدٍ وَتَحْقِيقٍ وَمَنْ نَازَعَ فِي مُوجِبِ الْأَسْمَاءِ الْعَامَّةِ فَإِنَّهُ لَا يَنَازِعُ فِيهَا بَعْدَ تَوْكِيدِهَا بِمَا يُفِيدُ الْعُمُومَ بَلْ إِنَّمَا يُجَاءُ بِصِيغَةِ التَّوْكِيدِ قِطْعًا لِاحْتِمَالِ الْخُصُوصِ وَأَسْبَابِهِ. وَقَدْ بَلَّغْنِي عَنْ بَعْضِ السَّلَفِ أَنَّهُ قَالَ: مَا ابْتَدَعَ قَوْمٌ بِدْعَةٍ إِلَّا فِي الْقُرْآنِ مَا يَرُدُّهَا وَلَكِنْ لَا يَعْلَمُونَ فَلَعَلَّ قَوْلَهُ: (كُلُّهُمْ أَجْمَعُونَ) جِيءَ بِهِ لِرُغْمِ زَائِعٍ يَقُولُ: إِنَّمَا سَجَدَ لَهُ بَعْضُ الْمَلَائِكَةِ لَا كُلُّهُمْ وَكَانَتْ هَذِهِ الْكَلِمَةُ رَدًّا لِمَقَالَةِ هَؤُلَاءِ. وَمَنْ اخْتَلَجَ فِي سِرِّهِ وَجْهَ الْخُصُوصِ بَعْدَ هَذَا التَّحْقِيقِ وَالتَّوْكِيدِ فَلْيَعْرِزْ نَفْسَهُ فِي الْإِسْذِلَالِ

بِالْقُرْآنِ وَالْفَهْمِ فَإِنَّهُ لَا يَثْبُتُ بِشَيْءٍ يُؤْخَذُ مِنْهُ يَا لَيْتَ شِعْرِي لَوْ كَانَتْ الْمَلَائِكَةُ كُلُّهُمْ سَجَدُوا وَأَرَادَ اللَّهُ أَنْ يُخَيِّرَنَا بِذَلِكَ فَأَيُّ كَلِمَةٍ أَنْتُمْ وَأَعْمَ أَمْ يَأْتِي قَوْلُ يُقَالُ: أَلَيْسَ هَذَا مِنْ أَبْيَنِ الْبَيِّنَاتِ؟

Third: He said: {So the angels prostrated—all of them entirely} [Al-Hijr: 30; Sād: 73]. Even if the first noun ('the angels') did not imply comprehensiveness and inclusion, its emphasis with the form 'kull' (all) would necessitate and require it. Then, even if that did not convey that meaning, His saying 'ajma'un' (entirely/altogether) would be an emphasis and affirmation after an emphasis and affirmation. Whoever disputes the implication of general nouns does not dispute them after they are emphasized with what conveys generality. Rather, the form of emphasis is used precisely to eliminate the possibility of specificity and the like. It has reached me from one of the Salaf that he said: 'No people innovate a bid'ah (reprehensible innovation) except that there is in the Qur'an that which refutes it, but they do not know.' Perhaps His statement {all of them entirely} was brought forth because of a claimant who might say: 'Only some of the angels prostrated to him, not all of them,' and this phrase was a refutation of the assertion of such people. And whoever, after this verification and affirmation, still harbors a notion of specificity in his heart, let him despair of his ability in deriving proofs from the Qur'an and understanding it, for he trusts nothing taken from it. Would that I knew! If all the angels had prostrated and Allah wanted to inform us of that, what word would be more complete and comprehensive? Or would a statement come saying: Is this not of the clearest elucidation?

وَرَابِعُهَا: أَنَّ هَذِهِ الْكَلِمَةَ تَكَرَّرَتْ فِي الْقُرْآنِ وَقَالَ النَّبِيُّ ﷺ فِي حَدِيثِ الشَّفَاعَةِ (وَأَسَجَدَ لَكَ مَلَائِكَتُهُ) وَكَذَلِكَ فِي مُحَاجَةِ مُوسَى وَآدَمَ وَمِنْ النَّاسِ مَنْ يَقُولُ: إِنَّ الْقَوْلَ الْعَامَّ إِذَا قُرِنَ بِهِ الْخَاصُّ وَجِبَ أَنْ يُقَرَّنَ بِهِ الْبَيِّنَاتُ فَلَا يَجُوزُ تَأْخِيرُهُ عَنْهُ لِئَلَّا يَبْعَثَ السَّامِعُ فِي اعْتِقَادِ الْحُجَلِّ؛ وَلَمْ يَقْتَرِنْ بِشَيْءٍ مِنْ هَذِهِ الْكَلِمَاتِ دَلِيلَ تَخْصِيصِ قَوَجِبِ الْقَطْعِ بِالْعُمُومِ. وَقَالَ آخَرُونَ—وَهُوَ الْأَصُوبُ—يَجُوزُ تَأْخِيرُ الْبَيِّنَاتِ عَنْ وَقْتِ الْخُطَابِ لَكِنْ بَعْدَ الْبُحْثِ عَنْ دَلِيلِ التَّخْصِيصِ وَاللَّهُ أَعْلَمُ. فَيَجِبُ الْقَوْلُ بِالْعُمُومِ وَإِذَا كَانَتْ الْقِصَّةُ قَدْ تَكَرَّرَتْ وَلَيْسَ فِيهَا مَا يَدُلُّ عَلَى الْخُصُوصِ فَلَيْسَ دَعْوَى الْخُصُوصِ فِيهَا مِنَ الْبُهْتَانِ.

Fourth: This statement is repeated in the Qur'an. And the Prophet (peace be upon him) said in the ḥadīth of intercession: 'And He made His angels prostrate to you (Ādam).' Likewise in the debate between Mūsā and Ādam. Some people say: If a general statement is accompanied by a specific one (that qualifies it), the clarification must accompany it, and it is not permissible to delay it, lest the listener fall into ignorant belief. And none of these statements (about angelic prostration) is accompanied by any proof of specification, so it is obligatory to affirm the generality. Others have said—and this is more correct—it is permissible to delay the clarification beyond the time of the address, but after searching for a proof of specification, and Allah knows best. Thus, it is obligatory to uphold the generality. And if the story has been repeated and there is nothing in it to indicate specificity, then the claim of specificity in it was a slander.

وَأَمَّا إِتْكَارُهُمْ لِسُجُودِ الْكَرُوبِيِّينَ فَلَيْسَ بِشَيْءٍ لِأَنَّهُمْ سَجَدُوا طَاعَةً وَعِبَادَةً لِرَبِّهِمْ وَزَادَ قَائِلُ ذَلِكَ أَنَّهُمْ أَفْضَلُ مِنْ آدَمَ إِذَا ثَبَتَ أَنَّهُمْ لَمْ يَسْجُدُوا وَالْحِكَايَاتُ الْمُرْسَلَةُ لَا تُقِيمُ حَقًّا وَلَا تَهْدِمُ حَقًّا؛ وَتَفْسِيرُهُمُ (الْعَالِينَ) بِالْكَرُوبِيِّينَ قَوْلٌ فِي كِتَابِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بِلَا عِلْمٍ وَلَا يُعْرَفُ ذَلِكَ عَنْ إِمَامٍ مُتَّبَعٍ. وَلَا فِي اللَّفْظِ دَلِيلٌ عَلَيْهِ وَقِيلَ: (أَسْتَغْبِرُ) أَطْلَبْتُ أَنْ تَكُونَ كَبِيرًا مِنْ هَذَا الْوَقْتِ؟ أَمْ كُنْتَ غَالِيًا قَبْلَ ذَلِكَ؟ وَلَا حَاجَةَ بِنَا إِلَى تَفْسِيرِ كَلَامِ اللَّهِ بِآرَائِنَا وَاللَّهُ أَعْلَمُ بِتَفْسِيرِهِ.

As for their denial of the prostration of the Karūbiyyūn (Cherubim), it is baseless, because they (would have) prostrated in obedience and worship to their Lord. The proponent of that view added that they (Karūbiyyūn) are superior to Ādam if it is proven that they did not prostrate. Uncorroborated narrations (ḥikāyāt mursalah) neither establish truth nor demolish falsehood. Their interpretation of {al-'ālīn} (the exalted ones) as the Karūbiyyūn is a statement about the Book of Allah, Glorified and Exalted be He, without knowledge,

and this is not known from any followed Imām. Nor is there any evidence for it in the wording. It has been said (regarding the meaning of {Were you arrogant, or were you among the exalted ones (al-‘ālīn)}): Did you seek to be great from this moment? Or were you exalted before that? And we have no need to interpret the words of Allah by our opinions, and Allah knows best its interpretation.

وَهَا هُنَا (سُؤَالٌ ثَالِثٌ وَهُوَ: أَنَّ السُّجُودَ لَهُ قَدْ يَكُونُ السَّاجِدُونَ سَجَدُوا لَهُ مَعَ فَضْلِهِمْ عَلَيْهِ فَإِنَّ الْفَاضِلَ قَدْ يَخْدُمُ الْمَفْضُولَ فَتَقُولُ: اَعْلَمُ أَنَّ مَنَّفَعَةَ الْأَعْلَى لِلْأَدْنَى غَيْرُ مُسْتَنَكِرَةٍ؛ فَإِنَّ سَيِّدَ الْقَوْمِ خَادِمُهُمْ فَالِنَّبِيِّ ﷺ أَفْضَلُ النَّاسِ وَأَنْفَعُ النَّاسِ لِلنَّاسِ لَكِنَّ مَنَّفَعَتَهُ فِي الْحَقِيقَةِ يَعُودُ إِلَيْهِ تَوَابِعُهَا وَتَمَامُ التَّقَرُّبِ إِلَى اللَّهِ يَحْصُلُ بِنَفْعِ خَلْقِهِ فَهَذَا يَصْلُحُ أَنْ يُورَدَ عَلَى مَنْ اخْتَجَّ بِتَدْيِيرِهِمْ لَنَا فَفَضْلُهُمْ عَلَيْنَا لِكَثْرَةِ مَنَّفَعَتِهِمْ لَنَا وَأَمَّا نَفْسُ السُّجُودِ فَلَا مَنَّفَعَةَ فِيهِ لِلْسُّجُودِ لَهُ إِلَّا مُجَرَّدَ تَعْظِيمٍ وَتَشْرِيفٍ وَتَكْرِيمٍ وَلَا يَصْلُحُ الْبَيِّنَةُ أَنْ يَكُونَ مَنْ هُوَ أَفْضَلُ أَسْفَلَ مِمَّنْ دُونَهُ وَتَحْتَهُ فِي الشَّرَفِ وَالْمَحَقِّقِ لَا الْمُنَوَّمِ؛ فَافْهَمْ هَذَا فَإِنَّ تَحْتَهُ سِرًّا.

And here there is a third question, which is: Prostration to him (Ādam) might occur where those prostrating do so despite their superiority over him, for the superior may serve the inferior. We say: Know that the benefit provided by the higher to the lower is not objectionable; for the leader of a people is their servant. The Prophet (peace be upon him) is the best of people and the most beneficial of people to people, but the reward for his benefit, in reality, returns to him, and the perfection of drawing near to Allah is achieved by benefiting His creation. This can be raised against those who argue for their (angels') superiority over us due to their management of our affairs, preferring them because of their abundant benefit to us. As for prostration itself, there is no benefit in it for the one prostrated to, other than mere magnification, honor, and tribute. And it is absolutely not fitting for one who is superior to be lower than one who is beneath him and below him in actual, verified honor—not imagined honor. So understand this, for beneath it lies a secret.

الدَّلِيلُ الثَّانِي: قَوْلُهُ قَصَصًا عَنْ إِبْلِيسَ: (أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ)؟. فَإِنَّ هَذَا نَصٌّ فِي تَكْرِيمِ آدَمَ عَلَى إِبْلِيسَ إِذْ أُمِرَ بِالسُّجُودِ لَهُ.

The Second Proof: His (Allah's) statement, narrating from Iblīs: '{Do You see this one whom You have honored above me?}' [Al-Isrā': 62]. This is an explicit text regarding the honoring of Ādam over Iblīs, as he (Iblīs) was commanded to prostrate to him.

الدَّلِيلُ الثَّالِثُ: إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ بِيَدِهِ كَمَا ذَكَرَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَنِ وَالْمَلَائِكَةُ لَمْ يَخْلُقْنَهُمْ بِيَدِهِ بَلْ بِكَلِمَتِهِ وَهَذَا يَقُولُهُ جَمِيعٌ مَنْ يَدْعِي الْإِسْلَامَ سُبُّهُمْ وَمُبْتَدِعُهُمْ—بَلْ وَعَلَيْهِ أَهْلُ الْكِتَابِ فَإِنَّ النَّاسَ فِي يَدَيِ اللَّهِ عَلَى ثَلَاثَةِ أَقْوَالٍ:

The Third Proof: Allah, the Exalted, created Ādam with His Hand, as mentioned in the Book and the Sunnah, while He did not create the angels with His Hand but rather by His Word. This is stated by all who claim Islam, their Sunnis and their innovators—indeed, even the People of the Book hold this. For people have three views regarding Allah's 'Hands':

أَمَّا أَهْلُ السُّنَنِ فَيَقُولُونَ: يَدَا اللَّهِ صِفَتَانِ مِنْ صِفَاتِ ذَاتِهِ حُكْمُهَا جَمِيعُ صِفَاتِهِ: مِنْ حَيَاتِهِ وَعَلَمِهِ وَقُدْرَتِهِ وَإِرَادَتِهِ وَكَلَامِهِ. فَيُبَيِّنُونَ جَمِيعَ صِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ وَوَصَفَهُ بِهَا أَنْبِيَآؤُهُ وَإِنْ شَارَكْتَ أَسْمَاءَ صِفَاتِهِ أَسْمَاءَ صِفَاتِ غَيْرِهِ. كَمَا أَنَّ لَهُ أَسْمَاءَ قَدْ يَسْمَى بِهَا غَيْرُهُ مِثْلُ: رَعُوفٌ رَحِيمٌ عَلِيمٌ سَمِيعٌ بَصِيرٌ حَلِيمٌ صَبُورٌ شَكُورٌ قَدِيرٌ مُؤْمِنٌ عَلِيٌّ عَظِيمٌ كَبِيرٌ مَعَ نَفْيِ الْمُشَابَهَةِ فِي الْحَقِيقَةِ وَالْمِثَالَةِ كَمَا فِي قَوْلِهِ تَعَالَى (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ) جَمَعَتْ هَذِهِ الْأَيَّةُ بَيْنَ الْإِثْبَاتِ وَالنَّقْضِ وَنَسَبَهُ صِفَاتِهِ إِلَيْهِ كُنُسِيَّةً خَلَقَهُ إِلَيْهِ وَالنَّسَبُ وَالْإِضَافَةُ تُشَابِعُ النَّسَبَ وَالْإِضَافَةُ. وَمِنْ هَذَا الْوَجْهِ جَاءَ الْإِشْرَافُ فِي أَسْمَائِهِ وَأَسْمَاءِ صِفَاتِهِ كَمَا شَبَّهَتْ الرُّؤْيَةَ بِرُؤْيَةِ السَّمْسِ وَالْقَمَرِ تَشْبِيهًُا لِلرُّؤْيَةِ لَا لِلْمُرَئِي كَمَا

ضَرَبَ مَثَلَهُ مَعَ عِبَادِهِ الْمَمْلُوكِينَ كَمَثَلِ بَعْضِ خَلْقِهِ مَعَ مَمْلُوكِيهِمْ وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ فَتَدَبَّرْ هَذَا فَإِنَّهُ مِجْلَادُهُ شُبُهَةٌ وَمِصْفَاءٌ كَدْرٍ فَجَمِيعُ مَا نَسْمَعُهُ وَيُنْسَبُ إِلَيْهِ وَيُضَافُ: مِنَ الْأَسْمَاءِ وَالصِّفَاتِ: هُوَ كَمَا يَلِيْقُ بِاللَّهِ وَيَصْلُحُ لِذَاتِهِ.

As for Ahlus Sunnah (the People of the Sunnah), they say: Allah's two Hands are two of His essential attributes, their ruling being the same as the ruling for all His attributes, such as His Life, Knowledge, Power, Will, and Speech. They affirm all His attributes with which He described Himself and with which His Prophets described Him, even if the names of His attributes share names with the attributes of others. Just as He has names by which others may also be called, such as Ra'ūf (Kind), Raḥīm (Merciful), 'Alīm (Knowing), Samī' (Hearing), Baṣīr (Seeing), Ḥalīm (Forbearing), Ṣabūr (Patient), Shakūr (Appreciative), Qadīr (Powerful), Mu'min (Believer/Giver of Security), 'Alī (High), 'Azīm (Great), Kabīr (Great)—while negating any true resemblance or likeness, as in His, the Exalted's, statement: {There is nothing like unto Him, and He is the Hearing, the Seeing} [Ash-Shūrā: 11]. This verse combines affirmation (ithbāt) and transcendence (tanzīh). The attribution of His attributes to Him is like the attribution of His creation to Him; and attribution and relation (nisbah wa idāfah) resemble (in linguistic form only) attribution and relation. From this perspective comes the shared terminology in His names and the names of His attributes, just as the seeing/vision of Allah is likened to the seeing of the sun and the moon—a likeness of the act of seeing, not of the One seen. Similarly, He struck a parable for Himself with His owned servants, like the parable of some of His creation with their owned servants, {and for Allah is the highest description [i.e., example] in the heavens and earth} [Ar-Rūm: 27]. So ponder this, for it is a polisher of doubt and a filter of turbidity. Thus, all that we hear which is ascribed and attributed to Him, of names and attributes, is as befits Allah and is appropriate for His Essence.

وَالْفَرِيقَانِ الْآخَرَانِ—أَهْلُ الشَّيْبَةِ وَالْتَّمَثِيلِ مِنْهُمْ مَنْ يَقُولُ: يَدٌ كَيْدِي—تَعَالَى اللَّهُ عَنْ ذَلِكَ—وَأَهْلُ النَّفْيِ وَالتَّعْطِيلِ يَقُولُونَ: الْيَدَانِ هُمَا: النِّعْمَتَانِ وَالْقُدْرَتَانِ وَاللَّهُ أَكْبَرُ كَبِيرًا. وَبِكُلِّ حَالٍ اتَّفَقَ هَؤُلَاءِ كُلُّهُمْ عَلَى أَنَّ لَدَمَ فَضِيلَةً وَمَرِيَّةً لَيْسَتْ لِغَيْرِهِ إِذْ خَلَقَهُ بِيَدِهِ.

The other two groups—the people of tashbīh (comparison) and tamthīl (anthropomorphism)—some of them say: 'A hand like my hand'—Exalted is Allah above that! And the people of nafi (negation) and ta'tīl (divestment of attributes) say: 'The two Hands are the two blessings or the two powers.' And Allah is Supremely Great! In any case, all of these (groups) agree that Ādam has a virtue and distinction not possessed by others, in that He created him with His Hand.

الْوَجْهُ الثَّلَاثُ: إِنَّ ذَلِكَ مَعْدُودٌ فِي النِّعَمِ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَى آدَمَ حِينَ قَالَ لَهُ مُوسَى: خَلَقَكَ اللَّهُ بِيَدِهِ. وَكَذَلِكَ يُقَالُ لَهُ: يَوْمَ الْقِيَامَةِ؛ وَإِنَّمَا ذَكَرُوا ذَلِكَ لَهُ فِي النِّعَمِ الَّتِي خَصَّهُ اللَّهُ بِهَا مِنْ بَيْنِ الْمَخْلُوقِينَ دُونَ الَّذِي شُورِكَ فِيهَا فَهَذَا بَيَانٌ وَاضِحٌ دَلِيلٌ عَلَى فَضْلِهِ عَلَى سَائِرِ الْخَلْقِ كَمَا ذَكَرَ زَيْدُ بْنُ أَسْلَمَ أَنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ: (لَا أَجْعَلُ صَالِحَ ذُرِّيَّةٍ مِنْ خَلْقَتِ يَدَيَّ كَمَنْ قُلْتُ لَهُ كُنْ فَكَانَ).

The third aspect [of this proof]: This is counted among the blessings that Allah bestowed upon Ādam when Mūsā said to him: 'Allah created you with His Hand.' Likewise, it will be said to him on the Day of Resurrection. They only mentioned this to him among the blessings with which Allah specifically endowed him from among all creatures, not those blessings in which others shared. This is a clear explanation and proof of his superiority over the rest of creation, as Zayd ibn Aslam mentioned that Allah, the Exalted, said to the angels: 'I will not make the righteous offspring of one whom I created with My Own Hands like one to whom I said, 'Be,' and he was.'

(الدَّلِيلُ الرَّابِعُ: مَا احتَجَّ بِهِ بَعْضُ أَصْحَابِنَا عَلَى تَفْضِيلِ الْأَنْبِيَاءِ عَلَى الْمَلَائِكَةِ بِقَوْلِهِ: (إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ

إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ) وَقَوْلِهِ: (وَلَقَدْ اخْتَرْنَاَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ) وَاسْمُ (الْعَالَمِينَ) يَتَنَاوَلُ الْمَلَائِكَةَ وَالْجِنَّ وَالْإِنْسَ وَفِيهِ نَظَرٌ؛ لِأَنَّ أَصْنَافَ الْعَالَمِينَ قَدْ يَرَادُ بِهِ جَمِيعُ أَصْنَافِ الْخَلْقِ كَمَا فِي قَوْلِهِ تَعَالَى (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) وَقَدْ يَرَادُ بِهِ الْأَدَمِيُّونَ فَقَطَّ عَلَى اخْتِلَافِ أَصْنَافِهِمْ كَمَا فِي قَوْلِهِ تَعَالَى (أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ) (أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ) وَهُمْ كَانُوا لَا يَأْتُونَ الْبَهَائِمَ وَلَا الْجِنَّ. وَقَدْ يَرَادُ بِالْعَالَمِينَ أَهْلُ زَمَنِ وَاحِدٍ كَمَا فِي قَوْلِهِ: (اخْتَرْنَاَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ). فَقَوْلُهُ: (إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ) الْآيَةَ. تَحْتَمِلُ جَمِيعَ أَصْنَافِ الْخَلْقِ وَيَحْتَمِلُ أَنَّ الْمُرَادَ بَنُو آدَمَ فَقَطَّ. وَلِلْمُحْتَجِّ بِهَا أَنْ يَقُولَ: اسْمُ الْعَالَمِينَ عَامٌّ لَجَمِيعِ أَصْنَافِ الْمَخْلُوقَاتِ الَّتِي بِهَا يُعْلَمُ اللَّهُ وَهِيَ آيَاتُ لَهُ وَدَلَالَاتُ عَلَيْهِ لَا سِيَّمَا أُولُو الْعِلْمِ مِنْهُمْ مِثْلُ: الْمَلَائِكَةِ فَيَجِبُ إِجْرَاءُ الْإِسْمِ عَلَى عُمُومِهِ إِلَّا إِذَا قَامَ دَلِيلٌ يُوجِبُ الْخُصُوصَ. وَقَدْ احْتَجَّ أَيْضًا بِقَوْلِهِ: (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ) الْآيَةَ. وَهُوَ دَلِيلٌ ضَعِيفٌ بَلْ هُوَ بِالضَّدِّ كَمَا قَرَّرْنَا.

The Fourth Proof: What some of our companions have argued for the superiority of Prophets over angels, using His statement: {Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of 'Imrān over the worlds (al-'ālamīn)} [Āl 'Imrān: 33], and His statement: {And We chose them by knowledge over the worlds (al-'ālamīn)} [Ad-Dukhān: 32]. The term {al-'ālamīn} encompasses angels, jinn, and humans. Is there a point of consideration here? Because the categories of al-'ālamīn can sometimes mean all kinds of creation, as in His, the Exalted's, statement: {All praise is due to Allah, Lord of the worlds (al-'ālamīn)} [Al-Fātiḥah: 2]. And it can sometimes mean only humans in their various kinds, as in His, the Exalted's, statement: {Do you approach males among the worlds (al-'ālamīn)}? [Ash-Shu'arā': 165], and {Do you commit such immorality as no one has preceded you with from among the worlds (al-'ālamīn)}? [Al-A'rāf: 80]—and they (the people of Lūt) did not approach beasts or jinn. And al-'ālamīn can sometimes mean the people of a single era, as in His statement: {And We chose them by knowledge over the worlds (al-'ālamīn)} [Ad-Dukhān: 32]. Thus, His statement: {Indeed, Allah chose Ādam and Nūḥ and the family of Ibrāhīm and the family of 'Imrān} [Āl 'Imrān: 33], the verse, could potentially refer to all kinds of creation, or it could be that only the children of Ādam are intended. One who argues using this verse may say: The term al-'ālamīn is general, encompassing all kinds of created beings by which Allah is known, and which are signs for Him and indications of Him, especially those among them endowed with knowledge, such as the angels. Therefore, the term must be applied in its general sense unless a proof arises that necessitates specification. He also argued using His statement: {And We have certainly honored the children of Ādam} [Al-Isrā': 70], the verse. This is a weak proof; rather, it argues the opposite, as we have established.

الدَّلِيلُ الْخَامِسُ: قَوْلُهُ: (إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً) وَفِيهَا دَلِيلٌ عَلَى تَفْضِيلِ الْخَلِيفَةِ مِنْ وَجْهَيْنِ:

The Fifth Proof: His statement: {Indeed, I will make upon the earth a successive authority (khalīfah)} [Al-Baqarah: 30]. This contains proof for the superiority of the khalīfah from two perspectives:

أَوَّلُهُمَا أَنَّ الْخَلِيفَةَ يُفَضَّلُ عَلَى مَنْ هُوَ خَلِيفَتُهُ عَلَيْهِ وَقَدْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ وَهَذَا غَايَتُهُ أَنْ يُفَضَّلَ عَلَى مَنْ فِي الْأَرْضِ مِنَ الْمَلَائِكَةِ.

First: The khalīfah is preferred over those whom he is a khalīfah over, and there were angels on the earth. The most this implies is that he (Ādam) is preferred over the angels who were on the earth.

وَتَأْنِيهِمَا: أَنَّ الْمَلَائِكَةَ طَلَبَتْ مِنَ اللَّهِ تَعَالَى أَنْ يَكُونَ الْإِسْتِخْلَافُ فِيهِمْ وَالْخَلِيفَةُ مِنْهُمْ حَيْثُ قَالُوا: (أَنْتَجِعَلُ فِيهَا مِنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ) الْآيَةَ. فَلَوْلَا أَنَّ الْجَلَّافَةَ دَرَجَةً عَالِيَةً أَعْلَى مِنْ دَرَجَاتِهِمْ لَمَّا طَلَبُوهَا وَعَبَّطُوا صَاحِبَهَا.

Second: The angels requested from Allah, the Exalted, that the successorship be among

them and the khalifah be from them, when they said: {Will You place upon it one who causes corruption therein and sheds blood?} [Al-Baqarah: 30], the verse. If successorship (khalifah) were not a high rank, loftier than their own ranks, they would not have requested it nor envied its possessor.

الدَّلِيلُ السَّابِعُ (١): تَفْصِيلُ بَنِي آدَمَ عَلَيْهِمُ بِالْعِلْمِ حِينَ سَأَلَهُمُ اللَّهُ عَزَّ وَجَلَّ عَنْ عِلْمِ الْأَسْمَاءِ فَلَمْ يُجِيبُوهُ؛ وَاعْتَرَفُوا أَنَّهُمْ لَا يُحْسِنُونَهَا فَأَنْبَأَهُمْ آدَمُ بِذَلِكَ؛ وَقَدْ قَالَ تَعَالَى: (هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ).

The Seventh Proof:¹ The preference of the children of Ādam over them (angels) by knowledge, when Allah, the Mighty and Majestic, asked them about the knowledge of the names, and they could not answer. They admitted that they did not know them well, so Ādam informed them of that. And Allah, the Exalted, has said: {Are those who know equal to those who do not know?} [Az-Zumar: 9].

وَالدَّلِيلُ الثَّامِنُ (٢): وَهُوَ أَوَّلُ الْأَحَادِيثِ مَا رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَزَوَالِ الدُّنْيَا عَلَى اللَّهِ أَهْوَنُ مِنْ قَتْلِ رَجُلٍ مُؤْمِنٍ وَالْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنَ الْمَلَائِكَةِ الَّذِينَ عِنْدَهُ). وَهَذَا نَصٌّ فِي أَنَّ الْمُؤْمِنِينَ أَكْرَمُ عَلَى اللَّهِ مِنَ الْمَلَائِكَةِ الْمُعَرَّبِينَ.

The Eighth Proof:² This is the first of the ḥadīths, what Ḥammād ibn Salamah narrated from Abū Al-Muhazzim, from Abū Hurayrah, from the Prophet (peace be upon him), that he said: 'The passing away of the world is less significant to Allah than the killing of a believing man. And the believer is more honored by Allah than the angels who are with Him.' This is an explicit text stating that believers are more honored by Allah than the close angels (al-malā'ikah al-muqarrabīn).

ثُمَّ ذَكَرَ مَا رَوَاهُ الْخَلَّلُ عَنْ (أَبِي هُرَيْرَةَ: حَظَبْنَا رَسُولَ اللَّهِ ﷺ وَذَكَرَ كَلَامًا قَالَ فِي آخِرِهِ: أَدْنُوا وَوَسَّعُوا لِمَنْ خَلْفَكُمْ فَدَنَا النَّاسُ وَانْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ رَجُلٌ: أُنْوَصِعُ لِلْمَلَائِكَةِ أَوْ لِلنَّاسِ؟ قَالَ: لِلْمَلَائِكَةِ إِنَّهُمْ إِذَا كَانُوا مَعَكُمْ لَمْ يَكُونُوا مِنْ بَيْنِ أَيْدِيكُمْ وَلَا مِنْ خَلْفِكُمْ وَلَكِنْ عَنْ أَيْمَانِكُمْ وَشَمَائِلِكُمْ. قَالُوا: وَلَمْ لَا يَكُونُونَ مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا؟ أَمْيَنَ فَضَلْنَا عَلَيْهِمْ أَوْ مِنْ فَضْلِهِمْ عَلَيْنَا؟ قَالَ: نَعَمْ. أَنْتُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ).

Then he mentioned what Al-Khallāl narrated from Abū Hurayrah: 'The Messenger of Allah (peace be upon him) addressed us and said some words, at the end of which he said: 'Come closer and make space for those behind you.' So the people came closer and drew together. A man then asked: 'Do we make space for the angels or for the people?' He replied: 'For the angels. When they are with you, they are not in front of you nor behind you, but on your right and your left.' They asked: 'And why are they not in front of us or behind us? Is it due to our superiority over them or their superiority over us?' He replied: 'Yes. You are superior to the angels.'

رَوَاهُ الْخَلَّلُ وَفِيهِ الْقَطْعُ بِفَضْلِ الْبَشَرِ عَلَى الْمَلَائِكَةِ لِكُنْ لَا يُعْرِفُ حَالَ إِسْنَادِهِ فَهُوَ مَوْقُوفٌ عَلَى صِحَّةِ إِسْنَادِهِ.

Al-Khallāl narrated it, and it contains a definitive statement of the superiority of humans over angels, but the status of its chain of narration (isnād) is not known, so its validity is dependent on the authenticity of its isnād.

وَرَوَى عَبْدُ اللَّهِ بْنُ أَحْمَدَ فِي كِتَابِ السُّنَنِ عَنْ عُرْوَةَ بْنِ رُوَيْمٍ قَالَ: أَخْبَرَنِي الْأَنْصَارِيُّ عَنِ النَّبِيِّ ﷺ (أَنَّ الْمَلَائِكَةَ قَالُوا: رَبَّنَا خَلَقْتَنَا وَخَلَقْتَ بَنِي آدَمَ فَجَعَلْتَهُمْ يَأْكُلُونَ وَيَشْرَبُونَ وَيَأْتُونَ النِّسَاءَ وَيَرْكَبُونَ الدَّوَابَّ وَيَنَامُونَ وَيَسْتَرِيحُونَ وَلَمْ تَجْعَلْ لَنَا شَيْئًا مِنْ ذَلِكَ فَاجْعَلْ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةَ). وَذَكَرَ الْحَدِيثَ مَرْفُوعًا كَمَا تَقَدَّمَ مَوْقُوفًا عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ. وَزَيْدُ بْنُ أَسْلَمَ زَيْدٌ فِي عِلْمِهِ وَفَقْهِهِ وَوَرَعِهِ حَتَّى إِنْ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ لَيَدْعُ مَجَالِسَ قَوْمِهِ

¹ Thus in the original.

² Thus in the original

وَبَاتِي مَجْلِسَهُ فَلَامَهُ الزُّهْرِيُّ فِي ذَلِكَ فَقَالَ: إِنَّمَا يَجْلِسُ حَيْثُ يَنْتَفِعُ؛ أَوْ قَالَ يَجِدُ صَلاَحَ قَلْبِهِ. وَقَدْ كَانَ يَحْضُرُ مَجْلِسَهُ نَحْوُ أَرْبَعِمِائَةٍ ظَالِمٍ لِلْعِلْمِ أَذْنَى خَصْلَةٍ فِيهِمْ الْبَاذِلُ مَا فِي يَدِهِ مِنَ الدُّنْيَا وَلَا يَسْتَأْذِنُ بَعْضُهُمْ عَلَى بَعْضٍ فَلَا يَقُولُ مِثْلَ هَذَا الْقَوْلِ إِلَّا عَنْ... (١) بَيِّنٍ وَالْكَذِبُ عَلَى اللَّهِ عِزٌّ وَجَلُّ أَعْظَمُ مِنَ الْكُذْبِ عَلَى رَسُولِهِ.

'Abdullāh ibn Aḥmad narrated in 'Kitāb As-Sunnah' from 'Urwah ibn Ruwaym, who said: Al-Anṣārī informed me from the Prophet (peace be upon him) that the angels said: 'Our Lord, You created us and You created the children of Ādam. You made them eat, drink, wear clothes, approach women, ride animals, sleep, and rest, and You did not make any of that for us. So make the world for them and the Hereafter for us.' He mentioned the ḥadīth as marfū' (directly attributed to the Prophet), similar to what was previously mentioned as mawqūf (attributed to a Companion or Successor) from Zayd ibn Aslam, from his father. Zayd ibn Aslam was advanced in his knowledge, fiqh (jurisprudence), and piety, to the extent that 'Alī ibn Al-Ḥusayn would leave the gatherings of his own people and attend Zayd's gathering. Az-Zuhrī reproached him for that, and 'Alī ibn Al-Ḥusayn said: 'One only sits where one benefits,' or he said, 'where one finds the well-being of his heart.' About four hundred students of knowledge used to attend his gathering, the least quality among them being that they would give away whatever worldly possessions they had, and none of them would seek to have more than others. So, one like him would not make such a statement except from...¹ clear [knowledge], and lying against Allah, the Mighty and Majestic, is more grievous than lying against His Messenger.

وَأَقْلُ مَا فِي هَذِهِ الْأَثَارِ أَنَّ السَّلَفَ الْأَوَّلِينَ كَانُوا يَتَنَاقَلُونَ بَيْنَهُمْ: أَنَّ صَالِحِي الْبَشَرِ أَفْضَلُ مِنَ الْمَلَائِكَةِ مِنْ غَيْرِ نَكِيرٍ مِنْهُمْ لِذَلِكَ وَلَمْ يَخَالَفْ أَحَدٌ مِنْهُمْ فِي ذَلِكَ إِنَّمَا ظَهَرَ الْخِلَافُ بَعْدَ تَسَنُّتِ الْأَهْوَاءِ بِأَهْلِهَا وَتَفَرُّقِ الْأَرَءَاءِ فَقَدْ كَانَ ذَلِكَ كَالْمُسْتَفْرِغِ عِنْدَهُمْ.

The least that can be derived from these narrations is that the early Salaf used to transmit among themselves that righteous humans are superior to angels, without any of them denying it. None of them differed in that regard. Disagreement only appeared after desires led their proponents astray and opinions diverged. Indeed, this (view of human superiority) was like an established matter among them.

الدَّلِيلُ الْحَادِي عَشَرَ (١): أَحَادِيثُ الْمُبَاهَاةِ مِثْلُ: (إِنَّ اللَّهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا وَعَشِيَّةَ عَرَفَةَ فَيُبَاهِي مَلَائِكَتَهُ بِالْحَاجِّ وَكَذَلِكَ يُبَاهِي بِهِمُ الْمُسْلِمِينَ يَقُولُ: أَنْظَرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَتَهُ وَهُمْ يَنْتَظِرُونَ أُخْرَى) وَكَذَا الْحَدِيثَيْنِ فِي صَحِيحِ مُسْلِمٍ. وَالْمُبَاهَاةُ لَا تَكُونُ إِلَّا بِالْأَفْاضِلِ.

The Eleventh Proof:² The ḥadīths of mubāhāh (Allah boasting to the angels about humans), such as: 'Indeed, Allah, the Exalted, descends every night to the lowest heaven, and on the evening of 'Arafah, He boasts to His angels about the pilgrims (ḥājj). Likewise, He boasts about those who are praying, saying: 'Look at My servants; they have completed an obligatory act and are awaiting another.' Both ḥadīths are in Ṣaḥīḥ Muslim. And boasting (mubāhāh) only occurs with those who are superior.

فَإِنْ قِيلَ هَذِهِ الْأَخْبَارُ رَوَاهَا أَحَادٌ غَيْرُ مَشْهُورِينَ وَلَا هِيَ بِبَيْتِكَ الشُّهْرَةُ فَلَا تُوجِبُ عِلْمًا وَالْمَسْأَلَةُ عِلْمِيَّةٌ. قُلْنَا: أَوَّلًا مَنْ قَالَ إِنَّ الْمُطَّلَقَ فِي هَذِهِ الْقَضِيَّةِ الْيَقِينُ الَّذِي لَا يُمْكِنُ نَقِيضُهُ؟ بَلْ يَكْفِي فِيهَا الظَّنُّ الْغَالِبُ وَهُوَ حَاصِلٌ. ثُمَّ مَا الْمُرَادُ بِقَوْلِهِ: عِلْمِيَّةٌ؟ أَتُرِيدُ أَنَّهُ لَا عِلْمَ فِيهَا مُسْلِمٍ. وَلَكِنْ كُلُّ عَقْلٍ رَاجِحٌ يَسْتَسْنِدُ إِلَى دَلِيلٍ فَإِنَّهُ عِلْمٌ وَإِنْ كَانَ فِرْقَةٌ مِنَ النَّاسِ لَا يَسْمَوْنَ عِلْمًا إِلَّا مَا كَانَ يَقْبَلُ الْإِنْتِقَاصَ وَقَدْ قَالَ تَعَالَى: (فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ) وَقَدْ اسْتَوْفَى الْقَوْلُ فِي

¹ Blank space in the original.

Shaykh Nāṣir ibn Ḥamad Al-Fahd (p. 42) said: It appears the phrase is (except from clear knowledge) or similar.

² Thus in the original.

ذَلِكَ فِي غَيْرِ هَذَا الْمَوْضِعِ فَإِنْ أُريدَ عِلْمِيَّةً: لِأَنَّ الْمَطْلُوبَ الْإِسْتِيقَانُ؛ فَهَذَا نَعْوٌ مِنَ الْقَوْلِ لَا دَلِيلَ عَلَيْهِ وَلَوْ كَانَ حَقًّا لَوَجِبَ الْإِمْسَاكُ عَنِ الْكَلَامِ فِي كُلِّ أَمْرٍ غَيْرِ عِلْمِيٍّ إِلَّا بِالْيَقِينِ وَهُوَ تَهَاوُتٌ بَيِّنٌ.

If it is said: These reports were narrated by individuals (āhād) who are not well-known, nor are the reports themselves that famous, so they do not establish definitive knowledge ('ilm), and the issue is one requiring definitive knowledge ('ilmiyyah). We say: Firstly, who said that what is absolutely required in this matter is certainty (yaqīn) whose opposite is impossible? Rather, predominant conviction (ẓann ghālib) suffices, and that is attained. Then, what is meant by saying it is 'ilmiyyah? Do you mean that there is no knowledge (at all)? This is conceded (if by 'knowledge' you mean absolute certainty in every aspect). However, every sound intellect that relies on proof constitutes knowledge, even if a group of people only call 'knowledge' that which is certainty that admits no refutation. Allah, the Exalted, has said: {And if you know them to be believers} [Al-Mumtaḥanah: 10] (using 'ilm for strong conviction). He has elaborated on this elsewhere. If 'ilmiyyah is intended to mean that absolute certainty is required, then this is nonsensical talk with no proof. If it were true, it would be obligatory to refrain from speaking about every non-'ilmī matter except with certainty, which is a clear contradiction.

ثُمَّ نَقُولُ: هِيَ بِمَجْمُوعِهَا وَأَنْصِمَامِ بَعْضِهَا إِلَى بَعْضٍ وَمَجِيئِهَا مِنْ طَرُقٍ مُتَّبَاعَةٍ قَدْ تَوَجَّبَ الْيَقِينُ لِأُولِي الْخَبَرَةِ يَعْلَمُ الْإِسْنَادَ وَذَوِي الْبَصِيرَةِ بِمَعْرِفَةِ الْحَدِيثِ وَرَجَالِهِ فَإِنَّ هَذَا عِلْمٌ اخْتَصَّ بِهِ كَمَا اخْتَصَّ كُلُّ قَوْمٍ بِعِلْمِهِ؛ وَلَيْسَ مِنْ لَوَازِمِ حُصُولِ الْعِلْمِ لَهُمْ حُصُولُهُ لِقَبِيضِهِمْ إِلَّا أَنْ يَعْلَمُوا مَا عِلِمُوا مِمَّا بِهِ يُمَيِّزُونَ بَيْنَ صَحِيحِ الْحَدِيثِ وَضَعِيفِهِ. وَالْعُلُومُ عَلَى اخْتِلَافِ أَصْنَافِهَا وَتَبَايُنِ صِفَاتِهَا لَا تَوَجَّبُ اشْتِرَاكَ الْعُقَلَاءِ فِيهَا لَا سِيَّمَا السَّعِيَّاتِ الْخَبَرِيَّاتِ وَإِنْ زَعَمَ فِرْقَةٌ مِنْ أُولِي الْجَدَلِ أَنَّ الصَّرُورِيَّاتِ يَجِبُ الْإِشْتِرَاكُ فِيهَا فَإِنَّ هَذَا حَقٌّ فِي بَعْضِ الصَّرُورِيَّاتِ؛ لَا فِي جَمِيعِهَا مَعَ تَجْوِيزِنَا عَدَمَ الْإِشْتِرَاكِ فِي شَيْءٍ مِنَ الصَّرُورِيَّاتِ لَكِنْ جَرَتْ سُنَّةُ الْإِشْتِرَاكِ بِوُقُوعِ الْإِشْتِرَاكِ فِي بَعْضِهَا فَغَلِطَ أَقْوَامٌ فَجَعَلُوا وَجُوبَ الْإِشْتِرَاكِ فِي جَمِيعِهَا فَجَحَدُوا كَثِيرًا مِنَ الْعِلْمِ الَّذِي اخْتَصَّ بِهِ غَيْرُهُمْ.

Then we say: These narrations, in their totality, with some corroborating others, and coming through distinct chains, may indeed establish certainty for those with expertise in the science of isnād (chain of narration) and those with insight into the knowledge of ḥadīth and its narrators. For this is a science in which they specialize, just as every group specializes in a science. It is not a necessary consequence of their attaining knowledge that others also attain it, unless they learn what those experts learned, by which they distinguish between authentic (ṣaḥīḥ) and weak (ḍa'īf) ḥadīth. Sciences, in their various kinds and differing characteristics, do not necessitate that all rational people share in them, especially transmitted, report-based knowledge (sam'iyyāt khabariyyāt). Even if a group of dialecticians claim that self-evident truths (ḍarūriyyāt) must be shared by all, this is true for some self-evident truths, not for all of them, while we also permit the possibility of non-shared understanding in any of the self-evident truths. However, the common practice of shared understanding has occurred in some of them, so some people erred and made shared understanding obligatory for all of them, thereby denying much of the knowledge with which others were specialized.

ثُمَّ نَقُولُ: لَوْ فَرَضْنَا أَنَّهَا لَا تُقَيَّدُ الْعِلْمَ وَإِنَّمَا تُقَيَّدُ ظَنًّا غَالِيًّا؛ أَوْ أَنَّ الْمَطْلُوبَ هُوَ الْإِسْتِيقَانُ؛ فَتَقُولُ: الْمَطْلُوبُ حَاصِلٌ بِغَيْرِ هَذِهِ الْأَحَادِيثِ وَإِنَّمَا هِيَ مُؤَكَّدَةٌ مُؤَيَّدَةٌ لَتَجْتَمِعَ أَجْنَاسُ الْأَدِلَّةِ عَلَى هَذِهِ الْمَقَالَةِ.

Then we say: Even if we were to assume that they (these ḥadīths) do not provide definitive knowledge but only predominant conviction, or that what is required is absolute certainty, we would say: The objective (of establishing the point) is achieved through means other than these ḥadīths. These are merely confirmatory and supportive, so that all types of evidence converge upon this assertion.

الدَّلِيلُ الثَّانِي عَشَرَ (١): قَدْ كَانَ السَّلَفُ يُحَدِّثُونَ الْأَحَادِيثَ الْمُتَخَصِّصَةَ فَضْلَ صَالِحِي الْبَشَرِ عَلَى الْمَلَائِكَةِ وَتُرَوَّى عَلَى رُءُوسِ النَّاسِ وَلَوْ كَانَ هَذَا مُنْكَرًا لَأَنْكَرُوهُ قَدْ عَلِيَ اغْتِقَادُهُمْ ذَلِكَ. وَهَذَا إِنْ لَمْ يُفَيْدِ الْبَيِّنَ الْقَاطِعَ فَإِنَّ بَعْضَ الظَّنِّ لَمْ يَقْصُرْ عَنِ الْقَوِيِّ الْغَالِبِ وَرُبَّمَا اخْتَلَفَ ذَلِكَ بِاخْتِلَافِ النَّاسِ وَاخْتِلَافِ أَحْوَالِهِمْ.

The Twelfth Proof¹: The Salaf used to narrate ḥadīths that implied the superiority of righteous humans over angels, and these were narrated publicly. If this had been objectionable (munkar), they would have condemned it. This indicates their belief in it. And if this does not provide definitive, conclusive certainty, then some conviction (ẓann) does not fall short of being strong and predominant. This may vary according to different people and their different circumstances.

الدَّلِيلُ الثَّالِثُ عَشَرَ (١): وَهُوَ الْبَحْثُ الْكَاشِفُ عَنْ حَقِيقَةِ الْمَسْأَلَةِ—وَمَوْأُنْ نَقُولُ: التَّفْضِيلُ إِذَا وَفَعَ بَيْنَ شَيْئَيْنِ فَلَا بَدَّ مِنْ مَعْرِفَةِ الْفَضِيلَةِ مَا هِيَ؟ ثُمَّ يَنْظُرُ أُيُّهُمَا أَوْلَىٰ بِهَا؟. وَأَيْضًا فَإِنَّا إِنَّمَا تَكَلَّمْنَا فِي تَفْضِيلِ صَالِحِي الْبَشَرِ إِذَا كَمَلُوا وَوَصَلُوا إِلَىٰ غَايَتِهِمْ وَأَقْصَىٰ نَهَائِهِمْ وَذَلِكَ إِنَّمَا يَكُونُ إِذَا دَخَلُوا الْجَنَّةَ وَتَأَلَّوْا الزُّلْفَىٰ وَسَكَنُوا الدَّرَجَاتِ الْعُلَىٰ وَحَبَّاهُمْ الرَّحْمَنُ وَخَصَّهَمْ بِمَزِيدٍ قُرْبِهِ وَتَجَلَّىٰ لَهُمْ؛ يَسْتَمِعُونَ بِالْإِنْظَرِ إِلَىٰ وَجْهِهِ الْكَرِيمِ وَقَامَتِ الْمَلَائِكَةُ فِي خِدْمَتِهِمْ بِإِذْنِ رَبِّهِمْ. فَلْيَنْظُرْ الْبَاحِثُ فِي هَذَا الْأَمْرِ فَإِنَّ أَكْثَرَ الْعَالَمِينَ لَمَّا نَظَرُوا فِي الصَّنَفَيْنِ رَأَوْا الْمَلَائِكَةَ بَعَيْنِ التَّامِّ وَالْكَمَالِ وَنَظَرُوا الْآدَمِيَّ وَهُوَ فِي هَذِهِ الْحَيَاةِ الْخَاسِيسَةِ الْكَدِرَةِ الَّتِي لَا تَرِنُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ وَلَيْسَ هَذَا بِالْإِنْصَافِ.

The Thirteenth Proof²: This is the investigative inquiry that unveils the reality of the matter. It is to say: When preference is considered between two things, one must first know what virtue (faḍīlah) is, then examine which of the two is more deserving of it. Also, we have only spoken of the preference of righteous humans when they achieve perfection and reach their utmost limit and final destination. This only occurs when they enter Paradise, attain nearness (zulfā), dwell in the highest ranks, are greeted by the Most Merciful, are singled out by Him for increased proximity, and He manifests Himself to them. They will enjoy looking at His Noble Face, and the angels will stand in their service by the permission of their Lord. Let the researcher look into this matter, for most of those who err, when they look at the two categories, see the angels with an eye of completeness and perfection, and they look at the human while he is in this lowly, turbid life, which in Allah's sight does not weigh even the wing of a mosquito. This is not an equitable comparison.

فَأَقُولُ: فَضْلُ أَحَدِ الذَّاتَيْنِ عَلَى الْأُخْرَىٰ إِنَّمَا هُوَ بِقُرْبَيْهَا مِنْ اللَّهِ تَعَالَىٰ وَمِنْ مَزِيدِ اصْطِفَائِهِ وَفَضْلِ اجْتِبَائِهِ لَنَا وَإِنْ كُنَّا نَحْنُ لَا نُدْرِكُ حَقِيقَةَ ذَلِكَ. هَذَا عَلَى سَبِيلِ الْإِجْمَالِ وَعَلَى حَسَبِ الْأُمُورِ الَّتِي هِيَ فِي نَفْسِهَا خَبَرٌ مَحْضٌ وَكَمَالٌ صَرَفٌ مِثْلُ الْحَيَاةِ وَالْعِلْمِ وَالْقُدْرَةِ وَالزَّكَاةِ وَالطَّهَارَةِ وَالطَّبِيبِ وَالتَّوْبَةِ مِنَ النِّقَاحِ وَالْعُيُوبِ فَنَتَكَلَّمُ عَلَى الْفَضْلَيْنِ:

So I say: The superiority of one of the two essences over the other is only by its nearness to Allah, the Exalted, and by His increased choosing and His grace of selecting us, even if we do not comprehend the reality of that. This is in a general sense, and according to matters that are in themselves pure good and sheer perfection, such as life, knowledge, power, purity (zakāh), cleanliness (ṭahārah), goodness (ṭīb), and freedom from deficiencies and faults. So we will speak on the two types of virtue:

أَمَّا الْأَوَّلُ: فَإِنَّ جَنَّةَ عَدْنٍ خَلَقَهَا اللَّهُ تَعَالَىٰ وَغَرَسَهَا بِيَدِهِ وَلَمْ يُطْلِعْ عَلَى مَا فِيهَا مَلَكٌ مُقَرَّبًا وَلَا نَبِيًّا مُرْسَلًا وَقَالَ لَهَا: تَكَلَّمِي فَقَالَتْ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ. جَاءَ ذَلِكَ فِي أَحَادِيثَ عَدِيدَةٍ وَأَنَّهُ يَنْظُرُ إِلَيْهَا فِي كُلِّ سَحَرٍ وَهِيَ دَارُهُ فَهَذِهِ كَرَامَةُ اللَّهِ تَعَالَىٰ لِعِبَادِهِ الْمُؤْمِنِينَ الَّتِي لَمْ يُطْلِعْ عَلَيْهَا أَحَدٌ مِنَ الْمَلَائِكَةِ وَمَعْلُومٌ أَنَّ الْأَعْلَىٰ مَطْلُوعُونَ عَلَى الْأَسْفَلِينَ مِنْ غَيْرِ عَكْسٍ وَلَا يُقَالُ: هَذَا فِي حَقِّ الْمُرْسَلِينَ فَإِنَّهَا إِنَّمَا يُبَيِّنُ لَهُمْ لَكِنْ لَمْ يَبْلُغُوا بَعْدَ إِبَانِ سَكَنَاتِهَا وَإِنَّمَا هِيَ مَعْدَةٌ لَهُمْ؛ فَإِنَّهُمْ

¹ Thus in the original.

² Thus in the original

ذَاهِبُونَ إِلَى كَمَالٍ وَمُتَّقِلُونَ إِلَى عُلُوٍّ وَارْتِمَاعٍ وَهُوَ جَزَاؤُهُمْ وَتَوَابُهُمْ.

As for the first (type of virtue, related to divine selection and nearness): Indeed, the Garden of Eden (Jannat 'Adn), Allah, the Exalted, created it and planted it with His Hand, and He did not inform any close angel nor any sent Prophet of what is in it. He said to it, 'Speak,' and it said, 'The believers have certainly succeeded.' This has come in numerous ḥadīths, and that He looks at it every dawn, and it is His abode. This is the honor from Allah, the Exalted, for His believing servants, which none of the angels has been informed of. It is known that the higher beings are aware of the lower ones, but not vice versa. And it is not said: This is only for the Messengers, for it (Paradise) was indeed built for them, but they have not yet reached the time of their dwelling therein; rather, it is prepared for them. For they are heading towards perfection and transitioning to loftiness and elevation, which is their recompense and their reward.

وَأَمَّا الْمَلَائِكَةُ فَإِنَّ حَالَهُمُ الْيَوْمَ شَبِيهَةٌ بِحَالِهِمْ بَعْدَ ذَلِكَ فَإِنَّ ثَوَابَهُمْ مُتَّصِلٌ وَلَيْسَتْ الْجَنَّةُ مَخْلُوقَةً () وَتَصْدِيقُ هَذَا قَوْلُهُ تَعَالَى (فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قَرَّةٍ أَعْيَنَ). فَحَقِيقَتُهُ مَا أَعَدَّهُ اللَّهُ لِأَوْلِيَائِهِ غَيْبٌ عَنِ الْمَلَائِكَةِ وَقَدْ غَيْبَ عَنْهُمْ أَوَّلًا حَالِ آدَمَ فِي النَّشْأَةِ الْأُولَى وَغَيْرَهَا.

As for the angels, their state today is similar to their state after that (i.e., in the Hereafter), for their reward is continuous, and Paradise is not created¹. The confirmation of this is His, the Exalted's, statement: {And no soul knows what has been hidden for them of comfort for eyes} [As-Sajdah: 17]. So the reality of what Allah has prepared for His awliyā' (friends) is hidden from the angels. He had previously hidden from them the state of Ādam in the first creation and at other times.

وَفَضَّلَ عِبَادَ اللَّهِ الصَّالِحِينَ يُبَيِّنُ فَضْلَ الْوَاحِدِ مِنْ تَوَعُّهِمْ؛ فَالْوَاحِدُ مِنْ تَوَعُّهِمْ إِذَا تَبَيَّنَ فَضْلُهُمْ عَلَى جَمِيعِ الْأَعْيَانِ وَالْأَشْخَاصِ تَبَيَّنَ فَضْلُ تَوَعُّهِمْ عَلَى جَمِيعِ الْأَنْوَاعِ إِذْ مِنْ الْمُتَمَتِّعِ ارْتِفَاعٌ شَخْصٍ مِنْ أَشْخَاصِ النَّوْعِ الْمَفْضُولِ إِلَى أَنْ يَفُوقَ جَمِيعَ الْأَشْخَاصِ وَالْأَنْوَاعِ الْفَاضِلَةِ فَإِنَّ هَذَا تَبْدِيلُ الْحَقَائِقِ وَقَلْبُ الْأَعْيَانِ عَنْ صِفَاتِهَا النَّفْسِيَّةِ؛ لَكِنْ رَبِّمَا فَاقَ بَعْضُ أَشْخَاصِ النَّوْعِ الْفَاضِلِ مَعَ امْتِيَازٍ ذَلِكَ عَلَيْهِ بِفَضْلِ نَوْعِهِ وَحَقِيقَتِهِ كَمَا أَنَّ فِي بَعْضِ الْخَيْلِ مَا هُوَ خَيْرٌ مِنْ بَعْضِ الْخَيْلِ وَلَا يَكُونُ خَيْرًا مِنْ جَمِيعِ الْخَيْلِ.

The virtue of Allah's righteous servants clarifies the virtue of an individual of their kind. If the superiority of one individual of their kind over all other individuals and persons is established, then the superiority of their kind over all other kinds is established. For it is impossible for an individual from an inferior kind to rise to surpass all individuals and superior kinds, as this would be an alteration of realities and a reversal of the intrinsic attributes of beings. However, an individual (from an inferior kind) might surpass some individuals of a superior kind, while that (superior kind) still maintains its distinction over it due to the virtue of its kind and essence, just as some horses are better than other horses, but no single horse is better than all horses.

إِذَا تَبَيَّنَ هَذَا فَقَدْ حَدَّثَ الْعُلَمَاءُ الْمَرْضُيُونَ وَأَوْلِيَائُهُ الْمُتَّقِلُونَ: أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ ﷺ يُجْلِسُهُ رَبُّهُ عَلَى الْعَرْشِ مَعَهُ. رَوَى ذَلِكَ مُحَمَّدُ بْنُ فَضِيلٍ عَنْ لَيْثٍ عَنْ مَجَاهِدٍ؛ فِي تَفْسِيرِهِ: (عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا) وَذَكَرَ ذَلِكَ مِنْ وَجْهِهِ أُخْرَى مَرْفُوعَةً وَغَيْرَ مَرْفُوعَةٍ قَالَ ابْنُ حَرِيرٍ: وَهَذَا لَيْسَ مُنَاقِضًا لِمَا اسْتَفَاضَتْ بِهِ الْأَحَادِيثُ مِنْ أَنَّ الْمَقَامَ الْمَحْمُودَ هُوَ الشَّفَاعَةُ بِاتِّفَاقِ الْأُئِمَّةِ مِنْ جَمِيعٍ مَنْ يَنْتَحِلُ الْإِسْلَامَ وَيَدَّعِيهِ لَا يَقُولُ إِنَّ إِبْرَاهِيمَ عَلَى الْعَرْشِ مُنْكَرًا ()—وَإِنَّمَا أَنْكَرَهُ بَعْضُ الْجُهَنِيَِّّةِ وَلَا ذَكَرَهُ فِي تَفْسِيرِ الْآيَةِ مُنْكَرًا—.

Once this is clear, the esteemed scholars and His accepted awliyā' have narrated that Muḥammad, the Messenger of Allah (peace be upon him), his Lord will seat him on the

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd (p. 42) said: It appears the phrase is: (and Paradise is not created for them).

Throne with Him. This was narrated by Muḥammad ibn Fuḍayl from Layth from Mujāhid, in the interpretation of: {It may be that your Lord will raise you to a station of praise and glory (maqāman maḥmūdān)} [Al-Isrā': 79]. This has also been mentioned through other chains, both marfū' (attributed to the Prophet) and non-marfū'. Ibn Jarīr (At-Ṭabarī) said: This does not contradict what is widely narrated in the ḥadīths that the Maqām Maḥmūd is the intercession, by the consensus of the Imāms from all who ascribe to Islam and claim it. No one says that His seating him on the Throne is reprehensible (munkar)¹—rather, only some of the Jahmiyyah denied it, nor is its mention in the interpretation of the verse reprehensible.

وَإِذَا تَبَتُّ فَضْلٌ فَاضِلًا عَلَى فَاضِلِهِمْ تَبَّتْ فَضْلُ النَّوعِ عَلَى النَّوعِ أَغْنَىٰ صَالِحًا عَلَيْهِمْ. وَأَمَّا الدَّوَاتُ فَإِنَّ ذَاتَ آدَمَ خَلَقَهَا اللَّهُ بِيَدِهِ وَخَلَقَهَا اللَّهُ عَلَى صُورَتِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَلَمْ يَتَّبِعْ هَذَا لِسِيءٍ مِنَ الدَّوَاتِ وَهَذَا بَحْرٌ يَغْرُقُ فِيهِ السَّابِغُ لَا يَخُوضُهُ إِلَّا كُلُّ مُؤَيَّدٍ بِنُورِ الْهُدَايَةِ وَإِلَّا وَقَعَ إِمَّا فِي تَثْثِيلٍ أَوْ فِي تَعْطِيلٍ. فَلْيَكُنْ ذُو اللَّبِّ عَلَى بَصِيرَةٍ أَوْ رَأَىٰ عَلَيْهِ مِرْمَاةً بَعِيدَةً وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِمْ.

If the superiority of the most excellent among us (humans) over the most excellent among them (angels) is established, then the superiority of the kind over the kind is established—I mean, our righteous ones over them. As for the essences (adh-dhawāt), indeed, the essence of Ādam, Allah created him with His Hand, and Allah created him in His image, and He breathed into him of His spirit. This has not been established for any other essence. This is an ocean in which the swimmer drowns; none ventures into it except one supported by the light of guidance, otherwise he falls into either anthropomorphism (tamthīl) or divestment of attributes (ta'tīl). So let the intelligent one be aware that beyond his knowledge lies a distant range, and {above everyone endowed with knowledge is one more knowing} [Yūsuf: 76].

وَلْيُوقِنْ كُلَّ الْإِيْقَانِ بِأَنَّ مَا جَاءَتْ بِهِ الْأَنْبَاءُ النَّبَوِيَّةُ حَقٌّ ظَاهِرًا وَبَاطِنًا وَإِنْ قَصَرَ عَنْهُ عَقْلُهُ وَلَمْ يَبْلُغْهُ عِلْمُهُ (قُورَبَ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنْتُمْ تُنْطَفُونَ) فَلَا تَلْجِنَ بَابَ انْكَارٍ وَرُودَ إِسْكَافٍ وَإِعْجَاجٍ—رَدًّا

لِظَاهِرِهِ وَتَعْجَبًا مِنْ بَاطِنِهِ—حَفَظًا لِقَوَاعِدِكَ الَّتِي كَتَبْتَهَا بِقُورَاكَ وَصَطَبْتَهَا بِأُصُولِكَ الَّتِي عَقَلْتِكَ عَنْ جَنَابِ مَوْلَاكَ. إِيَّاكَ مِمَّا يَخَالِفُ الْمُتَقَرِّبِينَ مِنَ التَّنْزِيهِ وَتَوَقُّ التَّثْثِيلِ وَالتَّشْبِيهِ وَلَعَمْرِي إِنَّ هَذَا هُوَ الصَّرَاطُ الْمُسْتَقِيمُ؛ الَّذِي هُوَ أَحَدٌ مِنَ السَّيْفِ؛ وَأَدَقُّ مِنَ السَّعْرِ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ.

And let him be absolutely certain that what has come in the Prophetic narrations is true, both outwardly and inwardly, even if his intellect falls short of it and his knowledge does not reach it. {Then by the Lord of the heaven and earth, indeed, it is truth—just as [sure as] it is that you are speaking} [Adh-Dhāriyāt: 23]. So do not enter the gate of denial, rejection, withholding, and overlooking—rejecting its apparent meaning and marveling at its inner one—in preservation of your principles which you wrote with your strengths and established with your fundamentals that have kept you from the sanctuary of your Lord. Beware of what opposes the early scholars regarding divine transcendence (tanzīh), and avoid anthropomorphism (tamthīl) and similitude (tashbīh). By my life, this is indeed the straight path, which is sharper than a sword and finer than a hair. And he for whom Allah has not made light—for him there is no light.

وَأَمَّا الصَّفَاتُ الَّتِي تَتَفَاضَلُ مِمَّنْ ذَلِكَ الْحَيَاءُ السَّرْمَدِيَّةُ وَالْبَقَاءُ الْأَبَدِيُّ فِي الدَّارِ الْآخِرَةِ وَلَيْسَ لِلْمَلِكِ أَكْثَرُ مِنْ هَذَا؛ وَإِنْ كَانَتْ حَيَاتُنَا هَذِهِ مَنْعُوضَةً بِالْمَوْتِ فَقَدْ أَسْلَفَتْ أَنَّ التَّقْضِيلَ إِنَّمَا يَقَعُ بَعْدَ كَمَالِ الْحَقِيقَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا الْبَقَاءُ وَغَيْرُ ذَلِكَ مِنَ الْعِلْمِ الَّذِي امْتَاَزَتْ بِهِ الْمَلَائِكَةُ. فَنَقُولُ: غَيْرُ مُنْكَرٍ اخْتِصَاصُ كُلِّ قَبِيلٍ مِنَ الْعِلْمِ بِمَا لَيْسَ لِلْآخِرِ فَإِنَّ الْوَحْيَ

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd (p. 42) said: The correct word is 'munkar'—nominative/predicative, meaning 'reprehensible'.

لِلرُّسُلِ عَلَى أَنْحَاءِ كَمَا قَالَ تَعَالَى: (وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ) فَبَيَّنَ أَنَّ الْكَلَامَ لِلنَّبِيِّ عَلَى ثَلَاثَةِ أَوْجُهٍ: مِنْهَا وَاحِدٌ يَكُونُ بِتَوْسِطِ الْمَلِكِ. وَوَجْهَانِ آخَرَانِ لَيْسَ لِلْمَلِكِ فِيهِمَا وَحْيٌ وَأَيُّنَ الْمَلِكُ مِنَ لَيْلَةِ الْمُعْرَاجِ وَيَوْمِ الطُّورِ وَتَعْلِيمِ الْأَسْمَاءِ وَأَضْعَافَ ذَلِكَ؟

As for the attributes by which preference is determined, among them is eternal life and everlasting existence in the Hereafter. The angel possesses no more than this. Even if our present life is marred by death, I have already stated that preference is determined after the perfection of the two essences, such that nothing remains but permanence. And other than that, such as the knowledge by which angels are distinguished. We say: It is not denied that each group is specialized with knowledge that the other does not possess. For revelation (wahy) comes to the Messengers in various ways, as Allah, the Exalted, said: {And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills} [Ash-Shūrā: 51]. He thus clarified that speech to humans occurs in three ways: one of them is through the mediation of an angel, and two other ways in which the angel has no part in the revelation. And where does the angel stand in relation to the Night of Mi'rāj (Ascension), the Day of Aṭ-Ṭūr (Mount Sinai), the teaching of the names, and many times more than that?

وَلَوْ ثَبِتَ أَنَّ عِلْمَ الْبَشَرِ فِي الدُّنْيَا لَا يَكُونُ إِلَّا عَلَى أَيْدِي الْمَلَائِكَةِ—وَهُوَ وَاللَّهُ بَاطِلٌ—فَكَيْفَ يَصْنَعُونَ يَوْمَ الْقِيَامَةِ وَقَدْ قَالَ النَّبِيُّ ﷺ (فَيُفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِيدِهِ وَالتَّنَاءِ عَلَيْهِ بِأَشْيَاءَ يَلْمُونِيهَا لَمْ يَفْتَحْهَا عَلَيَّ أَحَدٌ قَبْلِي). وَإِذَا تَبَيَّنَ هَذَا: أَنَّ الْعِلْمَ مَقْسُومٌ مِنْ اللَّهِ؛ وَلَيْسَ كَمَا زَعَمَ هَذَا الْعَبِيُّ بِأَنَّهُ لَا يَكُونُ إِلَّا بِأَيْدِي الْمَلَائِكَةِ عَلَى الْإِطْلَاقِ وَهُوَ قَوْلٌ بِلَا عِلْمٍ بَلِ الَّذِي يَدُلُّ عَلَيْهِ الْقُرْآنُ أَنَّ اللَّهَ تَعَالَى اخْتَصَّ آدَمَ بِعِلْمٍ لَمْ يَكُنْ عِنْدَ الْمَلَائِكَةِ وَهُوَ عِلْمُ الْأَسْمَاءِ الَّذِي هُوَ أَشْرَفُ الْعُلُومِ وَحَكَمَ بِفَضْلِهِ عَلَيْهِمْ لِمَزِيدِ الْعِلْمِ فَأَيُّنَ الْعُدُولُ عَنْ هَذَا الْمَوْضِعِ إِلَى بَنِيَاتِ الطَّرِيقِ؟

And even if it were proven that human knowledge in this world comes only through the agency of angels—which, by Allah, is false—what would they do about the Day of Resurrection, when the Prophet (peace be upon him) said: 'Then Allah will open up for me praises of Him and glorification of Him with things He inspires me with, which He has not opened up for anyone before me'? If this is clear—that knowledge is apportioned by Allah, and it is not as this foolish one (ghabī) claimed, that it only comes through the agency of angels absolutely, which is a statement without knowledge—rather, what the Qur'an indicates is that Allah, the Exalted, singled out Ādam with knowledge that the angels did not possess, which is the knowledge of the names, the noblest of sciences, and He judged him to be superior to them due to this increased knowledge. So where is the deviation from this point to the side-paths?

وَمِنْهَا الْقُدْرَةُ. وَزَعَمَ بَعْضُهُمْ أَنَّ الْمَلِكَ أَقْوَى وَأَقْدَرُ وَذَكَرَ قِصَّةَ جِبْرَائِيلَ بِأَنَّهُ شَدِيدُ الْقُوَى وَأَنَّهُ حَمَلَ قَرِيَةَ قَوْمِ لُوطٍ عَلَى رِيشَةِ مِنْ جَنَاحِهِ فَقَدْ آتَى اللَّهُ بَعْضَ عِبَادِهِ أَعْظَمَ مِنْ ذَلِكَ فَاعْتَرَقَ جَمِيعَ أَهْلِ الْأَرْضِ بِدَعْوَةِ نُوحٍ وَقَالَ النَّبِيُّ ﷺ (إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بُرَّةَ) (وَرَبِّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بُرَّةَ) وَهَذَا عَامٌّ فِي كُلِّ الْأَشْيَاءِ وَجَاءَ تَفْسِيرُ ذَلِكَ فِي آيَاتٍ: إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ أَنْ يُزِيلَ جَبَلًا أَوْ الْجِبَالَ عَنْ أَمَاكِنِهَا لَا زَالَهَا وَأَنْ لَا يُعَيِّمَ الْقِيَامَةَ لَمَّا أَقَامَهَا وَهَذَا مَبَالِغَةٌ.

Among these (attributes) is power (qudrah). Some have claimed that the angel is stronger and more powerful, mentioning the story of Jibrā'il, that he is 'mighty in power' [An-Najm: 5] and that he carried the town of the people of Lūṭ on a feather of his wing. Yet Allah has given some of His servants greater than that: He drowned all the people of the earth through the supplication of Nūḥ. And the Prophet (peace be upon him) said: 'Indeed, among the servants of Allah is one who, if he were to swear an oath by Allah, Allah would fulfill it.' And: 'Many a disheveled, dust-covered person, turned away from

doors—if he were to swear an oath by Allah, Allah would fulfill it.' This is general for all things. The explanation of this has come in narrations: 'Indeed, among the servants of Allah is one who, if he were to swear an oath by Allah to remove a mountain or mountains from their places, He would remove them; and that He not establish the Resurrection, He would not establish it.' This is an emphatic statement (mubālaghah).

وَلَا يُقَالُ: إِنَّ ذَلِكَ يُفْضَلُ بِقُوَّةٍ خُلِقَتْ فِيهِ وَهَذَا بِدَعْوَةٍ يَدْعُوهَا لِأَنَّهُمَا فِي الْحَقِيقَةِ يُؤَوَّلَانِ إِلَى وَاحِدٍ هُوَ مَقْصُودُ الْقُدْرَةِ وَمَطْلُوبُ الْقُوَّةِ وَمَا مِنْ أَجْلِهِ يُفْضَلُ الْقَوِيُّ عَلَى الضَّعِيفِ. ثُمَّ هَبْ أَنَّ هَذَا فِي الدُّنْيَا فَكَيْفَ تَصْنَعُونَ فِي الْآخِرَةِ؟ وَقَدْ جَاءَ فِي الْأَثَرِ: (يَا عَبْدِي أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ أَطْعَمِي أَجْعَلَكَ تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ يَا عَبْدِي أَنَا الْحَيُّ الَّذِي لَا يَمُوتُ أَطْعَمِي أَجْعَلَكَ حَيًّا لَا يَمُوتُ) وَفِي آثَرٍ: (إِنَّ الْمُؤْمِنَ تَأْتِيهِ التَّحُفُ مِنَ اللَّهِ: مِنَ الْحَيِّ الَّذِي لَا يَمُوتُ إِلَى الْحَيِّ الَّذِي لَا يَمُوتُ) فَهَذِهِ غَايَةُ لَيْسَ وَرَاءَهَا مَرْمَى كَيْفَ لَا وَهُوَ بِاللَّهِ يَسْمَعُ وَيَبْصُرُ وَيَبْطِشُ وَيَبْشِي؟ فَلَا يَتَّوَمُّ لِقُوَّتِهِ قُوَّةً.

And it is not said: That one (the angel) is preferred due to a power created in him, while this one (the human) is (powerful) due to a supplication he makes. Because in reality, both trace back to one thing, which is the objective of power and the aim of strength, and that for which the strong is preferred over the weak. Then, suppose this is in the world; what will you do in the Hereafter? It has come in a narration (athar): 'O My servant, I say to a thing, 'Be,' and it is. Obey Me, and I will make you say to a thing, 'Be,' and it will be. O My servant, I am the Ever-Living who does not die. Obey Me, and I will make you living who does not die.' And in another narration: 'Indeed, gifts come to the believer from Allah: from the Ever-Living who does not die, to the living who does not die.' This is an ultimate state beyond which there is no target. How could it not be so, when he hears by Allah, sees by Him, strikes by Him, and walks by Him? So no power can stand against his power.

وَأَمَّا الظَّهَارَةُ وَالنَّزَاهَةُ وَالتَّقْدِيسُ وَالْبِرَاءَةُ عَنِ النَّقَائِصِ وَالْمَعَانِبِ وَالطَّاعَةُ لِلتَّامَّةِ الْخَاصَّةِ لِلَّهِ الَّتِي لَيْسَ مَعَهَا مَعْصِيَةٌ وَلَا سَهْوٌ وَلَا غَفْلَةٌ وَإِنَّمَا أَعْمَالُهُمْ وَأَقْوَالُهُمْ عَلَى وَفْقِ الْأَمْرِ فَقَدْ قَالَ قَائِلٌ مِنْ أَتَيْنَ لِلْبَشَرِ هَذِهِ الصِّفَاتُ؟ وَهَذِهِ الصِّفَاتُ عَلَى الْحَقِيقَةِ هِيَ أَسْبَابُ الْفُضْلِ كَمَا قِيلَ: لَا أَغْدِلُ بِالسَّلَامَةِ شَيْئًا. فَالْجَوَابُ مِنْ وَجْهِهِ:

As for purity (tahārah), integrity (nazāhah), sanctification (taqdis), freedom from deficiencies and faults, and complete, exclusive obedience to Allah, with which there is no disobedience, no oversight, and no heedlessness, and their actions and words are only in accordance with the command—a questioner has asked: From where do humans possess these attributes? And these attributes, in reality, are the causes of virtue, as it is said: 'I do not equate anything with safety (from sin).' The answer is from several perspectives:

أَحَدَهَا: إِنَّا إِذَا نَظَرْنَا إِلَى هَذِهِ الْأَحْوَالِ فِي الْآخِرَةِ كَانَتْ فِي الْآخِرَةِ لِلْمُؤْمِنِينَ عَلَى أَكْمَلِ خَالٍ وَأَتَمِّ وَجْهِ وَقَدْ قَدَّمْنَا أَنَّ الْكَلَامَ لَيْسَ فِي تَفْضِيلِهِمْ فِي هَذِهِ الْحَيَاةِ فَقَطَّ بَلْ عِنْدَ الْكَمَالِ وَالتَّامِّ وَالْإِسْتِقْرَارِ فِي دَارِ الْحَيَوَانِ وَفِيهِ وَجْهٌ قَاطِعٌ لِكُلِّ مَا كَانَ مِنْ جَنْسِ هَذَا الْكَلَامِ فَأَتَيْنَ هُمْ مِنْ أَقْوَامٍ تَكُونُ وُجُوهُهُمْ مِثْلَ الْقَمَرِ وَمِثْلَ الشَّمْسِ لَا يَبُولُونَ وَلَا يَتَمَخَّطُونَ وَلَا يَبْصُقُونَ مَا فِيهِمْ ذَرَّةٌ مِنَ الْعَيْبِ وَلَا مِنَ النَّقْصِ

First: If we look at these states in the Hereafter, they will be for the believers in the Hereafter in the most perfect condition and most complete manner. We have already stated that the discussion is not about their preference in this life only, but rather at the point of perfection, completion, and settlement in the Abode of True Life (Dār al-Hayawān, i.e., Paradise). And in this is a decisive point against everything of this kind of talk. For where do they (angels) stand in comparison to peoples whose faces will be like the moon and like the sun, who will not urinate, nor blow their noses, nor spit, having not an atom of fault or deficiency in them?

الْوَجْهَ الثَّانِي: إِنَّ هَذَا بَعْنِيهِ هُوَ الدَّلِيلُ عَلَى فَضْلِ الْآدَمِيِّ وَالْمَلَائِكَةِ مَخْلُوقُونَ عَلَى طَرِيقَةٍ وَاحِدَةٍ وَصَفَةٍ لَا زِمَةَ لَا سَبِيلَ إِلَى اتِّفَاكِهِمْ عَنْهَا وَالْبَسْرُ بِخِلَافِ ذَلِكَ.

The Second Perspective: This very point is the proof of the superiority of the human. Angels are created in a single way and with an inherent attribute from which they have no way of deviating, whereas humans are different from that.

الْوَجْهَ الثَّلَاثُ: أَنَّ مَا يَفْعُ مِنْ صَالِحِي الْبَشَرِ مِنَ الرِّذَالِ وَالْهَفَوَاتِ تَرَفَّعَ لَهُمْ بِهِ الدَّرَجَاتِ وَتُبِدَ لَهُمُ السَّيِّئَاتِ حَسَبَاتٍ فَإِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ وَمِنْهُمْ مَنْ يَعْمَلُ سَيِّئَةً تَكُونُ سَبَبَ دُخُولِ الْجَنَّةِ وَلَوْ لَمْ يَكُنْ —الْعَفْوُ أَحَبُّ إِلَيْهِ لَمَا أُبْتِلِيَ بِالذَّنْبِ أَكْرَمُ الْخَلْقِ عَلَيْهِ وَكَذَلِكَ فَرَحَهُ بِتَوْبَةِ عِبِيدِهِ وَصَحَّحِهِ مِنْ عِلْمِ الْعَبْدِ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ فَافْهَمْ هَذَا فَإِنَّهُ مِنْ أَسْرَارِ الرُّبُوبِيَّةِ وَبِهِ يَنْكَشِفُ سَبَبُ مُوَافَقَةِ الْمُقَرَّبِينَ الذُّنُوبِ.

The Third Perspective: The slips and lapses that occur from righteous humans serve to elevate their ranks and transform their evil deeds into good deeds. For Allah loves those who are constantly repentant and loves those who purify themselves. Among them is one who commits an evil deed that becomes a reason for his entry into Paradise. And if pardon were not most beloved to Him, He would not have tested the most honored of creation to Him with sin. Likewise, His joy at the repentance of His servants and His laughing (a divine attribute befitting His Majesty) at the servant's knowledge that none forgives sins except Allah. So understand this, for it is among the secrets of Lordship (Rubūbiyyah), and by it, the reason for the close ones (to Allah) falling into sins is unveiled.

الْوَجْهَ الرَّابِعُ: مَا رَوَى: أَنَّ الْمَلَائِكَةَ لَمَّا اسْتَظْطَمَتْ خَطَايَا بَنِي آدَمَ أَلْقَى اللَّهُ تَعَالَى عَلَى بَعْضِهِمُ الشَّهْوَةَ فَوَاقَعُوا الْخَطِيئَةَ وَهُوَ أَحْيَا جَاجٍ مِنَ اللَّهِ تَعَالَى عَلَى الْمَلَائِكَةِ،

The Fourth Perspective: What has been narrated: 'When the angels found the sins of the children of Ādam to be enormous, Allah, the Exalted, cast desire upon some of them, and they fell into sin.' This is an argument from Allah, the Exalted, against the angels.

وَأَمَّا الْعِبَادَةُ فَقَدْ قَالُوا إِنَّ الْمَلَائِكَةَ ذَايُومُ الْعِبَادَةِ وَالتَّسْبِيحِ وَمِنْهُمْ قِيَامٌ لَا يَقْعُدُونَ وَقُعُودٌ لَا يَقُومُونَ وَرُكُوعٌ لَا يَسْجُدُونَ وَسُجُودٌ لَا يَرْكَعُونَ (يَسْبَحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ). وَالْجَوَابُ: أَنَّ الْفَضْلَ يَنْفَسُ الْعَمَلُ وَجُودِيَّةَ لَا بِقَدْرِهِ وَكَثْرَتِهِ كَمَا قَالَ تَعَالَى: (إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا) وَقَالَ: (إِنَّا لَنُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا) وَرَبُّ تَسْبِيحَةٍ مِنْ إِنْسَانٍ أَفْضَلُ مِنْ مَلَأِ الْأَرْضِ مِنْ عَمَلٍ غَيْرِهِ وَكَانَ إِدْرِيسَ يَرْفَعُ لَهُ فِي الْيَوْمِ مِثْلَ عَمَلِ جَمِيعِ أَهْلِ الْأَرْضِ، وَإِنَّ الرَّجُلَيْنِ لَيَكُونَانِ فِي الصَّفِّ وَأَجْرُ مَا بَيْنَ صَلَاتَيْهِمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. وَقَدْ رَوَى: (أَنَّ أُنَيْنَ الْمُذْنِبِينَ أَحَبُّ إِلَيَّ مِنْ رَجُلٍ الْمُسَبِّحِينَ). وَقَدْ قَالُوا: إِنَّ عُلَمَاءَ الْآدَمِيِّينَ مَعَ وُجُودِ الْمُنَافِي وَالْمَصَادِّ أَحْسَنُ وَأَفْضَلُ.

As for worship ('ibādah), they have said that angels are in constant worship and glorification (tasbīḥ). Among them are those standing who do not sit, those sitting who do not stand, those bowing who do not prostrate and those prostrating who do not bow. {They exalt [Him] night and day [and] do not slacken} [Al-Anbiyā: 20]. The answer: Virtue lies in the act itself and its quality, not in its quantity or abundance, as Allah, the Exalted, said: {Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed} [Al-Kahf: 7]. And He said: {Indeed, We will not allow to be lost the reward of any who did well in deeds} [Al-Kahf: 30]. A single tasbīḥah from a human may be superior to an earthful of deeds from another. And for Idrīs, deeds equivalent to the deeds of all the people of the earth were raised for him in a single day. Indeed, two men may be in the same prayer row, yet the reward for what is between their prayers is like what is between the heaven and the earth. It has been narrated: 'The groaning of sinners is more beloved to Me than the loud praises of those who glorify.' And they have said: The scholars among humans, despite the presence of

negating and opposing factors (i.e., desires and weaknesses), are better and more virtuous.

ثُمَّ هُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ يُلْهُمُونَ التَّسْبِيحَ كَمَا يُلْهُمُونَ النَّفْسَ؛ وَأَمَّا النَّفْعُ الْمُتَعَدِّي وَالنَّفْعُ لِلْخَلْقِ وَتَدْبِيرُ الْعَالَمِ فَقَدْ قَالُوا هُمْ تَجْرِي أَرْزَاقُ الْعِبَادِ عَلَى أَيْدِيهِمْ وَيَنْزِلُونَ بِالْعُلُومِ وَالْوَحْيِ وَيَحْفَظُونَ وَيَمْسِكُونَ وَغَيْرَ ذَلِكَ مِنْ أَفْعَالِ الْمَلَائِكَةِ.

Then, they (righteous humans) in this worldly life and in the Hereafter are inspired with tasbīḥ (glorification of Allah) just as they are inspired to breathe. As for transitive benefit, benefit to creation, and management of the world, they (proponents of angelic superiority) have said that the provisions of servants flow through their (angels') hands, they descend with knowledge and revelation, they protect, they restrain, and other such actions of the angels.

وَالْجَوَابُ: أَنَّ صَالِحَ الْبَشَرِ لَهُمْ مِثْلُ ذَلِكَ وَكَثَرَتْ مِنْهُ وَيَكْفِيكَ مِنْ ذَلِكَ شَفَاعَةُ الشَّافِعِ الْمُسَمَّعِ فِي الْمُنْذَرِينَ وَشَفَاعَتُهُ فِي الْبَشَرِ كَيْ يُحَاسِبُوا وَشَفَاعَتُهُ فِي أَهْلِ الْجَنَّةِ حَتَّى يَدْخُلُوا الْجَنَّةَ. ثُمَّ بَعْدَ ذَلِكَ تَقَعُ شَفَاعَةُ الْمَلَائِكَةِ وَأَيُّنَ هُمْ مِنْ قَوْلِهِ: (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)؟ وَأَيُّنَ هُمْ عَنِ الَّذِينَ: (وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)؟ وَأَيُّنَ هُمْ مِمَّنْ يَدْعُونَ إِلَى الْهُدَى وَدِينِ الْحَقِّ؛ وَمَنْ سَنَّ سُنَّةً حَسَنَةً؟ وَأَيُّنَ هُمْ مِنْ قَوْلِهِ ﷺ (إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ فِي أَكْثَرِ مَنْ رَيْبُهُ وَمُضُنُّ؟ وَأَيُّنَ هُمْ مِنْ الْأَقْطَابِ وَالْأَوْتَادِ وَالْأَعْوَاتِ؛ وَالْأَبْدَالِ وَالنُّجَبَاءِ؟ (1).

The answer: Righteous humans possess the like of that and even more. Sufficient for you in that regard is the intercession of the Intercessor whose intercession is accepted for the sinners, his intercession for humankind so that they may be brought to account, and his intercession for the people of Paradise so that they may enter Paradise. Then, after that, the intercession of the angels occurs. And where do they (angels) stand in comparison to His statement: {And We have not sent you, [O Muḥammad], except as a mercy to the worlds} [Al-Anbiyā': 107]? And where are they in comparison to those who: {give [the Muḥājirīn] preference over themselves, even though they are in privation} [Al-Hashr: 9]? And where are they in comparison to those who call to guidance and the religion of truth, and one who establishes a good sunnah (practice)? And where are they in comparison to his (peace be upon him) saying: 'Indeed, from my ummah are those who will intercede for more people than [the tribes of] Rabī'ah and Muḍar'? And where are they in comparison to the Aqtāb (Poles), the Awtād (Pegs), the Aghwāth (Succorers), the Abdāl (Substitutes), and the Nujabā' (Nobles)?¹

فَهَذَا—هَذَا اللَّهُ—وَجْهَ التَّفْضِيلِ بِالْأَسْبَابِ الْمَعْلُومَةِ؛ ذَكَرْنَا مِنْهُ أُنْمُودَجًا نَهَجْنَا بِهِ السَّبِيلَ وَفَتَحْنَا بِهِ الْبَابَ إِلَى ذَلِكَ فَضَائِلِ الصَّالِحِينَ مَنْ تَدَبَّرَ ذَلِكَ وَأَوْتِيَ مِنْهُ حَظًّا رَأَى وَرَاءَ ذَلِكَ مَا لَا يُحْصِيهِ إِلَّا اللَّهُ وَإِنَّمَا عَدَلَ عَنْ ذَلِكَ قَوْمٌ لَمْ يَكُنْ لَهُمْ مِنَ الْقَوْلِ وَالْعِلْمِ إِلَّا ظَاهِرُهُ وَلَا مِنَ الْحَقَائِقِ إِلَّا رُسُومُهَا؛ فَوَقَعُوا فِي بَدْعٍ وَشُبُهَاتٍ وَتَاهُوا فِي مَوَاقِفَ وَجَرَازَاتٍ وَهَذَا نَحْنُ نَذَكِّرُ مَا احْتَجَّجُوا بِهِ.

So this—may Allah guide you—is the aspect of preference by known reasons; we have mentioned a sample of it, by which we have paved the way and opened the door to perceiving the virtues of the righteous. Whoever reflects upon that and is given a share of it will see beyond that what none can enumerate except Allah. Only a people who had nothing of discourse and knowledge except its outward appearance, and nothing of realities except their mere forms, have deviated from this. Thus, they fell into innovations (bida') and specious arguments (shubuhāt), and went astray in various stances and metaphorical interpretations. And here we mention what they have argued.

¹ Thus in the original.

(الْحُجَّةُ الْأُولَى: قَوْلُهُ تَعَالَى: (لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ) وَالَّذِي يُرِيدُ إِثْبَاتَ ذَلِكَ الْأَعَظَمِ وَاتِّقَادِ الْأَكْبَرِ: إِنَّمَا يَبْدَأُ بِالْأَدْنَى فَلَا دُنَى مُتَرَقِّيًا إِلَى الْأَعْلَى فَلَا أَعْلَى لِيَرْقَى الْمُخَاطَبُ فِي فَهْمِ عَظَمَةِ مَنْ أُتِفِقَ لَهُ وَأَطِيعَ دَرَجَةً دَرَجَةً، وَإِلَّا فَلَوْ فُوجِيَ بِاتِّقَادِ الْأَعْظَمِ ابْتِدَاءً: لَمَا حَصَلَ تَبَيُّنٌ مَرَاتِبِ الْعَظَمَةِ؛ وَلَوْ وَقَعَ ذِكْرُ الْأَدْنَى بَعْدَ ذَلِكَ ضَائِعًا، بَلْ يَكُونُ رُجُوعًا وَتَقْصًا. وَلِهَذَا جَرَتْ فِطْرَةُ الْخَلْقِ أَنْ يُقَالَ: فَلَانٌ لَا يَأْتِيَنِي وَفَلَانٌ يَأْتِيَنِي أَيْ كَيْفَ يَسْتَنْكِفُ عَنِ الْإِثْبَانِ إِلَيَّ؟ وَفَلَانٌ أَكْرَمُ مِنْهُ وَأَعْظَمُ وَهُوَ يَأْتِيَنِي وَلَا يُقَالَ لَا يَأْتِي فَلَانٌ أَنْ يُكْرِمَكَ وَلَا مَنْ هُوَ قَوْفُهُ. فَلَا يُنْقَالُ مِنَ الْمَسِيحِ إِلَى الْمَلَائِكَةِ دَلِيلٌ عَلَى فَضْلِهِمْ؛ كَيْفَ وَقَدْ نَعِثُوا بِالْقُرْبِ الَّذِي هُوَ عَيْنُ الْفَضَائِلِ

The First Argument: His, the Exalted's, statement: {Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]} [An-Nisā': 172]. One who wishes to establish the humility of the great and the submission of the eminent begins with the lower, then the lower, progressing to the higher, then the higher, so that the addressee may ascend, degree by degree, in understanding the greatness of the One to whom submission and obedience are rendered. Otherwise, if one were suddenly confronted with the submission of the greatest from the outset, the gradations of greatness would not become clear. And if the lower were mentioned after that, it would be lost; rather, it would be a regression and a deficiency. This is why it is natural for people to say: 'So-and-so does not come to me, but so-and-so (who is greater) does come to me,' meaning, how can the former disdain to come to me when someone more honored and greater than him comes to me? And one does not say: 'So-and-so does not refuse to honor you, nor does one who is above him.' Therefore, the transition from the Messiah to the angels is evidence of their (the angels') superiority. How could it not be, when they have been described with nearness (qurb), which is the essence of virtues?

وَالْجَوَابُ: زَعَمَ الْقَاضِي أَنَّ هَذَا لَيْسَ مِنْ عَظْفِ الْأَعْلَى عَلَى الْأَدْنَى، وَإِنَّمَا هُوَ عَظْفٌ سَادَجٌ. قَالَ: وَذَلِكَ أَنَّ قَوْمًا عَبْدُوا الْمَسِيحَ وَزَعَمُوا أَنَّهُ ابْنُ اللَّهِ سُبْحَانَهُ وَقَوْمًا عَبْدُوا الْمَلَائِكَةَ وَزَعَمُوا أَنَّهَا بَنَاتُ اللَّهِ كَمَا حَكَى اللَّهُ تَعَالَى عَنْ الْقَرِيبَيْنِ قَبِيلَ اللَّهِ تَعَالَى فِي هَذِهِ: أَنَّ هَؤُلَاءِ الَّذِينَ عَبْدَتْهُمْ مِنْ دُونِي هُمْ عِبَادِي لَنْ يَسْتَنْكِفُوا عَنْ عِبَادَتِي وَأَتَتْهُمَا لَوْ اسْتَنْكَفَا عَنْ عِبَادَتِي لَعَذَّبْتُهُمَا عَذَابًا أَلِيمًا وَالْمَسِيحُ هُوَ الظَّاهِرُ وَهُوَ مِنْ تَوَجُّعِ الْبَشَرِ وَهَذَا الْكَلَامُ فِيهِ نَظَرٌ. وَاللَّهُ أَعْلَمُ بِحَقِيقَتِهِ.

And the 'Answer': The Qāḍī claimed that this is not a conjunction of the higher upon the lower, but rather a simple conjunction. He said: This is because a group worshipped the Messiah and claimed he was the son of Allah, Glorified is He, and another group worshipped the angels and claimed they were the daughters of Allah, as Allah, the Exalted, narrated concerning both groups. So Allah, the Exalted, clarified in this (verse) that these whom you worshipped besides Me are My servants; they will not disdain to worship Me. And if they both were to disdain to worship Me, I would punish them with a painful torment. The Messiah is the apparent one, and he is of the human kind. This statement (of the Qāḍī) is subject to scrutiny, and Allah knows best its reality.

ثُمَّ نَقُولُ: إِنْ كَانَ هَذَا هُوَ الْمُرَادُ فَلَا كَلَامَ وَإِنْ أُريدَ أَنَّ الْإِثْقَالَ مِنَ الْأَدْنَى إِلَى الْأَعْلَى: فَاعْلَمْ—تَوَرَّ اللَّهُ قَلْبَكَ وَسَرَحَ صَدْرَكَ لِلْإِسْلَام—أَنَّ لِلْمَلَائِكَةِ خَصَائِصَ لَيْسَتْ لِلْبَشَرِ؛ لَا سِيمَا فِي الدُّنْيَا. هَذَا مَا لَا يَسْتَرِيبُ فِيهِ لَيْبِبُ أَتْهَمُ الْيَوْمَ عَلَى مَكَانٍ وَأَقْرَبَ إِلَى اللَّهِ وَأَظْهَرَ جُسُومًا وَأَعْظَمَ خَلْقًا وَأَجْمَلَ صُورًا وَأَطْوَلَ أَعْمَارًا وَأَيَّامًا أَثَارًا إِلَى غَيْرِ ذَلِكَ مِنَ الْخِصَالِ الْحَمِيدَةِ مِمَّا نَعْلَمُهُ وَمِمَّا لَا نَعْلَمُهُ. وَلِلْبَشَرِ أَيْضًا خَصَائِصٌ وَمَرَائِبًا؛ لَكِنَّ الْكَلَامَ فِي مَجْمُوعِ كُلِّ وَاحِدَةٍ مِنَ الْمَرْتَبَتَيْنِ أُتِيَهُمَا أَفْضَلُ: هَذَا طَرِيقٌ مُهْدٍ لِهَذِهِ الْآيَةِ وَمَا بَعْدَهَا.

Then we say: If this (the Qāḍī's interpretation) is what is intended, then there is no further discussion. But if it is intended that the transition is from the lower to the higher, then know—may Allah illuminate your heart and expand your chest for Islam—that angels have specific characteristics that humans do not possess, especially in this world. This is

something no intelligent person doubts: that they (angels) today are in a (higher) station, closer to Allah, more manifest in their bodies, greater in creation, more beautiful in form, longer in lifespan, and more blessed in their effects, among other praiseworthy qualities, both those we know and those we do not know. Humans also have specific characteristics and merits. However, the discussion is about the sum total of each of the two sets of merits—which of them is superior? This is a path that paves the way for (understanding) this verse and what follows it.

وَهُوَ وَرَاءَ ذَلِكَ؛ فَحَيْثُ جَرَى مَا يُوجِبُ تَفْضِيلَ الْمَلِكِ فَلَمَّا تَمَيَّزُوا بِهِ وَاخْتَصَّوْا بِهِ مِنَ الْأُمُورِ الَّتِي لَا تَنْبَغِي لِمَنْ دُونَهُمْ فِيهَا أَنْ يَنْفَضَّلَ عَلَيْهِمْ فِيمَا هُوَ مِنْ أَسْبَابِهَا. وَذَلِكَ أَنَّ الْمَسِيحَ لَوْ فُرِضَ اسْتِنَاكُهُ عَنْ عِبَادَةِ اللَّهِ: فَإِنَّمَا هُوَ لِمَا أَيْدَهُ اللَّهُ مِنَ الْآيَاتِ كَمَا أَتَى الْأَكْثَمَ وَالْأَبْرَصَ وَأَحْيَا الْمَوْتَى وَغَيْرَ ذَلِكَ؛ وَلَئِنَّ خَرَجَ فِي خَلْقِهِ عَنْ بَنِي آدَمَ وَفِي عُزُوفِهِ عَنْ الدُّنْيَا وَمَا فِيهَا: أُعْطِيَ الزُّهْدَ؛ وَمَا مِنْ صِفَةٍ مِنْ هَذِهِ الصِّفَاتِ إِلَّا وَالْمَلَائِكَةُ أَظْهَرُ مِنْهُ فِيهَا فَإِنَّهُمْ كُلُّهُمْ خَلْقُوا مِنْ غَيْرِ آبَوَيْنَ وَمِنْ غَيْرِ أُمٍّ؛ وَقَدْ كَانَ فَرَسٌ جَبْرِيلَ يَحْيَى بِهِ التُّرَابُ الَّذِي يَمُرُّ عَلَيْهِ؛ وَعَلِمَ مَا يَدْخُرُ الْعِبَادُ فِي بَيُوتِهِمْ عَلَى الْمَلَائِكَةِ سَهْلًا. وَفِي حَدِيثٍ (أَبْرَصَ وَأَقْرَعَ وَأَعْمَى: أَنَّ الْمَلِكَ مَسَحَ عَلَيْهِمْ قَبَرَهُوا) ‘فَهَذِهِ الْأُمُورُ الَّتِي مِنْ أَجْلِهَا عُبِدَ الْمَسِيحُ وَجُعِلَ ابْنُ اللَّهِ عَزَّ وَجَلَّ لِلْمَلَائِكَةِ مِنْهَا أَوْفَرُ نَصِيبٍ وَأَعْلَى مِنْهَا وَأَعْظَمُ مِمَّا لِلْمَسِيحِ وَهُمْ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ فَهُوَ أَحَقُّ خَلْقٍ أَنْ لَا يَسْتَكْبَرَ؛ وَأَمَّا الْقُرْبُ مِنَ اللَّهِ وَالرُّقْبَى لَدَيْهِ فَأَمُورٌ وَرَاءَ هَذِهِ الْآيَاتِ.

And it (the reason for mentioning angels after the Messiah) is beyond that. For where something occurs that necessitates the preference of the angel, it is due to the matters by which they are distinguished and with which they are specialized, in which it is not appropriate for those below them to be preferred over them in what stems from those causes. That is because if the Messiah were to, hypothetically, disdain the worship of Allah, it would only be due to the signs with which Allah supported him, such as his healing the one born blind and the leper, and his reviving the dead, and so forth; and because he, in his creation, was distinct from the children of Ādam, and in his abstention from the world and what is in it, he was granted asceticism (zuhd). There is no attribute among these attributes except that the angels are more manifest in it than him. For all of them were created without parents and without a mother. The horse of Jibrā'il used to revive the dust it passed over. Knowledge of what servants store in their homes is easy for the angels. And in the ḥadīth of 'the leper, the bald man, and the blind man: that the angel touched them and they were healed.' So these matters, on account of which the Messiah was worshipped and made the son of Allah, the Mighty and Majestic—the angels have a more abundant share of them, and higher and greater than what the Messiah had. Yet they (the angels) do not disdain to worship Him, so he (the Messiah) is the most deserving of creation not to disdain. As for nearness to Allah and closeness to Him, these are matters beyond these signs.

وَأَيْضًا فَأَقْصَى مَا فِيهَا تَفْضِيلُهُمْ عَلَى الْمَسِيحِ؛ إِذْ هُوَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا؛ وَأَمَّا إِذَا اسْتَقَرَّ فِي الْآخِرَةِ وَكَانَ مَا كَانَ مِمَّا لَسْتُ أَذْكَرُ: فَمِنْ أَيْنَ يُقَالُ إِنَّهُمْ هُنَاكَ أَفْضَلُ مِنْهُ؟

Also, the most that it (the verse) implies is their (angels') preference over the Messiah while he is in this worldly life. But when he is settled in the Hereafter and what will be, will be—which I am not mentioning (in detail)—from where can it be said that they are superior to him there?

(الْحُجَّةُ الثَّانِيَّةُ: قَوْلُهُ تَعَالَى لِنَبِيِّهِ ﷺ (قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ) وَمِثْلُهُ فِي هُودٍ فَلَا حَتَّاجَ فِي هَذَا مِنْ وَجُودِ:

The Second Argument: His, the Exalted's, statement to His Prophet (peace be upon him): {Say, [O Muḥammad], 'I do not tell you that I have the depositories [containing the provision] of Allah, nor do I know the unseen, nor do I tell you that I am an angel'} [Al-

An'ām: 50]. And similar is in (Sūrah) Hūd. The argument from this is from several perspectives:

أَحَدَهَا: أَنَّهُ قَرَنَ اسْتِقْرَارَ خَزَائِنِهِ وَعِلْمَ الْغَيْبِ بِنَفْيِ الْقَوْلِ بِأَنَّهُ مَلَكٌ وَسَلَبَهَا عَنْ نَفْسِهِ فِي نَسَقٍ وَاحِدٍ فَإِذَا كَانَ حَالٌ مَنْ يَعْلمُ الْغَيْبَ وَيَقْدِرُ عَلَى الْخَزَائِنِ أَفْضَلُ مِنْ حَالِ مَنْ لَا يَكُونُ كَذَلِكَ: وَجِبَ أَنْ يَكُونَ حَالُ الْمَلِكِ أَفْضَلَ مِنْ حَالِ مَنْ لَيْسَ بِمَلِكٍ وَإِنْ كَانَ نَبِيًّا كَمَا فِي الْآيَةِ.

First: He conjoined the possession of His depositories and the knowledge of the unseen with the negation of the claim that he is an angel, and He negated these from himself in a single sequence. If the state of one who knows the unseen and has power over the depositories is superior to the state of one who is not like that, then it must be that the state of an angel is superior to the state of one who is not an angel, even if it is our Prophet, as in the verse.

وَتَأْيِيدَهَا: أَنَّهُ إِنَّمَا نَفَى عَنْ نَفْسِهِ حَالًا أَكْثَرَ مِنْ حَالِهِ الثَّابِتَةِ وَلَمْ يَنْفِ حَالًا دُونَ حَالِهِ؛ لِأَنَّ مَنْ اتَّصَفَ بِأَلَّا عَلَى فَهَوٍ عَلَى مَا دُونَهُ أَقْدَرُ؛ فَدَلَّ عَلَى أَنَّ حَالُ الْمَلِكِ أَفْضَلُ مِنْ حَالِهِ أَنْ يَكُونَ مَلَكًا وَهُوَ الْمَطْلُوبُ.

Second: He only negated from himself a state greater than his established state, and did not negate a state below his own. Because whoever is characterized by the higher is more capable of what is below it. This indicates that the state of an angel is superior to his state (as a human, such that claiming to be an angel would be claiming a higher state), and this is the desired conclusion.

وَتَأْيِيدَهَا: مَا ذَكَرَ الْقَاضِي أَنَّهُ لَوْلَا مَا اسْتَقَرَّ فِي نَفْسِ الْمُخَاطَبِينَ مِنْ أَنَّ الْمَلَكَ أَكْثَرُ؛ لَمَا حَسُنَ مُوَاجَهَتُهُمْ بِسَلْبِ شَيْءٍ هُوَ دُونَ مَرْتَبَتِهِ وَهَذَا الْإِعْتِقَادُ الَّذِي كَانَ فِي نَفْسِ الْمُخَاطَبِينَ: أَمَرُ قُرُوءِ عَلَيْهِ وَلَمْ يَكُنْ عَلَيْهِمْ فَتَبَتَ أَنَّهُ حَقٌّ.

Third: What the Qāḍī mentioned, that were it not for what was established in the minds of the addressees that the angel is greater, it would not have been appropriate to confront them by negating something that is below his (the Prophet's) rank. This belief that was in the minds of the addressees was something upon which they were confirmed and which he did not deny for them, so it is established that it is true.

وَالْجَوَابُ مِنْ وَجْهِ:

The answer is from several perspectives:

أَحَدَهَا: أَنَّهُ نَفَى أَنْ يَكُونَ عَالِمًا بِالْغَيْبِ وَعِنْدَهُ خَزَائِنُ اللَّهِ وَنَفَى أَنْ يَكُونَ مَلَكًا لَا يَأْكُلُ وَلَا يَشْرَبُ وَلَا يَتَمَتَّعُ؛ وَإِذَا نَفَى ذَلِكَ عَنْ نَفْسِهِ: لَمْ يَجِبْ أَنْ يَكُونَ الْمَلَكُ أَفْضَلَ مِنْهُ أَلَّا تَرَى أَنَّهُ لَوْ قَالَ: وَلَا أَنَا كَاتِبٌ وَلَا أَنَا قَارِئٌ لَمْ يَدُلَّ عَلَى أَنَّ الْكَاتِبَ وَالْقَارِئَ أَفْضَلُ مِنْ لَيْسَ بِكَاتِبٍ وَلَا قَارِئٍ فَلَمْ يَكُنْ فِي الْآيَةِ حُجَّةٌ.

First: He negated that he knew the unseen and possessed the depositories of Allah, and he negated that he was an angel who does not eat, nor drink, nor enjoy (worldly pleasures). If he negated that from himself, it does not necessitate that the angel is superior to him. Do you not see that if he had said, 'And I am not a scribe, nor am I a reader,' it would not indicate that the scribe and the reader are superior to one who is not a scribe nor a reader? So there is no proof in the verse.

وَأَيْضًا مَا قَالَ الْقَاضِي إِنَّهُمْ طَلَبُوا صِفَاتِ الْأُلُوهِيَّةِ وَهِيَ الْعِلْمُ وَالْقُدْرَةُ وَالْغِنَى: وَهِيَ: أَنْ يَكُونَ عَالِمًا بِكُلِّ شَيْءٍ قَدِيرًا عَلَى كُلِّ شَيْءٍ غَنِيًّا عَنْ كُلِّ شَيْءٍ—فَسَلَبَ عَنْ نَفْسِهِ صِفَاتِ الْأُلُوهِيَّةِ وَلِهَذَا قَالُوا: (مَا لِي هَذَا الرَّسُولُ يَأْكُلُ الطَّعَامَ وَيَمْسِي فِي الْأَسْوَاقِ) وَقَالَ تَعَالَى: مُحْتَجًّا عَنْهُ: (وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاكِلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ) فَكَاتَبَتْهُمْ أَرَادُوا مِنْهُ صِفَةَ الْمَلَايِكَةِ أَنْ يَكُونَ مُتَلَبِّسًا بِهَا فَإِنَّ الْمَلَايِكَةَ صَمَدٌ لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ وَالْبَشَرُ لَهُمْ أَجْوَابٌ يَأْكُلُونَ وَيَشْرَبُونَ؛ فَكَانَ الْأَمْرُ إِلَى هَذِهِ الصِّفَةِ وَهَذَا بَيِّنٌ إِنْ شَاءَ اللَّهُ.

Also, what the Qāḍī said, that they (the disbelievers) demanded attributes of divinity,

which are knowledge, power, and self-sufficiency—that is, to be knowledgeable of everything, powerful over everything, and independent of everything. So he (the Prophet) negated attributes of divinity from himself. This is why they said: {What is this messenger that eats food and walks in the markets?} [Al-Furqān: 7]. And Allah, the Exalted, said, arguing on his behalf: {And We did not send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets} [Al-Furqān: 20]. So it was as if they wanted from him the attribute of angels, that he should be characterized by it. For angels are ṣamad (solid, without internal cavities), they do not eat nor drink, whereas humans have internal cavities, they eat and drink. So the matter pertained to this attribute, and this is clear, if Allah wills.

(وَوَلَّانِيهَا: أَنَّ الْآخَرَ أَكْمَلُ فِي أَمْرٍ مِنَ الْأُمُورِ فَتَنَفَى عَنْ نَفْسِهِ حَالَ الْمَلِكِ فِي ذَلِكَ وَلَمْ يَلْزَمْ أَنْ يَكُونَ لَهُ فَضِيلَةٌ يَمْتَّازُ بِهَا وَقَدْ تَقَدَّمَ مِثْلُ هَذَا فِيمَا ذَكَرَ مِنْ حَالِ الْمَلِكِ وَعَظَمَتِهِ وَأَنَّهُ لَيْسَ لِلْبَشَرِ مِنْ نَوْعِهِ مِثْلُهُ; وَلَكِنْ لَمْ لَا قُلْتُ مِنْ غَيْرِ نَوْعِهِ لِلْبَشَرِ مَا هُوَ أَفْضَلُ مِنْهُ).

Second: That the other (the angel) is more perfect in some matter, so he (the Prophet) negated the state of an angel from himself in that regard. It does not necessarily follow that the angel has a virtue by which he is distinguished (overall). Something similar to this has already been mentioned regarding the state of the angel and his greatness, and that humans of his (angelic) kind do not have his like. But why did you not say that humans, from a different kind (i.e., their own human nature with its potential), possess what is superior to him (the angel)?

وَلِهَذَا إِذَا سِئِلَ الْإِنْسَانُ عَمَّا يَعْرِضُ عَنْهُ: قَدْ يَقُولُ لَسْتُ بِمَلِكٍ وَإِنْ كَانَ الْمُؤْمِنُ أَفْضَلَ مِنْ حَالِ الْجِنِّ وَالْمَلِكِ مِنَ الْمُلُوكِ.

This is why when a person is asked about something he is incapable of, he might say, 'I am not an angel,' even if a believer is superior to the state of jinn and a king among kings (is superior to commoners, yet still human).

(وَوَلَّانِيهَا: أَنَّ أَقْصَى مَا فِيهِ تَفْضِيلُ الْمَلِكِ فِي تِلْكَ الْحَالِ وَلَوْ سَلِمَ ذَلِكَ لَمْ يَنْفِ أَنْ يَكُونَ فِيمَا بَعْدَ أَفْضَلَ مِنَ الْمَلِكِ; وَلِهَذَا تَزِيدُ مُدْرَرَتُهُ وَعِلْمُهُ وَغِنَاهُ فِي الْآخِرَةِ وَهَذَا كَمَا لَوْ قَالَ الصَّبِيُّ: لَا أَقُولُ إِنِّي شَيْخٌ وَلَا أَقُولُ إِنِّي عَالِمٌ وَمِنَ الْمُمَكِنِ تَرْقِيهِ إِلَى ذَلِكَ وَاكْمَلُ مِنْهُ).

Third: The most it (the verse) implies is the preference of the angel in that particular state (of not eating, etc.). Even if that were conceded, it does not negate that he (the Prophet, or righteous humans) could later be superior to the angel. This is why his power, knowledge, and self-sufficiency will increase in the Hereafter. This is like a child saying, 'I do not say I am an old man,' or 'I do not say I am a scholar,' while it is possible for him to progress to that and even to what is more perfect than it.

(الْحُجَّةُ الثَّالِثَةُ: قَوْلُ إِبْلِيسَ لِآدَمَ وَحَوَّاءَ: (إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ) تَقْدِيرُهُ كِرَاهَهُ أَنْ تَكُونَا أَوْ لَيْلًا تَكُونَا; فَلَوْلَا أَنْ كُونَهُمَا مَلَكَتَيْنِ حَالَهُ هِيَ أَكْمَلُ مِنْ كُونِهِمَا بَشَرَيْنِ: لَمَّا أَعْرَاهُمَا بِهَا وَلَمَّا ظَنَّا أَنَّهَا هِيَ الْحَالَةُ الْعُلْيَا; وَلِهَذَا قَرَنَهَا بِالْخُلُودِ وَالْخَالِدِ أَفْضَلُ مِنَ الْفَانِي وَالْمَلَكُ أَطْوَلُ حَيَاةً مِنَ الْآدَمِيِّ فَيَكُونُ أَغْظَمَ عِبَادَةً وَأَفْضَلَ مِنَ الْآدَمِيِّ).

The Third Argument: The statement of Iblīs to Ādam and Ḥawwā' (Eve): {[He only prohibited you] lest you become angels or become of the immortals} [Al-A'rāf: 20]. Its implied meaning is: 'out of dislike that you should become' or 'so that you do not become.' If their becoming angels were not a state more perfect than their being humans, he would not have tempted them with it, nor would they have thought it to be the supreme state. This is why he conjoined it with immortality, and the immortal is superior to the mortal, and the angel has a longer life than the human, so he would have greater worship and be superior to the human.

The answer is from several perspectives:

أَحَدُهَا: مَا ذَكَرَهُ الْقَاضِي أَنَّ قَوْلَهُ: (إِلَّا أَنْ تَكُونَا مَلَائِكِينَ) خَلَّ أَنْ الْمَلَائِكَةَ خَيْرٌ مِنْهُمَا كَمَا خَلَّ أَنَّ خَيْرٌ مِنْ آدَمَ وَكَانَ مُخْطِئًا. وَقَوْلُهُ: (أَوْ تَكُونَا مِنَ الْخَالِدِينَ) خَطَا مِنْهُ أَنَّهَا يُؤْتِرَانِ الْخُلُودَ؛ لِمَا فِي ذَلِكَ مِنَ السَّلَامَةِ مِنَ الْأَمْرَاضِ وَالْأَسْقَامِ وَالْأَوْجَاعِ وَالْآفَاتِ وَالْمَوْتِ؛ لِأَنَّ الْخَالِدَ فِي الْجَنَّةِ هَذِهِ حَالُهُ وَلَمْ يَخْرُجْ هَذَا مَخْرَجَ التَّفْضِيلِ عَلَى الْأَنْبِيَاءِ أَوْ لَا تَرَى أَنَّ الْحُورَ وَالْوِلْدَانَ الْمُخْلُوقِينَ فِي الْجَنَّةِ خَالِدُونَ فِيهَا وَلَيْسُوا بِأَفْضَلَ مِنَ الْأَنْبِيَاءِ؟

First: What the Qāḍī mentioned, that his (Iblīs's) statement: {lest you become angels} was a supposition that angels were better than them, just as he supposed he was better than Ādam, and he was mistaken. And his statement: {or become of the immortals} was a supposition on his part that they would prefer immortality, due to the safety it entails from diseases, illnesses, pains, afflictions, and death, because this is the state of one who is immortal in Paradise. This was not presented in the context of preference over Prophets. Do you not see that the Ḥūr (fair maidens) and Wildān (immortal youths) created in Paradise are immortal therein, yet they are not superior to the Prophets?

وَتَأْنِيهَا أَنَّ الْمَلَكَ أَفْضَلُ مِنْ بَعْضِ الْوُجُوهِ وَكَذَلِكَ الْخُلُودُ أَفْضَلُ عِنْدَهُمَا فَمَا لَا إِلَهَ.

Second: The angel is superior in some aspects, and likewise, immortality was more desirable to them (Ādam and Ḥawwā'), so they inclined towards it.

وَتَأْنِيهَا: أَنَّ حَالَهُمَا تِلْكَ كَانَتْ حَالَ ابْتِدَاءٍ لَا حَالَ انْتِهَاءٍ فَإِنَّهُمَا فِي الْإِنْتِهَاءِ قَدْ صَارَا إِلَى الْخُلُودِ الَّذِي لَا حَفْظَ فِيهِ وَلَا مَعَهُ وَلَا يَغْتَبُهُ زَوَالٌ وَكَذَلِكَ يَصِيرَانِ فِي الْإِنْتِهَاءِ إِلَى حَالٍ هِيَ أَفْضَلُ وَأَكْمَلُ مِنْ حَالِ الْمَلِكِ الَّذِي أَرَادَاهَا أَوَّلًا وَهَذَا بَيِّنٌ.

Third: Their state at that time was an initial state, not a final state. For in the end, they attained immortality in which there is no restriction, nor anything with it (to mar it), nor is it followed by cessation. Likewise, they will ultimately attain a state that is superior and more perfect than the state of the angel which they initially desired. And this is clear.

الْحُجَّةُ الرَّابِعَةُ: قَوْلُهُ تَعَالَى: (اللَّهُ يَصْطَلِفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ) فَبَدَأَ بِهِمُ وَالْإِبْتِدَاءُ إِنَّمَا يَكُونُ بِالْأَفْضَلِ وَالْأَشْرَفِ فَالْأَفْضَلُ وَالْأَشْرَفُ كَمَا بَدَأَ بِذَلِكَ فِي قَوْلِهِ: (فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمُ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ) فَبَدَأَ بِالْأَكْمَلِ وَالْأَفْضَلِ.

The Fourth Argument: His, the Exalted's, statement: {Allah chooses from the angels messengers and from the people} [Al-Hajj: 75]. He began with them (angels), and commencement is only with the more virtuous and nobler, then the more virtuous and nobler, just as He began with that in His statement: {Those are with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous} [An-Nisā': 69]. So He began with the more perfect and more virtuous.

وَالْجَوَابُ: أَنَّ الْإِبْتِدَاءَ قَدْ يَكُونُ كَثِيرًا بِغَيْرِ الْأَفْضَلِ بَلْ يُبْتَدَأُ بِالشَّرِّ لِبَسَبَابٍ مُتَعَدِّدَةٍ كَمَا فِي قَوْلِهِ تَعَالَى (وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ) وَلَمْ يَدُلْ ذَلِكَ عَلَى أَنَّ نُوحًا أَفْضَلُ مِنْ إِبْرَاهِيمَ وَالنَّبِيِّ ﷺ أَفْضَلُ، وَكَذَلِكَ قَوْلُهُ: (إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) لَا يَدُلُّ عَلَى أَنَّ الْمُسْلِمَ أَفْضَلُ مِنَ الْمُؤْمِنِ؛ فَلَعَلَّهُ—وَاللَّهُ أَعْلَمُ—إِنَّمَا بَدَأَ بِهِمْ لِأَنَّ الْمَلَائِكَةَ أَسْبَقُ خَلْقًا وَرِسَالَةً؛ فَإِنَّهُمْ أُرْسِلُوا إِلَى الْجَنِّ وَالْإِنْسِ؛ فَذَكَرَ الْأَوَّلَ فَلَاوَلَّ: فِي الْخَلْقِ وَالرِّسَالَةِ: عَلَى تَرْبِيئِهِمْ فِي الْوُجُودِ. وَقَدْ قَالَ تَعَالَى: (يَهَبْ لِمَنْ يَشَاءُ إِنَّا نَاتَا وَيَهَبْ لِمَنْ يَشَاءُ الذَّكُورَ) وَالذَّكُورُ أَفْضَلُ مِنَ الْإُنَاثِ. وَقَالَ: (وَالَّذِينَ وَالزَّيْنُونَ) وَالسَّمْسُ وَضَحَاهَا الْآيَاتِ. وَفِيهَا فَكَيْهَةٌ وَتَحَلُّ وَزَمَانٌ إِلَى غَيْرِ ذَلِكَ وَلَمْ يَدُلْ التَّفْدِيمُ فِي شَيْءٍ مِنْ هَذِهِ الْمَوَاضِعِ عَلَى فَضْلِ الْمُبْدُوءِ بِهِ فَعِلِمَ أَنَّ التَّفْدِيمَ لَيْسَ لَزِمًا لِلْفَضْلِ.

The Answer: Commencement may often be with other than the most virtuous. Rather,

something may be commenced with for multiple reasons, as in His, the Exalted's, statement: {And [mention, O Muḥammad], when We took from the prophets their covenant and from you and from Nūḥ and Ibrāhīm} [Al-Aḥzāb: 7]. This did not indicate that Nūḥ is superior to Ibrāhīm, while the Prophet (peace be upon him) is the most superior. Likewise, His statement: {Indeed, the Muslim men and Muslim women, the believing men and believing women} [Al-Aḥzāb: 35] does not indicate that the Muslim is superior to the believer. Perhaps—and Allah knows best—He began with them (angels) because the angels were earlier in creation and messengership, for they were sent to the jinn and humans. So He mentioned the first, then the first, in creation and messengership, according to their order in existence. And Allah, the Exalted, has said: {He gives to whom He wills female [children], and He gives to whom He wills males} [Ash-Shūrā: 49], while males are superior to females. And He said: {By the fig and the olive} [At-Tin: 1], {By the sun and its brightness} [Ash-Shams: 1], the verses. And {In both of them are fruit and palm trees and pomegranates} [Ar-Raḥmān: 68], and so forth. The precedence in any of these instances did not indicate the superiority of that which was mentioned first. Thus, it is known that precedence is not a necessary indicator of virtue.

(الْحُجَّةُ الْخَامِسَةُ: قَوْلُهُ تَعَالَى (فَلَمَّا رَأَيْتَهُ أُكْبِرْتُهُ وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاسَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) فَذَلَّ عَلَى أَنَّ الْمَلَكَ أَفْضَلُ مِنَ الْبَشَرِ وَهُنَّ إِنَّمَا أُرْزِدْنَ أَنْ يَتَّبِعْنَ لَهُنَّ خَالٌ هِيَ أَعْظَمُ مِنْ خَالِ الْبَشَرِ. وَقَدْ أَجَابُوا عَنْهُ بِجَوَابَيْنِ.

The Fifth Argument: His, the Exalted's, statement: {And when they saw him, they greatly admired him and cut their hands and said, 'Perfect is Allah! This is not a man; this is none but a noble angel'} [Yūsuf: 31]. This indicates that the angel is superior to the human, and they (the women) only intended to express a state that is greater than the state of humans. They have answered this with two responses.

أَحَدُهُمَا أَنَّهُنَّ لَمْ يَعْتَقِدْنَ أَنَّ الْمَلَائِكَةَ أَحْسَنَ مِنْ جَمِيعِ النَّبِيِّينَ وَإِنْ لَمْ يَرَوْهُمْ لِمُخْبِرٍ أَخْبَرَهُمْ فَسَكَنَ إِلَى خَبَرِهِ فَلَمَّا هَالَكُنَّ حُسْنُهُ قُلْنَ: (مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) لِأَنَّ هَذَا الْحُسْنَ لَيْسَ بِصِفَةِ بَشَرٍ.

First: They did not believe that angels are more beautiful than all Prophets, even if they had not seen them (angels), due to an informer who informed them, and they were content with his report. So when his (Yūsuf's) beauty astounded them, they said: {This is not a man; this is none but a noble angel}, because this beauty is not a human attribute.

وَتَأْنِيهِمَا: أَنَّهُنَّ اغْتَفَدْنَ أَنَّ الْمَلَائِكَةَ خَيْرٌ مِنَ النَّبِيِّينَ فَكَانَ هَذَا الْإِغْتِفَادُ خَطَأً مِنْهُنَّ وَلَا يَقَالُ إِنَّهُ لَمَّا لَمْ يُفَرْنَ بِالْإِنْكَارِ دَلَّ عَلَى أَنَّهُ حَقٌّ فَإِنَّ قَوْلَهُنَّ: (مَا هَذَا بَشَرًا) خَطَأٌ. وَقَوْلُهُنَّ: (إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) خَطَأٌ أَيْضًا فِي غَيْبِيَّتِهِنَّ () عَنْهُ أَنَّهُ بَشَرٌ وَإِنْبَاتُهُنَّ أَنَّهُ مَلَكٌ وَإِنْ لَمْ يُفَرْنَ بِالْإِنْكَارِ: دَلَّ عَلَى أَنَّهُ حَقٌّ وَأَنَّ قَوْلَهُنَّ: (مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) خَطَأٌ فِي تَقْيِيهِنَّ عَنْهُ الْبَشَرِيَّةَ وَإِنْبَاتِيَّتَهُنَّ لَهُ الْمَلَائِكِيَّةَ; وَإِنْ لَمْ يُفَرْنَ بِالْإِنْكَارِ لِعَبْبَةِ عُقُولِهِنَّ عِنْدَ رُؤْيِيَّتِهِ فَلَمْ يُلَمْنَ فِي تِلْكَ الْحَالِ عَلَى ذَلِكَ.

Second: They believed that angels were better than Prophets, and this belief was an error on their part. And it is not said that because it was not accompanied by disapproval, it indicates it is true. For their statement: {This is not a man} is an error. And their statement: {This is none but a noble angel} is also an error in their being oblivious¹ to him being human and their affirming him to be an angel. Even if not accompanied by disapproval, [this does not] indicate it is true. And their statement: {This is not a man; this is none but a noble angel} is an error in their negating his humanity and affirming his angelic nature, even if not accompanied by disapproval, due to their minds being lost upon seeing him,

¹ Shaykh Nāṣir ibn Ḥamad Al-Fahd (p. 42—footnote) said: Thus (in the original, 'their being oblivious/absent-minded'), and it is a textual corruption; its correction is 'their negating'.

so they were not blamed in that state for it.

وَأَقُولُ أَيضًا: إِنَّ النِّسْوَةَ لَمْ يَكُنْ يَقْصِدْنَ أَنَّهُ نَبِيٌّ؛ بَلْ وَلَا أَنَّهُ مِنَ الصَّالِحِينَ إِذْ ذَاكَ وَلَمْ يَشْهَدْنَ لَهُ فَضْلًا عَلَى غَيْرِهِ مِنَ الْبَشَرِ فِي الصَّلَاحِ وَالذِّينِ وَإِنَّمَا شَهِدْنَ بِالْفَضْلِ فِي الْجَمَالِ وَالْحُسْنِ وَسِبَاقِ جَمَالِهِ فَسَبَّهْنَهُ بِحَالِ الْمَلَائِكَةِ وَبَيَسَ هَذَا مِنَ التَّفْضِيلِ فِي شَيْءٍ مِنَ الَّذِي نُرِيدُ.

I also say: The women did not intend that he was a Prophet, nor even that he was among the righteous at that time. They did not attest to any superiority for him over other humans in righteousness and religion. They only attested to superiority in beauty and handsomeness, and his beauty captivated them, so they likened him to the state of angels. This has nothing to do with the kind of preference we are discussing.

ثُمَّ نَقُولُ: إِذَا كَانَ التَّفْضِيلُ بِالْجَمَالِ حَقًّا: فَقَدْ ثَبَتَ أَنَّ أَهْلَ الْجَنَّةِ تَدْخُلُ الرُّمَّةَ الْأُولَى وَوُجُوهُهُمْ كَالشَّمْسِ وَالَّذِينَ يَلُونَهُمْ كَالْقَمَرِ الْحَدِيثِ: فَهَذِهِ حَالُ السُّعْدَاءِ عِنْدَ الْمُنتَهَى وَإِنْ كَانَ فِي الْجَمَالِ وَالْمَلَكِ تَفْضِيلٌ: فَإِنَّمَا هُوَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا؛ يَعْلَمُ عِلْمَهُ النِّسَاءُ وَأَكْثَرُ النَّاسِ. وَأَمَّا مَا فَضَّلَ اللَّهُ عِبَادَهُ الصَّالِحِينَ وَمَا أَعَدَّ اللَّهُ مِنَ الْكَرَامَةِ: فَأَكْثَرُ النَّاسِ عَنْهُ بِمَعْرَلٍ لَيْسَ لَهُمْ نَظَرٌ إِلَيْهِ وَكَذَلِكَ مَا آتَاهُمْ اللَّهُ مِنَ الْعِلْمِ الَّذِي غَبَطْتَهُمُ الْمَلَائِكَةُ بِهِ مِنْ أَوَّلِ مَا خَلَقَهُمْ وَهُوَ مِمَّا بِهِ يُفَضَّلُونَ. فَهَذَا الْجَوَابُ وَمَا قَبْلَهُ.

Then we say: If preference by beauty is indeed a factor, then it has been established that the first group of the people of Paradise will enter with their faces like the sun, and those who follow them like the moon—the ḥadīth. So this is the state of the felicitous at the ultimate end. If there is any preference in beauty related to angels, it is only in this worldly life, based on knowledge that the women and most people possess. As for how Allah has favored His righteous servants and the honor He has prepared for them, most people are far removed from it and have no regard for it. Likewise, the knowledge Allah has given them, for which the angels envied them from the very beginning of their creation, is among the things by which they (humans) are preferred. So this is the answer, along with what preceded it.

الْحُجَّةُ السَّادِسَةُ: قَوْلُهُ تَعَالَى (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ) (ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ) (مُطَاعٌ ثَمَّ أَمِينٍ) فَهَذِهِ صِفَةُ جِبْرَائِيلَ. ثُمَّ قَالَ: (وَمَا صَاحِبُكُمْ بِمَجْنُونٍ) فَوَصَفَ جِبْرَائِيلَ بِالْكَرَمِ وَالرَّسَالَةِ وَالْقُوَّةِ وَالتَّكْوِينِ عِنْدَهُ وَأَنَّهُ مُطَاعٌ وَأَنَّهُ أَمِينٌ فَوَصَفَهُ بِهَذِهِ الصِّفَاتِ الْفَاضِلَةِ ثُمَّ عَطَفَ عَلَيْهِ بِقَوْلِهِ: (وَمَا صَاحِبُكُمْ بِمَجْنُونٍ) فَأَصَافَ الرَّسُولَ الْبَشَرِيَّ إِنَّمَا وَسَلَبَ عَنْهُ الْجُنُونَ وَأَثَبَتْ لَهُ رُؤْيَا جِبْرَائِيلَ وَنَفَى عَنْهُ الْبُخْلَ وَالنُّهْمَةَ وَفِي هَذَا تَفَاوُتٌ عَظِيمٌ بَيْنَ الْبَشَرِ وَالْمَلَائِكَةِ وَبَيْنَ الصِّفَاتِ وَالنِّعَمِ وَهَذَا قَالَهُ بَعْضُ الْمُعْتَرِلَةِ زَلَّ بِهِ عَنْ سَوَاءِ السَّبِيلِ.

The Sixth Argument: His, the Exalted's, statement: {Indeed, it is the word of a noble messenger} {[Endowed] with power, secure with the Lord of the Throne}, {Obeyed there [in the heavens] and trustworthy} [At-Takwīr: 19-21]. This is the description of Jibrā'īl. Then He said: {And your companion is not [at all] mad} [At-Takwīr: 22]. So He described Jibrā'īl with nobility, messengership, power, and a secure position with Him, and that he is obeyed and trustworthy. He described him with these virtuous attributes. Then He conjoined to it His statement: {And your companion is not [at all] mad}. So He attributed the human messenger to us (the people), negated madness from him, affirmed his seeing of Jibrā'īl, and negated stinginess and suspicion from him. In this, there is a great disparity between humans and angels, and between their attributes and blessings. This was said by some of the Mu'tazilah, by which he strayed from the right path.

وَالْجَوَابُ: أَوَّلًا: أَيْنَ هُوَ مِنْ قَوْلِهِ: (أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ) إِلَى آخِرِهَا وَقَوْلِهِ: (وَالضُّحَى) (وَاللَّيْلُ إِذَا سَجَى)؟ وَقَوْلُهُ: (إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا) الْآيَاتِ: (عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا)؟. وَأَيْنَ هُوَ عَنْ قِصَةِ الْمِعْرَاجِ الَّتِي تَأَخَّرَ فِيهَا جِبْرَائِيلُ عَنْ مَقَامِهِ؟ ثُمَّ أَيْنَ هُوَ عَنْ الْحَلَّةِ؟ وَهُوَ التَّقَرُّبُ؛ فَهَذَا نِزَاجٌ مَنْ لَمْ يَقْدَرِ النَّبِيُّ ﷺ قَدْرَهُ.

The Answer: Firstly, where does this stand in relation to His statement: {Did We not expand for you your breast?} [Ash-Sharḥ: 1] to its end? And His statement: {By the morning brightness} {And [by] the night when it covers with darkness} [Aḍ-Ḍuḥā: 1-2]? And His statement: {Indeed, We have given you, [O Muḥammad], a clear conquest} [Al-Fath: 1], the verses? And: {It may be that your Lord will raise you to a station of praise and glory} [Al-Isrā': 79]? And where does it stand regarding the story of the Mi'rāj (Ascension) in which Jibrā'il stayed behind his station? Then, where does it stand regarding khullah (close friendship with Allah), which is nearness? This is the contention of one who has not estimated the Prophet (peace be upon him) according to his true worth.

ثُمَّ نَقُولُ ثَانِيًا: لَمَّا كَانَ جِبْرَائِيلُ هُوَ الَّذِي جَاءَ بِالرَّسَالَةِ وَهُوَ صَاحِبُ الْوَحْيِ وَهُوَ غَيْبٌ عَنِ النَّاسِ؛ لَمْ يَرَوْهُ بِأَبْصَارِهِمْ وَلَمْ يَسْمَعُوا كَلَامَهُ بِأَذَانِهِمْ وَزَعَمَ رَاعِمُونَ أَنَّ الَّذِي يَأْتِيهِ سَيِّطَانٌ يُعَلِّمُهُ مَا يَقُولُ أَوْ أَنَّهُ إِنَّمَا يَعْلَمُهُ إِيَّاهُ بَعْضُ الْإِنْسِ. أَخْبَرَ اللَّهُ الْعِبَادَ أَنَّ الرَّسُولَ الَّذِي جَاءَ بِهِ وَنَعْتَهُ أَحْسَنَ النَّعْتِ. وَبَيَّنَّ حَالَهُ أَحْسَنَ الْبَيَانِ وَذَلِكَ كُلُّهُ إِنَّمَا هُوَ تَشْرِيفٌ لِمُحَمَّدٍ ﷺ وَنَفَى عَنْهُ مَا زَعَمُوهُ وَتَفْصِيلٌ لِلرَّسَالَةِ؛ إِذْ كَانَ هُوَ صَاحِبُهُ الَّذِي يَأْتِي بِالْوَحْيِ فَقَالَ: (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ) أَيُّ أَنَّ الرَّسُولَ الْبَشَرِيَّ لَمْ يَنْطِقْ بِهِ مِنْ عِنْدِ نَفْسِهِ وَإِنَّمَا هُوَ مُبَلَّغٌ يَقُولُ مَا قِيلَ لَهُ؛ فَكَانَ فِي اسْمِ الرَّسُولِ إِشَارَةٌ إِلَى مَحْضِ التَّوَسُّطِ وَالسَّعَايَةِ.

Then we say, secondly: Since Jibrā'il was the one who brought the message, and he is the bearer of revelation, and he is unseen by people—they did not see him with their eyes nor hear his words with their ears—and some claimants alleged that what came to him (the Prophet) was a devil teaching him what to say, or that some human was teaching him. Allah informed the servants that the messenger (Jibrā'il) who brought it (the Qur'ān) and described him with the best description, and clarified his state with the best clarification—all of that is only an honor for Muḥammad (peace be upon him), a negation of what they alleged, and an affirmation of the message. Since he (Jibrā'il) was his companion who brought the revelation, He said: {Indeed, it is the word of a noble messenger}, meaning that the human messenger did not utter it from himself; rather, he is a conveyor who says what is said to him. So, in the name 'messenger' (rasūl) there is an indication of pure mediation and conveyance.

ثُمَّ وَصَفَهُ بِالصِّفَاتِ الَّتِي تَنْفِي كُلَّ عَيْبٍ؛ مِنَ الْقُوَّةِ وَالْمُكْنَةِ وَالْأَمَانَةِ وَالْقُرْبِ مِنْ اللَّهِ سُبْحَانَهُ فَلَمَّا اسْتَقَرَّ حَالُ الرَّسُولِ الْمَلَكِيِّ بَيَّنَّ أَنَّهُ مِنْ جِهَتِهِ وَأَنَّهُ لَا يَجِيءُ إِلَّا بِالْخَيْرِ. وَكَانَ الرَّسُولُ الْبَشَرِيُّ مَعْلُومٌ ظَاهِرُهُ عِنْدَهُمْ وَهُوَ الَّذِي يُبَلِّغُهُم الرِّسَالَةَ وَلَوْلَا هُوَ لَمَا أُطَاعُوا إِلَّا أَخَذَ عَنِ الرَّسُولِ الْمَلَكِيِّ؛ وَإِنَّمَا قَالَ: (صَاحِبُكُمْ) إِشَارَةً إِلَى أَنَّهُ قَدْ صَحِبَكُمْ سِنِينَ قَبْلَ ذَلِكَ وَلَا سَابِقَ لَهُ بِمَا تَقُولُونَ فِيهِ وَتَرَمُونَهُ؛ مِنَ الْجُنُونِ وَالسَّحَرِ وَغَيْرِ ذَلِكَ؛ وَأَنَّهُ لَوْلَا سَابِقَتُهُ وَصَحْبَتُهُ إِيَّاكُمْ لَمَا اسْتَطَعْتُمْ الْإِخْذَ عَنْهُ؛ أَلَا تَسْمَعُهُ يَقُولُ: (وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا) —تَمْيِيزًا— مِنَ الْمُرْسَلِينَ؛ ثُمَّ حَقَّقَ رِسَالَتَهُ بِأَنَّهُ رَأَى جِبْرَائِيلَ وَأَنَّهُ مُؤْتَمَنٌ عَلَى مَا يَأْخُذُهُ عَنْهُ فَقَامَ أَمْرُ الرِّسَالَةِ بِهَاتَيْنِ الصِّفَتَيْنِ وَجَاءَ عَلَى الْوَجْهِ الْأَبْلَغِ وَالْأَكْمَلِ وَالْأَصْلَحِ.

Then He described him (Jibrā'il) with attributes that negate every fault: strength, ability, trustworthiness, and nearness to Allah, Glorified is He. When the state of the angelic messenger was established, He clarified that he is from His side and that he only comes with good. The human messenger was known to them in his outward appearance, and he is the one who conveys the message to them. Were it not for these (human messengers), they would not have been able to receive from the angelic messenger. He only said {your companion} as an indication that he had been your companion for years before that, and he had no prior record of what you say about him and accuse him of, such as madness, sorcery, and so forth. And that were it not for his prior acquaintance and companionship with you, you would not have been able to receive from him. Do you not hear Him say: {And if We had made him an angel, We would have made him [appear as] a man} [Al-An'ām: 9]—distinguishing him—from the (other) messengers. Then He affirmed his messengership by stating that he saw Jibrā'il and that he is

entrusted with what he receives from him. Thus, the matter of messengership was established by these two attributes and came forth in the most eloquent, most perfect, and most fitting manner.

وَقَدْ اَحْتَجُّوا بِآيَاتٍ تَقَدَّمَ التَّنْبِيهُ عَلَى مَقَاصِدِهَا مِنْ وَصْفِ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَالطَّاعَةِ وَالْعِبَادَةِ وَغَيْرِ ذَلِكَ.

They have also argued using verses whose purposes have already been pointed out, regarding the description of angels with glorification (tasbīḥ), obedience, worship, and so forth.

(الْحُجَّةُ السَّابِعَةُ: الْحَدِيثُ الْمَشْهُورُ الصَّحِيحُ عَنِ اللَّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: (مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتَهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتَهُ فِي مَلَأٍ خَيْرٍ مِنْهُ). وَالْمَلَأُ الَّذِي يَذْكُرُ اللَّهَ الذَّاكِرُ فِيهِ هُمْ: (الْمَلَائِكَةُ وَقَدْ نَطَقَ الْحَدِيثُ بِأَنَّهُمْ أَفْضَلُ مِنَ الْمَلَأِ الَّذِينَ يَذْكُرُ الْعَبْدَ فِيهِمْ رَبَّهُ وَخَيْرٌ مِنْهُمْ وَقَدْ قَالَ بَعْضُهُمْ: وَكَمْ مِنْ مَلَأٍ ذَكَرَ اللَّهَ فِيهِ وَالرَّسُولَ حَاضِرٌ فِيهِمْ؛ بَلْ وَقَعَ ذَلِكَ فِي مَجَالِسِ الرَّسُولِ كُلِّهِمْ فَأَتَيْنَ الْعُدُولُ عَنْ هَذَا الْحَدِيثِ الصَّحِيحِ

The Seventh Argument: The well-known, authentic ḥadīth from Allah, the Mighty and Majestic, that He said: 'Whoever remembers Me within himself, I remember him within Myself. And whoever remembers Me in an assembly, I remember him in an assembly better than it.' The assembly in which Allah remembers the one who remembers Him are the angels. The ḥadīth has stated that they (the angelic assembly) are superior to the assembly in which the servant remembers his Lord, and better than them. Some have said: And how many an assembly was there in which Allah was remembered and the Messenger was present among them! Indeed, this occurred in all the gatherings of the Messenger. So where is the deviation from this authentic ḥadīth?

الْجَوَابُ: أَنَّ هَذَا الْحَدِيثَ صَحِيحٌ وَهُوَ أَجْوَدُ وَأَقْوَى مَا اَحْتَجُّوا بِهِ وَقَدْ أَجَابُوا عَنْهُ بِوَجْهَيْنِ:

The Answer: This ḥadīth is authentic, and it is the best and strongest argument they have put forth. They have answered it from two perspectives:

أَحَدُهُمَا أَوْفَعُ مِنَ الْآخِرِ وَهُوَ أَنَّ الْخَيْرَ يَجُوزُ أَنْ يَرْجَعَ إِلَى الذِّكْرِ لَا إِلَى الْمُنْكَوِّرِ فِيهِمْ تَقْدِيرُهُ ذَكَرْتَهُ ذِكْرًا خَيْرًا مِنْ ذَكَرَهُ لِأَنَّ ذِكْرَ اللَّهِ كَلَامُهُ وَهَذَا لَيْسَ بِشَيْءٍ فَإِنَّ الْخَيْرَ مَجْرُورٌ صِفَةً لِلْمَلَأِ وَقَدْ وَصَلَ بِقَوْلِهِ مِنْهُمْ وَلَمْ يَقُلْ مِنْهُ وَلَوْلَا ذَلِكَ الْمَعْنَى لَقِيلَ ذَكَرْتَهُ فِي مَلَأٍ خَيْرًا مِنْهُ بِالنَّصْبِ وَصَلَةُ الضَّمِيرِ الذَّكْرِ. وَهَذَا مِنْ أَوْضَحِ الْكَلَامِ لِمَنْ لَهُ فِقْهٌ بِالْعَرَبِيَّةِ وَتَعَوُّدٌ بِاللَّهِ مِنَ التَّنَطُّعِ.

One of them is weaker than the other, which is that 'better' (khayr) could refer to the remembrance (dhikr) itself, not to those in whose presence one is remembered. The meaning would be: 'I remembered him with a remembrance better than his remembrance,' because Allah's remembrance is His speech. This is baseless, for 'khayr' (better) is in the genitive case, an adjective for 'assembly' (mala'), and it is connected by His saying 'than them' (minhum), and He did not say 'than it' (minhu). If that meaning (referring to the remembrance) were intended, it would have been said: 'I remembered him in an assembly, better (khayran—accusative) than it (his remembrance),' with the pronoun referring to the remembrance. This is from the clearest speech for one who has understanding of Arabic, and we seek refuge in Allah from excessive pedantry (tanattu').

(وَتَأْنِيهِمَا أَنَّهُ مَحْمُولٌ عَلَى مَلَأٍ خَيْرٍ مِنْهُ لَيْسَ فِيهِمْ نَبِيٌّ فَإِنَّ الْحَدِيثَ عَامٌّ عُمُومًا مَقْصُودًا سَامِلًا كَيْفَ لَا؛ وَالْأَنْبِيَاءُ وَالْأَوْلِيَاءُ هُمْ أَهْلُ الذِّكْرِ وَمَجَالِسُهُمْ مَجَالِسُ الرَّحْمَةِ؟ فَكَيْفَ يَجِيءُ اسْتِثْنَاؤُهُمْ؟ لَكِنْ هَذَا أَوْجَهُ مَتَوَجِّهَةٌ:

Second: It is understood to mean an assembly better than it (the human assembly) that does not include a Prophet. For the ḥadīth is general, with an intended, comprehensive generality. How could it not be so, when the Prophets and Awliyā' are the people of remembrance, and their gatherings are gatherings of mercy? So how could their exception arise? However, there are pertinent perspectives here:

أَحَدَهَا: أَنَّ الْمَلَأَ الْأَعْلَى الَّذِينَ يَذْكُرُ اللَّهُ مِنْ ذَكَرَهُ فِيهِمْ: هُمْ صَفْوَةُ الْمَلَائِكَةِ وَأَفْضَلُهُمُ وَالذَّاكِرُ فِيهِمْ لِلْعَبْدِ هُوَ اللَّهُ يُقَالُ يَنْبَغِي أَنْ يُفْرَضَ عَلَى مُوَازِنَةِ أَفْضَلِ بَنِي آدَمَ يَجْتَمِعُونَ فِي مَجْلِسٍ نَبِيِّهِ ﷺ وَإِنْ كَانَ أَفْضَلُ الْبَشَرِ لَكِنَّ الَّذِينَ حَوْلَهُ لَيْسَ أَفْضَلُ مَنْ بَقِيَ مِنَ الْبَشَرِ الْفَضْلَاءُ فَإِنَّ الرُّسُلَ وَالْأَنْبِيَاءَ أَفْضَلُ مِنْهُمْ.

One: That 'the higher assembly' (al-mala' al-a'lā) in which Allah remembers the one who remembered Him consists of the elite and most virtuous of angels. And the One who remembers the servant in their presence is Allah. It is said that it should be assumed, for comparison, that the best of the children of Ādam gather in the assembly of His Prophet (peace be upon him). Even if he (the Prophet) is the best of humans, those around him are not better than the remaining virtuous humans, for the Messengers and Prophets are superior to them (the companions in that specific gathering, if other Prophets are not present).

(وَقَائِلُهَا: أَنَّ مَجْلِسَ أَهْلِ الْأَرْضِ إِنْ كَانَ فِيهِ جَمَاعَةٌ مِنَ الْأَنْبِيَاءِ يَذْكُرُ الْعَبْدَ فِيهِمْ رَبَّهُ: فَاللَّهُ تَعَالَى يَذْكُرُ الْعَبْدَ فِي جَمَاعَاتٍ مِنَ الْمَلَائِكَةِ أَكْثَرَ مِنْ أَوْلِيَاكَ فَيَمُتُ الْخَيْرُ لِلْكَثَرَةِ الَّتِي لَا يَقُومُ لَهَا شَيْءٌ فَإِنَّ الْجَمَاعَةَ كُلَّمَا كَثُرُوا كَانُوا خَيْرًا مِنْ الْفَقِيلِ).

Second: If the assembly of the people of the earth includes a group of Prophets, and the servant remembers his Lord among them, then Allah, the Exalted, remembers the servant in groups of angels more numerous than those (humans). So the 'betterness' occurs due to the multitude, which nothing can match, for the larger the group, the better it is than a small one.

(وَقَائِلُهَا: أَنَّهُ لَعَلَّهُ فِي الْمَلَأِ الْأَعْلَى جَمَاعَةٌ مِنَ الْأَنْبِيَاءِ يَذْكُرُ اللَّهُ الْعَبْدَ فِيهِمْ: فَإِنَّ أَرْوَاحَهُمْ هُنَاكَ).

Third: Perhaps in the higher assembly there is a group of Prophets among whom Allah remembers the servant, for their souls are there.

وَرَابِعُهَا: أَنَّ مِنَ النَّاسِ مَنْ فَرَّقَ بَيْنَ الْخَيْرِ وَالْأَفْضَلِ فَيَقَالُ الْخَيْرُ لِلْأَنْفَعِ

Fourth: Some people differentiate between 'khayr' (better/good) and 'afḍal' (superior/more virtuous), saying that 'khayr' refers to what is more beneficial.

وَخَامِسُهَا: أَنَّهُ لَا يَدُلُّ عَلَى أَنَّ الْمَلَأَ الْأَعْلَى أَفْضَلُ مِنْ هَؤُلَاءِ الذَّاكِرِينَ إِلَّا فِي هَذِهِ الدُّنْيَا وَفِي هَذِهِ الْحَالِ لِأَنَّهُمْ لَمْ يَكْمُلُوا بَعْدَ وَلَمْ يَصِلُوا أَنْ يَصِيرُوا أَفْضَلُ مِنَ الْمَلَأِ الْأَعْلَى فَالْمَلَأُ الْأَعْلَى خَيْرٌ مِنْهُمْ فِي هَذِهِ الْحَالَةِ كَمَا يَكُونُ السَّيِّئُ الْعَاقِلُ خَيْرًا مِنْ عَامَّةِ الصَّبْيَانِ لِأَنَّهُ إِذْ ذَاكَ فِيهِ مِنَ الْفَضْلِ مَا لَيْسَ فِي الصَّبْيَانِ وَلَعَلَّ فِي الصَّبْيَانِ فِي عَاقِبَتِهِ أَفْضَلُ مِنْهُ بِكَثِيرٍ وَنَحْنُ إِنَّمَا نَتَكَلَّمُ عَلَى عَاقِبَةِ الْأَمْرِ وَمُسْتَقَرِّهِ. فَلْيَنْدَبْ هَذَا فَإِنَّهُ جَوَابٌ مُعْتَمَدٌ إِنْ شَاءَ اللَّهُ: وَاللَّهُ سُبْحَانَهُ أَعْلَمُ بِحَقَائِقِ خَلْقِهِ وَأَفْضَلُهُمْ وَأَحْكَمُ فِي تَدْبِيرِهِمْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. هَذَا مَا تيسَّرَ تَعْلِيلُهُ وَأَنَا عَجَلَانُ فِي حِينٍ مِنَ الزَّمَانِ وَاللَّهُ الْمُسْتَعَانُ وَهُوَ الْمُسْتَوَّلُ أَنْ يَهْدِيَ قُلُوبَنَا وَيَسَدِّدَ أَلْسِنَتَنَا وَيُؤَيِّدَنَا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Fifth: It does not indicate that the higher assembly is superior to these rememberers (humans) except in this world and in this current state, because they (humans) have not yet reached perfection and are not yet fit to become superior to the higher assembly. So the higher assembly is better than them in this current state, just as a wise old man is better than common children, because at that time he possesses virtue that the children do not. Yet perhaps among the children is one who, in his final outcome, will be far superior to him. We are only speaking about the ultimate outcome and final settlement of the matter. So let this be pondered, for it is a reliable answer, if Allah wills. And Allah, Glorified is He, knows best the realities of His creation and the most virtuous among them, and He is All-Wise in their management. And there is no might nor power except with Allah. This is what was feasible to comment on, and I am in haste at this point in time. And Allah is the One whose help is sought, and He is the One asked to guide our

hearts and make firm our tongues and our hands. And praise be to Allah, the Lord of the worlds.

الفصل Chapter

سُئِلَ شَيْخُ الْإِسْلَام—رَحِمَهُ اللَّهُ تَعَالَى Shaykh al-Islām (may Allah the Exalted have mercy on him) was asked

عَنْ خَدِيجَةَ وَعَائِشَةَ: أُمِّي الْمُؤْمِنِينَ أَيُّهُمَا أَفْضَلُ؟

Regarding Khadījah and ‘Ā’ishah, the two Mothers of the Believers: which of them is superior?

فَأَجَابَ He responded

بِأَنَّ سَبْقَ خَدِيجَةَ وَتَأْثِيرَهَا فِي أَوَّلِ الْإِسْلَامِ، وَنَصْرَهَا وَقِيَامَهَا فِي الدِّينِ لَمْ تُشْرِكْهَا فِيهِ عَائِشَةُ وَلَا غَيْرُهَا مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ. وَتَأْثِيرُ عَائِشَةَ فِي آخِرِ الْإِسْلَامِ وَحَمْلُ الدِّينِ وَتَبْلِيغِهِ إِلَى الْأُمَّةِ؛ وَإِذْرَاكُهَا مِنَ الْعِلْمِ مَا لَمْ تُشْرِكْهَا فِيهِ خَدِيجَةُ وَلَا غَيْرُهَا مِمَّا تَمَيَّزَتْ بِهِ عَنْ غَيْرِهَا.

Khadījah's precedence and her impact in the earliest days of Islam, her unwavering support, and her steadfastness in upholding the religion were contributions in which neither ‘Ā’ishah nor any other of the Mothers of the Believers had a comparable share. Conversely, ‘Ā’ishah's impact in the later period of Islam, her role in preserving and conveying the religion to the Ummah (the Muslim community), and her profound attainment of knowledge were contributions in which neither Khadījah nor any other had a comparable share, thereby distinguishing her in these aspects.

فَصَلَ Section

وَقَالَ شَيْخُ الْإِسْلَامِ رحمه الله: وَأَفْضَلُ نِسَاءِ هَذِهِ الْأُمَّةِ خَدِيجَةُ وَعَائِشَةُ وَفَاطِمَةُ. وَفِي تَفْضِيلِ بَعْضِهِنَّ عَلَى بَعْضٍ نِزَاجٌ وَتَفْصِيلٌ لَيْسَ هَذَا مَوْضِعُهُ. وَخَدِيجَةُ وَعَائِشَةُ مِنْ أَرْوَاجِهِ. فَإِذَا قِيلَ بِهِذَا الْإِعْتِبَارُ: إِنَّ جُمْلَةَ أَرْوَاجِهِ أَفْضَلُ مِنْ جُمْلَةِ بَنَاتِهِ، كَانَ صَحِيحًا؛ لِأَنَّ أَرْوَاجَهُ أَكْثَرُ عَدَدًا وَالْفَاضِلَةُ فِيهِنَّ أَكْثَرُ مِنَ الْفَاضِلَةِ فِي بَنَاتِهِ.

Shaykh al-Islām (may Allah have mercy on him) also said: The most virtuous women of this Ummah are Khadījah, ‘Ā’ishah, and Fāṭimah. Regarding the specific ranking of one over another among them, there is scholarly disagreement and detailed discussion which is not the focus here. Khadījah and ‘Ā’ishah are among his wives. Therefore, if it is said from this perspective that his wives, as a collective group, are superior to his daughters, as a collective group, this would be correct; this is because his wives are more numerous,

and the number of exceptionally virtuous individuals among them is greater than the number of exceptionally virtuous individuals among his daughters.

فَصْلٌ

Section

وَقَالَ شَيْخُ الْإِسْلَامِ: وَأَمَّا نِسَاءُ النَّبِيِّ ﷺ فَلَمْ يَقُلْ: إِنَّهُنَّ أَفْضَلُ مِنَ الْعَشْرَةِ إِلَّا أَبُو مُحَمَّدٍ بْنُ حَزْمٍ وَهُوَ قَوْلٌ شَادَّ لَمْ يَسْبِقْهُ إِلَيْهِ أَحَدٌ وَأَنْكَرَهُ عَلَيْهِ مَنْ بَلَغَهُ مِنْ أَغْيَابِ الْعُلَمَاءِ وَنُصُوصِ الْكِتَابِ وَالسُّنَّةِ تُبْطِلُ هَذَا الْقَوْلَ. وَحُجَّتُهُ الَّتِي اخْتَجَّ بِهَا فَاسِدَةٌ؛ فَإِنَّهُ اخْتَجَّ عَلَى ذَلِكَ بِأَنَّ الْمَرْأَةَ مَعَ زَوْجِهَا فِي دَرَجَتِهِ فِي الْجَنَّةِ وَدَرَجَةُ النَّبِيِّ ﷺ أَعْلَى الدَّرَجَاتِ فَيَكُونُ أَزْوَاجُهُ فِي دَرَجَتِهِ وَهَذَا يُوجِبُ عَلَيْهِ: أَنْ يَكُونَ أَزْوَاجُهُ أَفْضَلُ مِنَ الْأَنْبِيَاءِ جَمِيعِهِمْ وَأَنْ تَكُونَ زَوْجَةُ كُلِّ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ أَفْضَلُ مِمَّنْ هُوَ مِثْلُهُ وَأَنْ يَكُونَ مَنْ يَطُوفُ عَلَى النَّبِيِّ ﷺ مِنَ الْوِلْدَانِ وَمَنْ يَزُوجُ بِهِ مِنَ الْحُورِ الْعِينِ أَفْضَلُ مِنَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَهَذَا كُلُّهُ مِمَّا يَعْلَمُ بِظُلْمَانِهِ عُمُومُ الْمُؤْمِنِينَ. وَقَدْ ثَبَتَ فِي الصَّحِيحِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (فَضَّلْتُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَلْتُ التَّيْرِدَ عَلَى سَائِرِ الطَّلَعَامِ) فَإِنَّمَا ذَكَرَ فَضْلَهَا عَلَى النِّسَاءِ فَقَطْ. وَقَدْ ثَبَتَ فِي الصَّحِيحِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (كُلُّ مَنْ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا عَدَدٌ قَلِيلٌ إِمَّا اثْنَتَانِ أَوْ أَرْبَعٌ) وَأَكْثَرُ أَزْوَاجِهِ لَسَنَ مِنْ ذَلِكَ الْقَلِيلِ. وَالْأَحَادِيثُ الْمُنْفَضَّةُ لِلصَّحَابَةِ كَقَوْلِهِ ﷺ (لَوْ كُنْتُ مَتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَا تَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا) يَدُلُّ عَلَى أَنَّهُ لَيْسَ فِي الْأَرْضِ أَهْلٌ: لَا مِنْ الرِّجَالِ وَلَا مِنَ النِّسَاءِ أَفْضَلُ عِنْدَهُ مِنْ أَبِي بَكْرٍ وَكَذَلِكَ مَا ثَبَتَ فِي الصَّحِيحِ عَنْ عَلِيٍّ أَنَّهُ قَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرُ. وَمَا دَلَّ عَلَى هَذَا مِنَ النُّصُوصِ الَّتِي لَا تَنْسُخُ لَهَا هَذَا الْمَوْضِعُ. وَبِالْجُمْلَةِ فَهَذَا قَوْلٌ شَادَّ لَمْ يَسْبِقْ إِلَيْهِ أَحَدٌ مِنَ السَّلَفِ وَأَبُو مُحَمَّدٍ مَعَ كَثْرَةِ عَلَيْهِ وَتَبَحُّرِهِ وَمَا يَأْتِي بِهِ مِنَ الْقَوَائِدِ الْعَظِيمَةِ: لَهُ مِنَ الْأَقْوَالِ الْمُنْكَرَةِ الشَّاذَّةِ مَا يَعْجَبُ مِنْهُ كَمَا يَعْجَبُ مِمَّا يَأْتِي بِهِ مِنَ الْأَقْوَالِ الْحَسَنَةِ الْفَائِقَةِ وَهَذَا كَقَوْلِهِ: إِنَّ مَرِيَمَ نَبِيَّةً وَإِنَّ آسِيَةَ نَبِيَّةً وَإِنَّ أُمَّ مُوسَى نَبِيَّةً. وَقَدْ ذَكَرَ الْقَاضِي أَبُو بَكْرٍ وَالْقَاضِي أَبُو عَلِيٍّ وَأَبُو الْمَعَالِي وَغَيْرُهُمْ: الإِجْمَاعُ عَلَى أَنَّهُ لَيْسَ فِي النِّسَاءِ نَبِيَّةٌ وَالْقُرْآنُ وَالسُّنَّةُ دَلَالًا عَلَى ذَلِكَ: كَمَا فِي قَوْلِهِ: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى) وَقَوْلِهِ: (مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ) ذَكَرَ أَنَّ غَايَةَ مَا انْتَهَتْ إِلَيْهِ أُمُّهُ: الصِّدِّيقِيَّةُ وَهَذَا مَبْسُوطٌ فِي غَيْرِ هَذَا الْمَوْضِعِ.

Shaykh al-Islām stated: As for the wives of the Prophet (peace be upon him), no one has claimed they are superior to the Ten Companions promised Paradise (al-'Asharah al-Mubashsharūn bil-Jannah) except Abū Muḥammad ibn Ḥazm. This is an anomalous (shādh) opinion for which he had no precedent, and it was repudiated by the prominent scholars to whom it reached. The explicit texts of the Qur'ān and the Sunnah (Prophetic tradition) invalidate this assertion. His argument upon which he based this is flawed; for he argued that a wife will be with her husband in his rank in Paradise, and since the rank of the Prophet (peace be upon him) is the highest of all ranks, his wives would therefore be in his rank. This line of reasoning would necessitate that his wives are superior to all other Prophets, that the wife of every man in Paradise is superior to those who are his peers, and that the youths (wildān) who will serve the Prophet (peace be upon him) in Paradise and the Ḥūr al-'Īn (celestial maidens) to whom he will be wedded therein are superior to the Prophets and Messengers. All of this is known to be false by the generality of believers. It is authentically reported from the Prophet (peace be upon him) that he said: 'The superiority of 'Ā'ishah over other women is like the superiority of tharīd (a meat and bread dish) over all other foods.' [Established in authentic narrations] He only mentioned her superiority over other women. And it is authentically reported from the Prophet (peace be upon him) that he said: 'Many men have attained perfection, but among women, only a few have attained perfection—either two or four.' [Established in authentic narrations] And most of his wives are not among that small number. Furthermore, the ḥadīths that indicate the superiority of certain Companions, such as his

(peace be upon him) saying: 'If I were to take an intimate friend (khalīl) from the people of the earth, I would have taken Abū Bakr as an intimate friend.' [Established in authentic narrations] This indicates that there was no one on earth, neither man nor woman, whom he esteemed more highly than Abū Bakr. Similarly, it is authentically reported from 'Alī (may Allah be pleased with him) that he said: 'The best of this Ummah after its Prophet is Abū Bakr, then 'Umar.' [Established in authentic narrations] And other texts indicate this, for which there is no scope for elaboration here. In sum, this is an anomalous opinion for which no one among the Salaf (pious predecessors) had any precedent. Abū Muḥammad [ibn Ḥazm], despite his vast knowledge, profound erudition, and the great benefits he brings forth, holds some reprehensible and anomalous opinions that are as astonishing as the excellent and outstanding views he also presents. An example of this is his assertion that Maryam (Mary, mother of 'Īsā) was a prophetess, Āsiyah (the wife of Pharaoh) was a prophetess, and the mother of Mūsā (Moses) was a prophetess. Al-Qāḍī Abū Bakr, al-Qāḍī Abū Ya'lā, Abū al-Ma'ālī, and others have mentioned the scholarly consensus (ijmā') that there has never been a prophetess among women. The Qur'ān and the Sunnah also indicate this, as in His statement: {And We sent not before you [O Muḥammad, as messengers] except men to whom We revealed, from the people of the cities.} [Yūsuf: 109] And His statement: {The Messiah, son of Maryam, was not but a messenger; [other] messengers have passed on before him. And his mother was a ṣiddīqah (a woman of profound truthfulness and faith).} [Al-Mā'idah: 75] He mentioned that the highest station his mother reached was that of ṣiddīqah. This matter is elaborated upon elsewhere.

فَصْلٌ

Section

وَقَالَ شَيْخُ الْإِسْلَامِ: وَأَمَّا أَبُو بَكْرٍ وَالْخَضِرُ فَهَذَا يُبْنَى عَلَى بُبُوَةِ الْخَضِرِ وَأَكْثَرُ الْعُلَمَاءِ عَلَى أَنَّهُ لَيْسَ بِنَبِيِّ وَهُوَ اخْتِيَارُ أَبِي عَلِيٍّ بْنِ أَبِي مُوسَى وَغَيْرِهِ مِنَ الْعُلَمَاءِ فَعَلَى هَذَا أَبُو بَكْرٍ وَغَيْرُ أَفْضَلٍ مِنْهُ. وَالْقَوْلُ الثَّانِي: أَنَّهُ نَبِيٌّ. وَاخْتَارَهُ أَبُو الْفَرَجِ ابْنُ الْجَوَازِيِّ وَغَيْرُهُ؛ فَعَلَى هَذَا هُوَ أَفْضَلُ مِنْ أَبِي بَكْرٍ؛ لَكِنَّ النَّبِيَّ ﷺ وَعِيسَى ابْنَ مَرْيَمَ هُمَا أَفْضَلُ مِنْهُ بِالِاتِّفَاقِ وَمُحَمَّدٌ فِي أَوَّلِ هَذِهِ الْأُمَمِ وَعِيسَى فِي آخِرِهَا.

Shaykh al-Islām also stated: As for [the comparison between] Abū Bakr and al-Khaḍīr, this hinges on the issue of al-Khaḍīr's prophethood. The majority of scholars hold that he was not a prophet, and this is the chosen view of Abū 'Alī ibn Abī Mūsā and other scholars. According to this view, Abū Bakr and 'Umar are superior to him. The second opinion is that he was a prophet, a view chosen by Abū al-Faraj ibn al-Jawzī and others. According to this latter view, he [al-Khaḍīr] would be superior to Abū Bakr. However, the Prophet Muḥammad (peace be upon him) and 'Īsā ibn Maryam (Jesus, son of Mary, peace be upon him) are, by unanimous agreement, superior to him [al-Khaḍīr]. Muḥammad (peace be upon him) stands at the beginning of this Ummah, and 'Īsā (peace be upon him) will be [prominently associated] with its end.

وَسُئِلَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) was asked

عَنْ رَجُلَيْنِ اخْتَلَفَا فَقَالَ أَحَدُهُمَا: أَبُو بَكْرٍ الصَّدِيقُ وَغَيْرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا أَعْلَمُ وَأَفْقَهُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ الْآخَرُ: بَلْ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَعْلَمُ وَأَفْقَهُ مِنْ أَبِي بَكْرٍ وَغَيْرٍ. فَأَيُّ الْقَوْلَيْنِ أَصُوبٌ؟ وَهَلْ

هَذَانِ الْحَدِيثَانِ: وَهُمَا قَوْلُهُ: ﷺ (أَفْضَاكُمْ عَلَيَّ) وَقَوْلُهُ: (أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيَّ بَابُهَا) صَحِيحَانِ؟ وَإِذَا كَانَا صَحِيحَيْنِ؛ فَهَلْ فِيهِمَا دَلِيلٌ أَنَّ عَلِيًّا أَعْلَمُ وَأَفْقَهُ مِنْ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا أَجْمَعَيْنِ؟ وَإِذَا ادَّعَى مُدَّعٍ: أَنَّ إِجْمَاعَ الْمُسْلِمِينَ عَلَى أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أَعْلَمُ وَأَفْقَهُ مِنْ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا أَجْمَعَيْنِ—يَكُونُ مُحَقِّقًا أَوْ مُحْطِئًا؟

About two men who differed. One of them said: 'Abū Bakr aṣ-Ṣiddīq and 'Umar ibn al-Khaṭṭāb (may Allah be pleased with them both) are more knowledgeable and possess greater jurisprudential insight than 'Alī ibn Abī Ṭālib (may Allah be pleased with him).' The other said: 'Rather, 'Alī ibn Abī Ṭālib is more knowledgeable and possesses greater jurisprudential insight than Abū Bakr and 'Umar.' Which of the two statements is more correct? Are these two Hadiths—namely, the Prophet's (peace be upon him) saying, {'The best judge among you is 'Alī,'} and his saying, {'I am the city of knowledge and 'Alī is its gate'}—authentic (ṣaḥīḥ)? If they are authentic, do they provide evidence that 'Alī is more knowledgeable and possesses greater jurisprudential insight than Abū Bakr and 'Umar (may Allah be pleased with them all)? And if someone were to claim that there is a consensus (ijmā') among Muslims that 'Alī (may Allah be pleased with him) is more knowledgeable and possesses greater jurisprudential insight than Abū Bakr and 'Umar (may Allah be pleased with them all)—would such a person be correct or mistaken?

فَأَجَابَ

He replied

الْحَمْدُ لِلَّهِ، لَمْ يَقُلْ أَحَدٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ الْمُعْتَبَرِينَ: إِنَّ عَلِيًّا أَعْلَمُ وَأَفْقَهُ مِنْ أَبِي بَكْرٍ وَعُمَرُ بَلْ وَلَا مِنْ أَبِي بَكْرٍ وَحْدَهُ. وَمُدَّعِي الْإِجْمَاعِ عَلَى ذَلِكَ مِنْ أَجْهَلِ النَّاسِ وَأَكْذِبِهِمْ؛ بَلْ ذَكَرَ غَيْرَ وَاحِدٍ مِنَ الْعُلَمَاءِ إِجْمَاعَ الْعُلَمَاءِ عَلَى أَنَّ أَبَا بَكْرٍ الصَّدِيقَ أَعْلَمُ مِنْ عَلِيٍّ. مِنْهُمْ الْإِمَامُ مَنْصُورُ بْنُ عَبْدِ الْجَبَّارِ السَّمْعَانِي الْمُرُودِي؛ أَحَدُ أَيْمَةِ السُّنَّةِ مِنْ أَصْحَابِ الشَّافِعِيِّ ذَكَرَ فِي كِتَابِهِ: تَقْوِيمُ الْأَدِلَّةِ عَلَى الْإِمَامِ إِجْمَاعَ عُلَمَاءِ السُّنَّةِ عَلَى أَنَّ أَبَا بَكْرٍ أَعْلَمُ مِنْ عَلِيٍّ. وَمَا عَلِمْتُ أَحَدًا مِنَ الْأَيْمَةِ الْمَشْهُورِينَ يَنْازِعُ فِي ذَلِكَ. وَكَتَبَ وَأَبُو بَكْرٍ الصَّدِيقُ كَانَ بِحَضْرَةِ النَّبِيِّ ﷺ يَقْنِي وَيَأْمُرُ وَيَنْهِي وَيَقْضِي وَيَخْطُبُ كَمَا كَانَ يَفْعَلُ ذَلِكَ إِذَا خَرَجَ هُوَ وَأَبُو بَكْرٍ يَدْعُو النَّاسَ إِلَى الْإِسْلَامِ وَلَمَّا هَاجَرَ جَمِيعًا وَيَوْمَ حَنْينَ وَغَيْرِ ذَلِكَ مِنَ الْمَشَاهِدِ وَالنَّبِيِّ ﷺ سَاكِنٌ يُقِرُّهُ عَلَى ذَلِكَ وَيَرْضَى بِمَا يَقُولُ وَلَمْ تَكُنْ هَذِهِ الْمُرْتَبَةِ لغيرِهِ.

All praise is for Allah. Not a single reputable Muslim scholar has said that 'Alī is more knowledgeable and possesses greater jurisprudential insight than Abū Bakr and 'Umar, nor even than Abū Bakr alone. Anyone claiming a consensus on this is among the most ignorant and mendacious of people. Indeed, more than one scholar has mentioned the consensus of the scholars that Abū Bakr aṣ-Ṣiddīq is more knowledgeable than 'Alī. Among them is Imām Manṣūr ibn 'Abd al-Jabbār as-Sam'ānī al-Marwazī, one of the Imāms of the Sunnah from the companions of Ash-Shāfi'ī, who mentioned in his book, Taqwīm al-Adillah 'alā al-Imām (The Rectification of Proofs Concerning the Imām), the consensus of the scholars of the Sunnah that Abū Bakr is more knowledgeable than 'Alī. I am not aware of any renowned Imām who disputes this. How could it be otherwise, when Abū Bakr aṣ-Ṣiddīq, in the presence of the Prophet (peace be upon him), would issue legal verdicts (fatwā), command, prohibit, judge, and deliver sermons? He also did so when he and Abū Bakr went out inviting people to Islam, when they both emigrated, on the Day of Ḥunayn, and in other significant events, while the Prophet (peace be upon him) remained silent, affirming his actions and being pleased with what he said. This rank was not held by anyone else.

وَكَانَ النَّبِيُّ ﷺ فِي مُسَاوَرَتِهِ لِأَهْلِ الْعِلْمِ وَالْفِقْهِ وَالرَّأْيِ مِنْ أَصْحَابِهِ: يُقَدِّمُ فِي الشُّورَى أَبَا بَكْرٍ وَعُمَرُ فَهَمَّا اللَّذَانِ يَتَقَدَّمَانِ فِي الْكُلَامِ وَالْعِلْمِ بِحَضْرَةِ الرَّسُولِ عَلَيْهِ السَّلَامُ عَلَى سَائِرِ أَصْحَابِهِ. مِثْلُ قِصَّةِ مُسَاوَرَتِهِ فِي أُسْرَى بَدْرٍ. فَأَقُولُ مَنْ تَكَلَّمَ

فِي ذَلِكَ أَبُو بَكْرٍ وَعُمَرُ؛ وَكَذَلِكَ غَيْرُ ذَلِكَ. وَقَدْ رَوَى فِي الْحَدِيثِ أَنَّهُ قَالَ لَهُمَا: (إِذَا اتَّفَقْتُمَا عَلَى أَمْرٍ لَمْ أَخَالِفُكُمَا) وَلِهَذَا كَانَ قَوْلُهُمَا حُجَّةً فِي أَحَدِ قَوْلَيْ الْعُلَمَاءِ وَهُوَ إِحْدَى الرَّوَائِثَيْنِ عَنْ أَحْمَدَ—وَهَذَا بِخِلَافِ قَوْلِ عُثْمَانَ وَعَلِيٍّ وَفِي السُّنَنِ عَنْهُ أَنَّهُ قَالَ (اقتدوا باللذنين من بعدي: أبي بكرٍ وعمر). وَلَمْ يَجْعَلْ هَذَا بَعِيرَهُمَا

When the Prophet (peace be upon him) consulted the people of knowledge, jurisprudential understanding (fiqh), and sound opinion among his Companions, he would give precedence in consultation to Abū Bakr and 'Umar. They were the ones who would take precedence in speech and knowledge in the presence of the Messenger (peace be upon him) over all other Companions. An example is the incident of his consultation regarding the captives of Badr; the first to speak on that matter were Abū Bakr and 'Umar, and similarly in other instances. It has been narrated in a Hadith that he (peace be upon him) said to them both: {'If you two agree on a matter, I would not oppose you.'} For this reason, their joint statement is considered a proof (hujjah) according to one of the two scholarly opinions, which is one of the two narrations from Aḥmad—and this is unlike the statements of 'Uthmān and 'Alī. It is reported in the Sunan collections that he (peace be upon him) said: {'Follow the two who come after me: Abū Bakr and 'Umar.'} [At-Tirmidhī]. He did not grant this status to anyone other than these two.

بَلْ ثَبَتَ عَنْهُ أَنَّهُ قَالَ: ' (عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدَّيِّينَ مِنْ بَعْدِي. تَسَكَّوْا بِهَا وَعَضُوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ: فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ) فَأَمَرَ بِاتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ. وَهَذَا يَتَنَازَلُ الْأُيَمَّةُ الْأَرْبَعَةَ. وَخَصَّ أَبَا بَكْرٍ وَعُمَرَ بِالْإِقْتِدَاءِ بِهِمَا. وَمَرْتَبَةُ الْمُقْتَدَى بِهِ فِي أَعْمَالِهِ وَفِيمَا سَنَّهُ لِلْمُسْلِمِينَ: فَوْقَ سُنَّةِ الْمُتَّبِعِ فِيمَا سَنَّهُ فَقَطَّ.

Furthermore, it is authentically established that he (peace be upon him) said: {'Upon you is my Sunnah and the Sunnah of the Rightly-Guided, Guided Caliphs after me. Hold fast to it and bite onto it with your molar teeth. And beware of newly invented matters, for every innovation (bid'ah) is a misguidance.'} [Abū Dāwūd, Sunnah, 4607; At-Tirmidhī, 'Ilm, 2676]. So he commanded following the Sunnah of the Rightly-Guided Caliphs, and this includes the four Imāms. However, he specifically singled out Abū Bakr and 'Umar for being emulated. The rank of one who is emulated in his actions and in what he established as a Sunnah for the Muslims is above the Sunnah of one who is merely followed in what he established.

وَفِي صَحِيحِ مُسْلِمٍ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ كَانُوا مَعَهُ فِي سَفَرٍ فَقَالَ: (إِنْ يَطِيعُ النَّوْمُ أَبَا بَكْرٍ وَعُمَرَ يَرْضُوا). وَقَدْ ثَبَتَ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ يُقْتَى مِنْ كِتَابِ اللَّهِ. فَإِنْ لَمْ يَجِدْ فِيمَا سَنَّهُ رَسُولُ اللَّهِ ﷺ. فَإِنْ لَمْ يَجِدْ أَقْنَى يَقُولُ أَبِي بَكْرٍ وَعُمَرُ؛ وَلَمْ يَكُنْ يَفْعَلُ ذَلِكَ بَعْثَانِ وَعَلِيٍّ. وَابْنُ عَبَّاسٍ حَبَرُ الْأُيَمَّةِ وَأَعْلَمُ الصَّحَابَةِ وَأَفْقَهُهُمْ فِي زَمَانِهِ؛ وَهُوَ يُقْتَى يَقُولُ أَبِي بَكْرٍ وَعُمَرُ: مَقْدَمًا لِقَوْلِهِمَا عَلَى قَوْلِ غَيْرِهِمَا مِنَ الصَّحَابَةِ. وَقَدْ ثَبَتَ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ (اللَّهُمَّ فَقِّهْ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ).

In Ṣaḥīḥ Muslim, it is narrated that the Companions of the Prophet (peace be upon him) were with him on a journey, and he said: {'If the people obey Abū Bakr and 'Umar, they will be rightly guided.'} [Muslim]. It is authentically established from Ibn 'Abbās that he used to issue fatwā from the Book of Allah. If he did not find the answer there, then by what the Messenger of Allah (peace be upon him) had established as Sunnah. If he did not find it there, he would issue a fatwā based on the verdict of Abū Bakr and 'Umar; he did not do this with the verdicts of 'Uthmān and 'Alī. And Ibn 'Abbās was the 'Ḥibr al-Ummah' (the great scholar of the Ummah), the most knowledgeable and jurisprudentially insightful of the Companions in his time; yet he would issue fatwās based on the verdicts of Abū Bakr and 'Umar, giving their verdicts precedence over those of other Companions. It is authentically established that the Prophet (peace be upon him) said for him: {'Allāhumma faqqihhu fid-dīn wa 'allimhu at-ta'wīl'} [O Allah, grant

him deep understanding in the religion and teach him its interpretation]. [Aḥmad].

وَأَيْضًا فَأَبُو بَكْرٍ وَعُمَرُ كَانَ اخْتِصَاصُهُمَا بِالنَّبِيِّ ﷺ فَوْقَ اخْتِصَاصِ غَيْرِهِمَا. وَأَبُو بَكْرٍ كَانَ أَكْثَرَ اخْتِصَاصًا. فَإِنَّهُ كَانَ يَسْمُرُ عِنْدَهُ عَامَّةَ اللَّيْلِ يَحْدِثُهُ فِي الْعِلْمِ وَالِدِّينَ وَمَصَالِحَ الْمُسْلِمِينَ. كَمَا رَوَى أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْشَشِ عَنْ إِبْرَاهِيمَ عَنْ عُلَقَمَةَ عَنْ عَمْرِو قَالَ: (كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أُمُورِ الْمُسْلِمِينَ وَأَنَا مَعَهُ)

Furthermore, Abū Bakr and 'Umar had a special closeness to the Prophet (peace be upon him) that surpassed that of others, and Abū Bakr's was even more distinct. He would often spend the night in conversation with him, discussing matters of knowledge, religion, and the welfare of the Muslims. As Abū Bakr ibn Abī Shaybah narrated: Abū Mu'āwiyah told us, from al-A'mash, from Ibrāhīm, from 'Alqamah, from 'Umar, who said: {The Messenger of Allah (peace be upon him) used to converse at night with Abū Bakr regarding the affairs of the Muslims, and I would be with him.} [Aḥmad].

. وَفِي الصَّحِيحَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فَقَرَاءَ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيُدْهَبْ بِثَالِثٍ وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةٍ فَلْيُدْهَبْ بِخَامِسٍ أَوْ بِسَادِسٍ وَأَنْ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ يَسْرُةً، وَأَنَّ أَبَا بَكْرٍ تَعَسَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَتَّى صَلَّيْتُ الْعِشَاءَ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى نَعَسَ رَسُولُ اللَّهِ ﷺ فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ قَالَتْ امْرَأَتُهُ مَا حَبَسَكَ عَنْ أَضْيَافِكَ قَالَ أَوْ مَا عَشَيْتُهُمْ قَالَتْ أَبُوءُ حَتَّى تَجِيءَ: عَرَضُوا عَلَيْهِمُ الْعِشَاءَ فَفَلَبَّوهُمْ). وَذَكَرَ الْحَدِيثَ. وَفِي رِوَايَةٍ: (كَانَ يَتَحَدَّثُ إِلَى النَّبِيِّ ﷺ إِلَى اللَّيْلِ).

In the two Ṣaḥīḥs (Al-Bukhārī and Muslim), it is narrated from 'Abd ar-Raḥmān ibn Abī Bakr that the Aṣḥāb aṣ-Ṣuffah (Companions of the Bench) were poor people, and the Prophet (peace be upon him) said: {Whoever has food for two should take a third, and whoever has food for four should take a fifth or a sixth.} And Abū Bakr came with three, while the Prophet of Allah (peace be upon him) took ten. Abū Bakr had supper with the Prophet (peace be upon him), then waited until the 'Ishā' prayer was performed, then returned and stayed until the Messenger of Allah (peace be upon him) became drowsy. He came back after a good part of the night had passed, as Allah willed. His wife said, 'What kept you from your guests?' He asked, 'Have you not given them supper?' She replied, 'They refused until you came; they were offered supper, but they insisted on waiting for you.' [Al-Bukhārī]. He then mentioned the rest of the Hadith. In another narration: {He used to converse with the Prophet (peace be upon him) into the night.}

وَفِي سَفَرِ الْهَجْرَةِ لَمْ يَصْحَبْهُ غَيْرُ أَبِي بَكْرٍ؛ وَيَوْمَ بَدْرٍ لَمْ يَبْقَ مَعَهُ فِي الْعَرِيشِ غَيْرُهُ وَقَالَ: (إِنَّ أَمَنَ النَّاسَ عَلَيْنَا فِي صُحْبَتِهِ وَذَاتَ يَدِهِ أَبُو بَكْرٍ؛ وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا). وَهَذَا مِنْ أَصَحِّ الْأَحَادِيثِ الْمُسْتَفِيضَةِ فِي الصَّحَاحِ مِنْ وَجُوهِ كَثِيرَةٍ.

During the journey of the Hijrah (Emigration), no one accompanied him except Abū Bakr. On the Day of Badr, no one remained with him in the shelter (al-arīsh) except him. And he (peace be upon him) said: {Indeed, the most generous of people to us in his companionship and his wealth is Abū Bakr. If I were to take an intimate friend (khalīl) from the people of the earth, I would have taken Abū Bakr as an intimate friend.} [Al-Bukhārī, Faḍā'il Aṣḥāb an-Nabī, 3654; Muslim, Faḍā'il aṣ-Ṣaḥābah, 2382]. This is one of the most authentic and widely transmitted Hadiths, found in the Ṣaḥīḥ collections through numerous chains.

وَفِي الصَّحِيحَيْنِ عَنْ أَبِي الدَّرْدَاءِ قَالَ: (كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِظُرْفِهِ حَتَّى أَبْدَى عَنْ رُكْبَتَيْهِ فَقَالَ النَّبِيُّ ﷺ أَمَا صَاحِبُكُمْ فَقَدْ غَامَرَ فَسَلَّمَ وَقَالَ: إِنِّي كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَتَيْتُكَ فَقَالَ: يَغْفِرُ اللَّهُ لَكَ ثَلَاثًا ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَلَمْ يَجِدْهُ

فَأَتَى النَّبِيَّ ﷺ فَجَعَلَ وَجْهَ النَّبِيِّ ﷺ يَتَمَعَّرُ وَغَضِبَ حَتَّى أَشْفَقَ أَبُو بَكْرٍ وَقَالَ أَنَا كُنْتُ أَظْلَمَ يَا رَسُولَ اللَّهِ: مَرَّتَيْنِ فَقَالَ النَّبِيُّ ﷺ إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ كَذِبْتَ وَقَالَ أَبُو بَكْرٍ صَدَقْتَ وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي أَنْتُمْ تَارِكُوا لِي صَاحِبِي) فَمَا أُوذِيَ بَعْدَهَا. قَالَ الْبُخَارِيُّ. غَامَرَ سَبَقَ بِالْحَيْرِ.

In the two Ṣaḥīḥs, it is narrated from Abū ad-Dardā' who said: 'I was sitting with the Prophet (peace be upon him) when Abū Bakr came, holding the edge of his garment so that his knee was exposed. The Prophet (peace be upon him) said, 'As for your companion, he has hastened to do good (ghāmar).' Abū Bakr greeted (with salām) and said, 'There was something between me and Ibn al-Khaṭṭāb, and I spoke harshly to him, then I regretted it. I asked him to forgive me, but he refused, so I came to you.' He (the Prophet) said, 'May Allah forgive you,' three times. Then 'Umar regretted his action and went to Abū Bakr's house but did not find him. So he came to the Prophet (peace be upon him). The Prophet's (peace be upon him) face began to change color and he became angry, to the point that Abū Bakr felt compassion and said, 'I was the greater wrongdoer, O Messenger of Allah,' twice. Then the Prophet (peace be upon him) said, 'Indeed, Allah sent me to you all, and you (people) said, 'You have lied,' while Abū Bakr said, 'You have spoken the truth,' and he supported me with his person and his wealth. Will you not then leave my companion to me? Will you not then leave my companion to me?' After that, Abū Bakr was not harmed. Al-Bukhārī said: 'ghāmar' means he excelled in doing good. [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ عَنْ ابْنِ عَبَّاسٍ قَالَ: (وُضِعَ عُمَرُ عَلَى سَرِيرِهِ فَتَكَتَفَهُ النَّاسُ يَدْعُونَ وَيُنْتَونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ؛ وَأَنَا فِيهِمْ فَلَمْ يُرْعِنِي إِلَّا رَجُلٌ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي فَأَلْتَمَعْتُ قَائِدًا هُوَ عَلِيٌّ؛ وَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِعَمَلِهِ مِنْكَ؛ وَأَيُّمَ اللَّهِ إِنْ كُنْتُ لَأُظَنُّ أَنْ يُجْعَلَكَ اللَّهُ مَعَ صَاحِبِكَ. وَذَلِكَ أَنِّي كُنْتُ كَثِيرًا مَا أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ جُنْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ فَإِنْ كُنْتُ أَرْجُو أَوْ أَظُنُّ أَنْ يُجْعَلَكَ اللَّهُ مَعَهُمَا).

In the two Ṣaḥīḥs, it is narrated from Ibn 'Abbās who said: 'When 'Umar was placed on his bier, the people gathered around him, praying, praising, and supplicating for him before he was lifted, and I was among them. Nothing startled me except a man who took hold of my shoulder from behind. I turned, and it was 'Alī. He invoked Allah's mercy upon 'Umar and said: 'You have not left behind anyone whose deeds I would love more to meet Allah, the Mighty and Majestic, with than yours. By Allah (Wa-Aymullāh), I indeed used to think that Allah would place you with your two companions (the Prophet and Abū Bakr). This is because I often used to hear the Prophet (peace be upon him) say: 'I came with Abū Bakr and 'Umar,' 'I entered with Abū Bakr and 'Umar,' and 'I went out with Abū Bakr and 'Umar.' So I was hoping or thinking that Allah would place you with them.' [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ وَغَيْرِهِمَا أَنَّهُ (لَمَّا كَانَ يَوْمُ أُحُدٍ قَالَ أَبُو سُفْيَانَ لَمَّا أَصِيبَ الْمُسْلِمُونَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟ أَفِي الْقَوْمِ مُحَمَّدٌ؟ أَفِي الْقَوْمِ مُحَمَّدٌ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ فَقَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ. فَقَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ. فَقَالَ لِأَصْحَابِهِ: أَمَّا هَؤُلَاءِ فَقَدْ كَفَيْتُمُوهُمْ فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ أَنْ قَالَ: كَذَبْتَ عَدُوَّ اللَّهِ إِنَّ الَّذِينَ عَدَدْتُ لَأَحْيَاءُ وَقَدْ بَقِيَ لَكَ مَا يَسُوءُكَ) الْحَدِيثُ.

In the two Ṣaḥīḥs and elsewhere, it is narrated that on the Day of Uhud, when the Muslims suffered losses, Abū Sufyān said: 'Is Muḥammad among the people? Is Muḥammad among the people? Is Muḥammad among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' Abū Sufyān then asked, 'Is Ibn Abī Quḥāfah (Abū Bakr) among the people? Is Ibn Abī Quḥāfah among the people? Is Ibn Abī Quḥāfah among the people?'

among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' Then he asked, 'Is Ibn al-Khaṭṭāb ('Umar) among the people? Is Ibn al-Khaṭṭāb among the people? Is Ibn al-Khaṭṭāb among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' Abū Sufyān then said to his companions, 'As for these, you have been rid of them.' At this, 'Umar could not control himself and said, 'You have lied, O enemy of Allah! Indeed, those whom you have counted are alive, and there still remains for you that which will displease you.' [Al-Bukhārī, Maghāzī, 4043]. The Hadith continues.

فَهَذَا أَمِيرُ الْكُفَّارِ فِي تِلْكَ الْحَالِ إِنَّمَا سَأَلَ عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ؛ دُونَ غَيْرِهِمْ: يَعْلِمُهُ بِأَنَّهُمْ رُءُوسُ الْمُسْلِمِينَ. النَّبِيُّ وَوَزِيرَاهُ. وَلِهَذَا سَأَلَ الرَّشِيدُ مَالِكُ بْنُ أَنَسٍ عَنْ مَنْزِلَتِهِمَا مِنَ النَّبِيِّ ﷺ فِي حَيَاتِهِ فَقَالَ: مَنْزِلَتُهُمَا مِنْهُ فِي حَيَاتِهِ كَمَنْزِلَتِهِمَا مِنْهُ بَعْدَ مَمَاتِهِ. وَكَثُرَ الْإِخْصَاصُ وَالصَّحْبَةُ—مَعَ كَمَالِ الْمَوَدَّةِ وَالْإِتِّلَافِ وَالْمَحَبَّةِ وَالْمَشَارَكَةِ فِي الْعِلْمِ وَالدِّينِ: تَقْتَضِي أَنََّّهُمَا أَحَقُّ بِذَلِكَ مِنْ غَيْرِهِمَا. وَهَذَا ظَاهِرٌ بَيِّنٌ لِمَنْ لَهُ خَبِيرَةٌ بِأَحْوَالِ الْقَوْمِ.

So, this leader of the disbelievers, in that situation, only asked about the Prophet (peace be upon him), Abū Bakr, and 'Umar, to the exclusion of others, due to his knowledge that they were the leaders of the Muslims: the Prophet and his two viziers. This is why ar-Rashīd asked Mālik ibn Anas about their status with the Prophet (peace be upon him) during his lifetime, and Mālik replied: 'Their status with him during his life was like their status with him after his death (i.e., their graves being near his).' The abundance of special closeness and companionship—along with perfect affection, harmony, love, and participation in knowledge and religion—necessitates that these two (Abū Bakr and 'Umar) are more entitled to this (superiority in knowledge) than others. This is clear and evident to anyone who has familiarity with the conditions of these individuals.

أَمَّا الصَّدِيقُ فَإِنَّهُ مَعَ قِيَامِهِ بِأُمُورٍ مِنَ الْعِلْمِ وَالْفِقْهِ عَجَزَ عَنْهَا غَيْرُهُ—حَتَّى بَيَّنَّهَا لَهُمْ—لَمْ يُحْفَظْ لَهُ قَوْلٌ مُخَالِفٌ نَصًّا. هَذَا يَدُلُّ عَلَى غَايَةِ الْبِرَاعَةِ. وَأَمَّا غَيْرُهُ فَحُفِظَتْ لَهُ أَقْوَالٌ كَثِيرَةٌ خَالَفَتْ النَّصَّ لِكُونَ تِلْكَ النُّصُوصِ لَمْ تَبْلُغْهُمْ. وَالَّذِي وَجَدَ مِنْ مُوَافَقَةِ عُمَرَ لِلنُّصُوصِ أَكْثَرَ مِنْ مُوَافَقَةِ عَلِيٍّ وَهَذَا يَعْرِفُهُ مَنْ عَرَفَ مَسَائِلَ الْعِلْمِ وَأَقْوَالَ الْعُلَمَاءِ فِيهَا. وَذَلِكَ مِثْلُ نَفَقَةِ الْمَتَوَفَّى عَنْهَا زَوْجَتِهَا: فَإِنَّ قَوْلَ عُمَرَ هُوَ الَّذِي وَافَقَ النَّصَّ دُونَ الْقَوْلِ الْأَخَرِ. وَكَذَلِكَ مَسْأَلَةُ الْحَرَامِ قَوْلَ عُمَرَ وَغَيْرِهِ فِيهَا: هُوَ الْأَشْبَهُ بِالنُّصُوصِ مِنَ الْقَوْلِ الْأَخَرِ

As for Aṣ-Ṣiddīq (Abū Bakr), despite his undertaking matters of knowledge and jurisprudence (fiqh) that others were incapable of—to the extent that he clarified them for others—no statement of his has been preserved that contradicts a clear textual proof (naṣṣ). This indicates the utmost excellence. As for others, many statements have been preserved from them that contradicted textual proofs because those proofs had not reached them. The instances of 'Umar's agreement with textual proofs are more numerous than 'Alī's. This is known to anyone familiar with matters of knowledge and the statements of scholars therein. Examples include the issue of maintenance for a widow whose husband has died; 'Umar's view is the one that aligned with the textual proof, unlike the other view. Similarly, in the 'issue of the unlawful' (maṣ'alat al-ḥarām), the view of 'Umar and others on it is more in conformity with the textual proofs than the other view.

وَقَدْ ثَبَتَ فِي الصَّحِيحَيْنِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: 'قَدْ كَانَ فِي الْأَمَمِ قَبْلَكُمْ مَحْدَثُونَ فَإِنْ يُحْنُ فِي أُمَّتِي أَحَدٌ فَعَمْرُ!' وَفِي الصَّحِيحَيْنِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: 'رَأَيْتُ كَأَنِّي أُتِيتُ بِقَدَحٍ لَبَنٍ فَسَرَبْتُ حَتَّى أَتَى لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَظْفَارِي ثُمَّ نَاوَلْتُ فَضْلِي عُمَرَ فَقَالُوا مَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ: الْعِلْمُ' وَفِي التِّرْمِذِيِّ وَغَيْرِهِ أَنَّهُ قَالَ: (لَوْ لَمْ أُبْعَثْ فِيكُمْ لَبُعِثَ عُمَرُ)

It is established in the two Ṣaḥīḥs that the Prophet (peace be upon him) said: '{There were among the nations before you inspired people (muḥaddathūn—individuals spoken to by angels or divinely inspired, though not prophets); if there is one in my Ummah, it is 'Umar.'} [Al-Bukhārī]. And in the two Ṣaḥīḥs, the Prophet (peace be upon him) said: '{I

saw in a dream that I was brought a cup of milk, and I drank until I could see the quenching moisture emerging from my fingernails. Then I passed my remainder to 'Umar.' They asked, 'How did you interpret it, O Messenger of Allah?' He replied, 'Knowledge.' [Al-Bukhārī]. And in At-Tirmidhī and elsewhere, he (peace be upon him) said: '{If I had not been sent among you, Umar would have been sent.}' [At-Tirmidhī].

وَأَيْضًا فَإِنَّ الصَّدِيقَ اسْتَخْلَفَ النَّبِيَّ ﷺ عَلَى الصَّلَاةِ الَّتِي هِيَ عُمُودُ الْإِسْلَامِ وَعَلَى إِقَامَةِ الْمَنَاسِكِ الَّتِي لَيْسَ فِي مَسَائِلِ الْعِبَادَاتِ أَشْكَلَ مِنْهَا وَأَقَامَ الْمَنَاسِكَ قَبْلَ أَنْ يَحْجَّ النَّبِيُّ ﷺ. فَنَادَى أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ فَأَرَدَفَهُ بَعْلِي بْنُ أَبِي طَالِبٍ لِيُنْبِذَ الْعَهْدَ إِلَى الْمُشْرِكِينَ؛ فَلَمَّا لَحِقَهُ قَالَ: أَمِيرٌ أَوْ مَأْمُورٌ. قَالَ: بَلْ مَأْمُورٌ؛ فَأَمَرْنَا بَكْرَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَكَانَ عَلِيٌّ مِمَّنْ أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَسْمَعَ وَيُطِيعَ فِي الْحَجِّ وَأَحْكَامِ الْمُسَافِرِينَ وَغَيْرِ ذَلِكَ لِأَبِي بَكْرٍ وَكَانَ

Furthermore, Aṣ-Ṣiddīq (Abū Bakr) was appointed by the Prophet (peace be upon him) to lead the 'Prayer' (aṣ-Ṣalāh), which is the pillar of Islam, and to establish the 'Rites of Ḥajj' (al-Manāsik), which are among the most complex issues in matters of worship. He established the rites of Ḥajj before the Prophet (peace be upon him) himself performed it. He proclaimed that no polytheist should perform Ḥajj after that year, nor should anyone circumambulate the House (the Ka'bah) naked. The Prophet (peace be upon him) then sent 'Alī ibn Abī Ṭālib after him to announce the disavowal of treaties to the polytheists. When 'Alī caught up with him, he asked (Abū Bakr), 'Are you the leader (amīr) or the one under command (ma'mūr)?' Abū Bakr replied, 'Rather, one under command.' Thus, Abū Bakr was made the leader over 'Alī ibn Abī Ṭālib, and 'Alī was among those whom the Prophet (peace be upon him) commanded to listen and obey Abū Bakr regarding the Ḥajj, the rulings for travelers, and other matters.

هَذَا بَعْدَ عَزْوَةِ تَبُوكَ الَّتِي اسْتَخْلَفَ عَلِيًّا فِيهَا عَلَى الْمَدِينَةِ وَلَمْ يَكُنْ بَقِيَ بِالْمَدِينَةِ مِنَ الرِّجَالِ إِلَّا مُنَافِقٌ أَوْ مَعْدُورٌ أَوْ مُذِيبٌ؛ فَلَحِقَهُ عَلِيٌّ فَقَالَ: أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ فَقَالَ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؛ بَيْنَ ذَلِكَ أَلَّا اسْتَخْلَافَ عَلِيٌّ عَلَى الْمَدِينَةِ لَا يَقْتَضِي نَقْصَ الْمُرْتَبَةِ فَإِنَّ مُوسَى قَدْ اسْتَخْلَفَ هَارُونَ وَكَانَ النَّبِيُّ ﷺ دَائِمًا يَسْتَخْلِفُ رِجَالًا؛ لَكِنْ كَانَ يَكُونُ بِهَا رِجَالٌ. وَعَامَ تَبُوكَ خَرَجَ النَّبِيُّ ﷺ بِجَمِيعِ الْمُسْلِمِينَ وَلَمْ يَأْذَنْ لِأَحَدٍ فِي التَّخَلُّفِ عَنِ الْعُزَاوِ؛ لِأَنَّ الْعُدُوَّ كَانَ شَدِيدًا وَالسَّعْرَ بَعِيدًا وَفِيهَا أَنْزَلَ اللَّهُ سُورَةَ بَرَاءَةٍ.

This occurred after the expedition of Tabūk, during which the Prophet (peace be upon him) had appointed 'Alī as his deputy over Madīnah. At that time, no men remained in Madīnah except hypocrites, those with valid excuses, or sinners. 'Alī caught up with the Prophet (peace be upon him) and said, 'Do you leave me behind with the women and children?' The Prophet (peace be upon him) replied, '{Are you not content to be to me as Hārūn (Aaron) was to Mūsā (Moses)?}' [Al-Bukhārī]. By this, he clarified that appointing 'Alī as deputy over Madīnah did not imply a diminished rank, for Mūsā had appointed Hārūn as his deputy. The Prophet (peace be upon him) regularly appointed men as deputies, but there would usually be other men present in Madīnah. However, in the year of Tabūk, the Prophet (peace be upon him) went out with all the Muslims and did not permit anyone to stay behind from the expedition because the enemy was formidable and the journey was long. It was concerning this expedition that Allah revealed Sūrah Barā'ah (At-Tawbah).

وَكِتَابُ أَبِي بَكْرٍ فِي الصَّدَقَاتِ أَجْمَعَ الْكُتُبِ وَأَوْجَزُهَا وَلِهَذَا عَمِلَ بِهِ عَامَّةُ الْفُقَهَاءِ وَكِتَابُ غَيْرِهِ فِيهِ مَا هُوَ مُتَقَدِّمٌ مُتَسَوِّفٌ فَدَلَّ ذَلِكَ عَلَى أَنَّهُ أَعْلَمُ بِالسُّنَنِ النَّاسِخَةِ. وَفِي الصَّحِيحَيْنِ عَنْ أَبِي سَعِيدٍ قَالَ: وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِرَسُولِ اللَّهِ ﷺ

Abū Bakr's document regarding the rates of Zakāh (ṣadaqāt) is the most comprehensive and concise of such writings, which is why most jurists have adopted it. Documents by others contain material that was earlier and subsequently abrogated. This indicates that

Abū Bakr was more knowledgeable of the abrogating Sunnah. In the two Ṣaḥīḥs, Abū Saʿīd (al-Khudrī) said: 'And Abū Bakr was the most knowledgeable among us regarding the Messenger of Allah (peace be upon him).' [Al-Bukhārī].

وَأَيْضًا فَالصَّحَابَةُ فِي زَمَنِ أَبِي بَكْرٍ لَمْ يَكُونُوا يَتَنَازَعُونَ فِي مَسْأَلَةٍ إِلَّا فَصَلَهَا بَيْنَهُمْ أَبُو بَكْرٍ وَارْتَفَعَ النَّزَاعُ فَلَا يَعْرِفُ بَيْنَهُمْ فِي زَمَانِهِ مَسْأَلَةٌ وَاحِدَةٌ تَنَازَعُوا فِيهَا إِلَّا ارْتَفَعَ النَّزَاعُ بَيْنَهُمْ بِسَبِيهِ كَتَنَازَعِهِمْ فِي وَفَاتِهِ ﷺ وَمَدْفِنِهِ وَفِي مِيرَاثِهِ وَفِي تَجْهِيْزِ جَيْشِ أُسَامَةَ وَقِتَالِ مَا عَنِ الرَّكَازَةِ؛ وَغَيْرَ ذَلِكَ مِنَ الْمَسَائِلِ الْكِبَارِ؛ بَلْ كَانَ خَلِيفَةُ رَسُولِ اللَّهِ ﷺ فِيهِمْ: يَعْلَمُهُمْ؛ وَيَقْوِمُهُمْ وَيُبَيِّنُ لَهُمْ مَا تَزُولُ مَعَهُ الشُّبُهَةُ فَلَمْ يَكُونُوا مَعَهُ يَخْتَلِفُونَ.

Furthermore, during Abū Bakr's time, whenever the Companions disputed a matter, Abū Bakr would resolve it for them, and the dispute would cease. Not a single issue is known to have been disputed among them during his era but that the dispute was resolved because of him. Examples include their disputes concerning the Prophet's (peace be upon him) death and burial place, his inheritance, the dispatching of Usāmah's army, and fighting those who withheld Zakāh, among other major issues. Indeed, he was the Caliph (Khalifah) of the Messenger of Allah (peace be upon him) among them: teaching them, guiding them aright, and clarifying matters for them in a way that removed all doubt, so they did not differ in his presence.

وَبَعْدَهُ لَمْ يَبْلُغْ عِلْمٌ أَحَدٍ وَكَمَالَهُ عِلْمُ أَبِي بَكْرٍ وَكَمَالَهُ؛ فَصَارُوا يَتَنَازَعُونَ فِي بَعْضِ الْمَسَائِلِ. كَمَا تَنَازَعُوا فِي الْجَدِّ وَالْأُخُوَّةِ؛ وَفِي الْحَرَامِ وَفِي الظَّلَاقِ الثَّلَاثِ؛ وَفِي غَيْرِ ذَلِكَ مِنَ الْمَسَائِلِ الْمَعْرُوفَةِ: مِمَّا لَمْ يَكُونُوا يَتَنَازَعُونَ فِيهِ عَلَى عَهْدِ أَبِي بَكْرٍ وَكَانُوا يُخَالِفُونَ عَمْرَ وَثُمَانَ وَعَلِيًّا؛ فِي كَثِيرٍ مِنْ أَقْوَالِهِمْ؛ وَلَمْ يَعْرِفْ أَنَّهُمْ خَالَفُوا أَبَا بَكْرٍ فِي شَيْءٍ مِمَّا كَانَ يُفْتِي فِيهِ وَيَقْضِي. وَهَذَا يَدُلُّ عَلَى غَايَةِ الْعِلْمِ.

After him, no one's knowledge and perfection reached the level of Abū Bakr's knowledge and perfection, so they began to dispute some issues. For instance, they disputed regarding the inheritance of the grandfather in the presence of siblings, regarding what is unlawful (al-ḥarām), regarding the triple divorce, and other well-known issues, about which they did not dispute during Abū Bakr's era. They would sometimes differ with 'Umar, 'Uthmān, and 'Alī on many of their opinions, but it is not known that they ever differed with Abū Bakr on anything he issued as a fatwā or judgment. This indicates the pinnacle of knowledge.

وَقَامَ مَقَامَ رَسُولِ اللَّهِ ﷺ وَأَقَامَ الْإِسْلَامَ؛ فَلَمْ يُخَلِّ بِشَيْءٍ مِنْهُ؛ بَلْ أَدْخَلَ النَّاسَ مِنَ الْبَابِ الَّذِي خَرَجُوا مِنْهُ؛ مَعَ كَثْرَةِ الْمُخَالِفِينَ مِنَ الْمُتَرَدِّينَ وَغَيْرِهِمْ وَكَثْرَةِ الْخَاذِلِينَ فَكَمَلَ بِهِ مِنْ عِلْمِهِمْ وَدِينِهِمْ مَا لَا يَقَاوِمُهُ فِيهِ أَحَدٌ حَتَّى قَامَ الدِّينُ كَمَا كَانَ. وَكَانُوا يُسَمُّونَ أَبَا بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ ﷺ. ثُمَّ بَعْدَ هَذَا سَمَوْا عَمْرَ وَغَيْرَهُ أَمِيرَ الْمُؤْمِنِينَ. قَالَ السَّهْلِيُّ وَغَيْرُهُ مِنَ الْعُلَمَاءِ: ظَهَرَ قَوْلُهُ: (لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا) فِي أَبِي بَكْرٍ فِي اللَّفْظِ كَمَا ظَهَرَ فِي الْمَعْنَى فَكَانُوا يَقُولُونَ: مُحَمَّدٌ رَسُولُ اللَّهِ وَأَبُو بَكْرٍ خَلِيفَةُ رَسُولِ اللَّهِ؛ ثُمَّ انْقَطَعَ هَذَا الْإِتِّصَالُ اللَّفْظِيُّ بِمَوْتِهِ فَلَمْ يَقُولُوا لِمَنْ بَعْدَهُ: خَلِيفَةُ رَسُولِ اللَّهِ.

He (Abū Bakr) stood in the place of the Messenger of Allah (peace be upon him) and established Islam, failing in none of its aspects. Indeed, he brought people back into Islam through the same door from which they had exited (i.e., he rectified their apostasy), despite the multitude of opponents from the apostates and others, and the multitude of those who deserted the cause. Through him, their knowledge and religion were perfected to an extent that no one could match, until the religion was established as it had been. They used to call Abū Bakr 'Khalīfat Rasūl Allāh' (Caliph of the Messenger of Allah). Then, after this, they called 'Umar and others 'Amīr al-Mu'minīn' (Commander of the Faithful). As-Suhaylī and other scholars said: The meaning of Allah's statement 'Do not grieve; indeed, Allah is with us.' [At-Tawbah: 40] manifested in Abū Bakr in wording just as it manifested in meaning. They would say: 'Muḥammad is the Messenger of Allah, and Abū Bakr is the Caliph of the Messenger of Allah.' Then this verbal connection was

severed with his (Abū Bakr's) death, so they did not call those after him 'Caliph of the Messenger of Allah.'

وَأَيْضًا فَعَلِيَ بَنُ أَبِي طَالِبٍ تَعَلَّمَ مِنْ أَبِي بَكْرٍ بَعْضَ السُّنَنِ؛ بِخِلَافِ أَبِي بَكْرٍ فَإِنَّهُ لَمْ يَتَعَلَّمْ مِنْ عَلِيٍّ بَنِ أَبِي طَالِبٍ كَمَا فِي الْحَدِيثِ الْمَشْهُورِ الَّذِي فِي السُّنَنِ حَدِيثُ صَلَاةِ التَّوْبَةِ عَنْ عَلِيٍّ قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنَ النَّبِيِّ ﷺ حَدِيثًا يَنْفَعُنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي فَإِذَا حَدَّثَنِي غَيْرُهُ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَحَدَّثَنِي أَبُو بَكْرٍ—وَصَدَّقَ أَبُو بَكْرٍ—عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ (مَا مِنْ مُسْلِمٍ يُذِيبُ ذَنْبًا ثُمَّ يَتَوَضَّأُ وَيُحْسِنُ الْوُضُوءَ وَيُصَلِّي رُكْعَتَيْنِ وَيَسْتَغْفِرُ اللَّهَ إِلَّا عَفَرَ اللَّهُ لَهُ)

Furthermore, 'Alī ibn Abī Ṭālib learned some aspects of the Sunnah from Abū Bakr, whereas Abū Bakr did not learn from 'Alī ibn Abī Ṭālib. This is evidenced in the well-known Hadith in the Sunan collections, the Hadith of Ṣalāt at-Tawbah (the Prayer of Repentance), narrated by 'Alī, who said: 'When I heard a Hadith from the Prophet (peace be upon him), Allah would benefit me with it as He willed. If someone else narrated a Hadith to me, I would ask him to swear an oath, and if he swore, I would believe him. Abū Bakr narrated to me—and Abū Bakr spoke the truth—from the Prophet (peace be upon him) that he said: {'No Muslim commits a sin, then performs ablution well, prays two rak'ahs, and seeks Allah's forgiveness, but Allah forgives him.}' [At-Tirmidhi].

وَمِمَّا يُبَيِّنُ لَكَ هَذَا أَنَّ أَيْمَةَ عُلَمَاءِ الْكُوفَةِ الَّذِينَ صَحَبُوا عُمَرَ وَعَلِيًّا كَعَلْقَمَةَ وَالْأَسْوَدَ وَشَرِيحَ الْقَاضِي وَغَيْرِهِمْ كَانُوا يُرْجَحُونَ قَوْلَ عُمَرَ عَلَى قَوْلِ عَلِيٍّ. وَأَمَّا تَابِعُوا أَهْلَ الْمَدِينَةِ وَمَكَّةَ وَالْبَصْرَةَ فَهَذَا عَنْهُمْ أَظْهَرَ وَأَشْهُرُ مِنْ أَنْ يُذَكَّرَ وَإِنَّمَا الْكُوفَةُ ظَهَرَ فِيهَا فِقْهُ عَلِيٍّ وَعِلْمُهُ بِحَسَبِ مَقَامِهِ فِيهَا مَدَّةَ خِلَافَتِهِ.

What further clarifies this for you is that the leading scholars of Kūfah who accompanied both 'Umar and 'Alī, such as 'Alqamah, al-Aswad, Shurayḥ al-Qāḍī, and others, used to give precedence to the opinion of 'Umar over that of 'Alī. As for the Ṭābi'ūn (Successors) of the people of Madīnah, Makkah, and Baṣrah, this matter was too evident and well-known among them to even require mention. It was primarily in Kūfah that 'Alī's jurisprudence (fiqh) and knowledge became prominent, owing to his residency there during his caliphate.

وَكُلُّ شِيعَةِ عَلِيٍّ الَّذِينَ صَحَبُوهُ لَا يُعْرِفُ عَنْ أَحَدٍ مِنْهُمْ أَنَّهُ قَدَّمَ عَلَى أَبِي بَكْرٍ وَعُمَرَ: لَا فِي فِقْهِ وَلَا عِلْمٍ وَلَا غَيْرِهِمَا؛ بَلْ كُلُّ شِيعَتِهِ الَّذِينَ قَاتَلُوا مَعَهُ عَدُوَّهُ كَانُوا مَعَ سَائِرِ الْمُسْلِمِينَ يُقَدِّمُونَ أَبَا بَكْرٍ وَعُمَرَ؛ إِلَّا مَنْ كَانَ عَلِيٍّ يُنْكَرُ عَلَيْهِ وَيَذُمَّهُ مَعَ قَلَّتِيهِمْ فِي عَهْدِ عَلِيٍّ وَخَوَلِيهِمْ: كَانُوا ثَلَاثَ طَوَائِفَ:

None of 'Alī's Shī'ah (partisans) who accompanied him are known to have preferred him over Abū Bakr and 'Umar, neither in jurisprudence, nor in knowledge, nor in any other aspect. Rather, all his 'Shī'ah' who fought alongside him, whom he counted (as supporters), along with the rest of the Muslims, used to give precedence to Abū Bakr and 'Umar. The exceptions were those whom 'Alī himself used to reprimand and condemn, and they were few and obscure during 'Alī's era. They were (of three types):

طَائِفَةٌ غَلَتْ فِيهِ كَأَنَّهُ ادَّعَتْ فِيهِ الْإِلَهِيَّةَ وَهُوَ لَا يَحَقُّهُمْ عَلَيَّ بِالنَّارِ.

A group that exaggerated his status, such as those who claimed divinity for him; these 'Alī had burned with fire.

وَطَائِفَةٌ كَانَتْ تَسُبُّ أَبَا بَكْرٍ وَكَانَ رَأْسُهُمْ عَبْدُ اللَّهِ بْنُ سَبَّاءٍ فَلَمَّا بَلَغَ عَلِيًّا ذَلِكَ طَلَبَ قَتْلَهُ فَهَرَبَ مِنْهُ:

A group that used to curse Abū Bakr, whose leader was 'Abdullāh ibn Saba'. When news of this reached 'Alī, he sought to execute him, but he fled.

وَطَائِفَةٌ كَانَتْ تُقْضِلُهُ عَلَى أَبِي بَكْرٍ وَعُمَرَ قَالَ: لَا يُبْلَغُنِي عَنْ أَحَدٍ مِنْكُمْ أَنَّهُ فَضَّلَنِي عَلَى أَبِي بَكْرٍ وَعُمَرَ إِلَّا جَلَدْتَهُ حَذًّا

And a group that used to prefer him over Abū Bakr and 'Umar. 'Alī said: 'News should not reach me of any of you preferring me over Abū Bakr and 'Umar, lest I flog him the punishment prescribed for a slanderer.'

وَقَدْ رَوَى عَنْ عَلِيٍّ مِنْ نَحْوِ ثَمَانِينَ وَجْهًا وَأَكْثَرُ أَنَّهُ قَالَ عَلَى مِنْبَرِ الْكُوفَةِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ. وَقَدْ ثَبَتَ فِي صَحِيحِ الْبُخَارِيِّ وَغَيْرِهِ مِنْ رِوَايَةِ رَجَالٍ هَمْدَانَ خَاصَّةً—الَّتِي يَقُولُ فِيهَا عَلِيٌّ. وَلَوْ كُنْتُ بَوَّابًا عَلَى بَابِ جَنَّةٍ لَقُلْتُ لَهُمْدَانَ أَذْخِلِي بِسَلَامٍ مِنْ رِوَايَةِ سُفْيَانَ الثَّوْرِيِّ عَنْ مُنْذِرِ الثَّوْرِيِّ وَكِلَاهُمَا مِنْ هَمْدَانَ. رَوَاهُ الْبُخَارِيُّ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ. قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ حَدَّثَنَا: جَامِعُ بْنُ شَدَّادٍ حَدَّثَنَا: أَبُو يَعْلَى مُنْذِرُ الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ قُلْتُ لِأَبِي: يَا أَبَتِ مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا بُنَيَّ: أَوَمَا تَعْرِفُ فَقُلْتُ: لَا. فَقَالَ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ.

It has been narrated from 'Alī through approximately eighty or more chains that he said from the pulpit of Kūfah: 'The best of this Ummah after its Prophet is Abū Bakr, then 'Umar.' This is authentically established in Ṣaḥīḥ al-Bukhārī and elsewhere, from the narration of men specifically from (the tribe of) Hamdān—about whom 'Alī said, 'If I were a gatekeeper at a gate of Paradise, I would say to Hamdān, 'Enter in peace!'—from the narration of Sufyān ath-Thawrī, from Mundhir ath-Thawrī, both of whom were from Hamdān. Al-Bukhārī narrated it from Muḥammad ibn Kathīr, who said: Sufyān ath-Thawrī narrated to us, saying: Jāmi' ibn Shaddād narrated to us, saying: Abū Ya'lā Mundhir ath-Thawrī narrated to us, from Muḥammad ibn al-Ḥanafiyyah, who said: 'I said to my father (i.e., 'Alī), 'O my father, who is the best of people after the Messenger of Allah (peace be upon him)?' He replied, 'O my son, do you not know?' I said, 'No.' He said, 'Abū Bakr.' I asked, 'Then who?' He replied, 'Then 'Umar.'" [Al-Bukhārī].

وَهَذَا يَقُولُهُ لِأَبْنَيْهِ الَّذِي لَا يَنْفَعُهُ وَلِخَاصَّتِهِ، وَيَتَقَدَّمُ بِعُقُوبَةٍ مَنْ يُفَضِّلُهُ عَلَيْهِمَا. وَالْمُتَوَاضِعُ لَا يَجُوزُ لَهُ أَنْ يَتَقَدَّمَ بِعُقُوبَةٍ كُلٌّ مَنْ قَالَ الْحَقَّ وَلَا يَجُوزُ أَنْ يُسَمِّيَهُ مُقْتَرِيًا.

He ('Alī) would say this to his son, from whom he would not conceal anything out of caution (taqiyyah), and to his closest associates; and he threatened punishment for anyone who preferred him over Abū Bakr and 'Umar. A truly humble person is not permitted to threaten punishment against everyone who speaks the truth, nor is it permissible for him to call such a person a slanderer.

وَرَأْسُ الْفَضَائِلِ الْعِلْمُ؛ وَكُلُّ مَنْ كَانَ أَفْضَلَ مِنْ غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالصَّحَابَةِ وَغَيْرِهِمْ: فَإِنَّهُ أَعْلَمُ مِنْهُ. قَالَ تَعَالَى: (هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ) وَالذَّلَالُ عَلَى ذَلِكَ كَثِيرَةٌ وَكَلَامُ الْعُلَمَاءِ فِي ذَلِكَ كَثِيرٌ.

The foremost of virtues is knowledge. Anyone who is superior to another—be it among Prophets, Companions, or others—is more knowledgeable than him. Allah Almighty says: {Are those who know equal to those who do not know?} [Az-Zumar: 9]. The proofs for this are numerous, and the statements of scholars on this matter are abundant.

وَأَمَّا قَوْلُهُ (أَفْضَاثُكُمْ عَلَيَّ) فَلَمْ يَرَوْهُ أَحَدٌ مِنْ أَهْلِ الْكُتُبِ السَّنَةِ وَلَا أَهْلِ السَّنَانِيدِ الْمَشْهُورَةِ؛ لَا أَحَدٌ وَلَا غَيْرَهُ بِإِسْنَادٍ صَحِيحٍ وَلَا ضَعِيفٍ. وَإِنَّمَا يَرَوِي مِنْ طَرِيقٍ مَنْ هُوَ مَعْرُوفٌ بِالْكَذِبِ وَلَكِنْ قَالَ عُمَرُ بْنُ الْخَطَّابِ: أَبِي أَقْرَأُنَا وَعَلَيٌّ أَفْضَاثُنَا وَهَذَا قَالَهُ بَعْدَ مَوْتِ أَبِي بَكْرٍ.

As for the saying, {'The best judge among you is 'Alī,'} none of the compilers of the Six Books (of Hadith) nor the compilers of the well-known Musnad collections—neither Ahmad nor others—have narrated it with an authentic (ṣaḥīḥ) or even a weak (ḍa'īf) chain of transmission (isnād). It is only narrated through chains containing individuals known for lying. However, 'Umar ibn al-Khaṭṭāb did say: 'Ubayy is the best reciter among

us, and 'Alī is the best judge among us.' He said this after the death of Abū Bakr.

وَالَّذِي فِي التِّرْمِذِيِّ وَغَيْرِهِ أَنَّ النَّبِيَّ ﷺ قَالَ: (أَعْلَمُ أُمَّتِي بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ وَأَعْلَمُهَا بِالْفَرَائِضِ زَيْدُ بْنُ ثَابِتٍ) وَلَيْسَ فِيهِ ذِكْرٌ عَلِيٍّ وَالْحَدِيثُ الَّذِي فِيهِ ذِكْرٌ عَلِيٍّ مَعَ ضَعْفِهِ: فِيهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَعْلَمُ بِالْحَلَالِ وَالْحَرَامِ وَزَيْدُ بْنُ ثَابِتٍ أَعْلَمُ بِالْفَرَائِضِ.

What is found in At-Tirmidhī and elsewhere is that the Prophet (peace be upon him) said: {‘The most knowledgeable of my Ummah in what is lawful (ḥalāl) and unlawful (ḥarām) is Mu‘adh ibn Jabal, and the most knowledgeable of it in the laws of inheritance (farā’id) is Zayd ibn Thābit.’} [At-Tirmidhī]. This Hadith does not mention ‘Alī. The Hadith that does mention ‘Alī, along with its weakness, states that Mu‘adh ibn Jabal is the most knowledgeable in ḥalāl and ḥarām, and Zayd ibn Thābit is the most knowledgeable in farā’id.

فَلَوْ قَدَّرَ صِحَّةَ هَذَا الْحَدِيثِ: لَكَانَ الْأَعْلَمُ بِالْحَلَالِ وَالْحَرَامِ أَوْسَعُ عِلْمًا مِنَ الْأَعْلَمِ بِالْقَضَاءِ لِأَنَّ الَّذِي يَخْتَصُّ بِالْقَضَاءِ إِنَّمَا هُوَ فَضْلُ الْخُصُومَاتِ فِي الظَّاهِرِ مَعَ جَوَازِ أَنْ يَكُونَ الْبَاطِنُ بِخِلَافِهِ كَمَا قَالَ النَّبِيُّ ﷺ: (إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ وَإِنَّمَا أَقْضِي بِنَحْوِ مَا أَسْمَعُ. فَمَنْ قَضَيْتَ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ) فَقَدْ أَخْبَرَ سَيِّدَ الْقَضَاءِ أَنَّ قَضَاءَهُ لَا يُجِلُّ الْحَرَامَ بَلْ يَحْرُمُ عَلَى الْمُسْلِمِ أَنْ يَأْخُذَ بِقَضَائِهِ مَا قَضَى لَهُ بِهِ مِنْ حَقِّ الْعَبِي.

Even if this Hadith (about ‘Alī being the best judge) were presumed authentic, the one most knowledgeable in ḥalāl and ḥarām would possess broader knowledge than the one most knowledgeable in judging. This is because judging specifically pertains to resolving disputes based on outward appearances, while it is possible for the inward reality to be different. As the Prophet (peace be upon him) said: {‘You bring your disputes to me, and perhaps one of you is more eloquent in presenting his argument than the other. I only judge based on what I hear. So, whoever I rule in favor of concerning something that is his brother’s right, let him not take it, for I am only allotting him a piece of the Fire.’} [Al-Bukhārī]. Thus, the master of all judges (the Prophet) informed us that his judgment does not make the unlawful lawful; rather, it is forbidden for a Muslim to take, based on his judgment, what he has ruled in his favor if it is the right of another.

وَعِلْمُ الْحَلَالِ وَالْحَرَامِ يَتَنَاوَلُ الظَّاهِرَ وَالْبَاطِنَ: فَكَانَ الْأَعْلَمُ بِهِ أَعْلَمَ بِالِدِينِ.

Knowledge of ḥalāl and ḥarām encompasses both the outward and inward aspects; therefore, the one most knowledgeable in it is more knowledgeable in the religion.

وَأَيْضًا فَالْقَضَاءُ نَوَّعَانِ:

Furthermore, judging (al-qaḍā’) is of two types:

(أَحَدُهُمَا الْحُكْمُ عِنْدَ تَجَادُحِ الْخَصْمَيْنِ مِثْلُ أَنْ يَدَّعِيَ أَحَدُهُمَا أَمْرًا يُكْذِّبُهُ الْآخَرُ فِيهِ فَيُحْكَمُ فِيهِ بِالْبَيِّنَةِ وَنَحْوِهَا.

One: Ruling when the two litigants deny each other’s claims, such as when one claims something and the other denies it, in which case the judge rules based on evidence (bayyinah) and the like.

(وَالثَّانِي مَا لَا يَتَجَادَحَانِ فِيهِ—بَيَّصَادَقَانِ—وَلَكِنْ لَا يَعْلَمَانِ مَا يَسْتَحَقُّ كُلُّ مَنِهُمَا كَتَنَازُعِهِمَا: فِي قِسْمٍ قَرِيضَةٍ أَوْ فِيمَا يَجِبُ لِكُلِّ مِنَ الزَّوْجَيْنِ عَلَى الْآخَرِ أَوْ فِيمَا يَسْتَحِقُّهُ كُلُّ مِنَ الشَّرِيكَيْنِ وَنَحْوَ ذَلِكَ. فَهَذَا الْبَابُ هُوَ مِنْ أَبْوَابِ الْحَلَالِ وَالْحَرَامِ. فَإِذَا أَقْنَاهُمَا مَنْ بَرَضِيَانِ بِقَوْلِهِ كَمَا هُمَا ذَلِكَ وَلَمْ يَخْتَنَاجَا إِلَى مَنْ يَحْكُمُ بَيْنَهُمَا وَإِنَّمَا يَخْتَنَاجَانِ إِلَى حَاكِمٍ عِنْدَ التَّجَادُحِ وَذَلِكَ إِنَّمَا يَكُونُ فِي الْأَغْلَبِ مَعَ الْفُجُورِ. وَقَدْ يَكُونُ مَعَ النَّسْيَانِ؛

Two: Matters in which they do not deny each other’s claims—they both affirm the facts—but they do not know what each of them is entitled to. Examples include their dispute

over the division of an inheritance, or what is due from one spouse to the other, or what each of two partners is entitled to, and so forth. This category falls under the scope of ḥalāl and ḥarām. If someone whose opinion they both accept issues a fatwā for them, that suffices them, and they do not need someone to judge between them. They only need a judge in cases of mutual denial, which mostly occurs with wrongdoing, though it may sometimes occur due to forgetfulness.

فَأَمَّا الْحَلَالُ وَالْحَرَامُ فَيَحْتَاجُ إِلَيْهِ كُلُّ أَحَدٍ مِنْ بَرٍّ وَفَاجِرٍ وَمَا يَخْتَصُّ بِالْقَضَاءِ لَا يَحْتَاجُ إِلَيْهِ إِلَّا قَلِيلٌ مِنَ الْأَبْرَارِ. وَلِهَذَا لَمَّا أَمَرَ أَبُو بَكْرٍ عُمَرَ أَنْ يَقْضِيَ بَيْنَ النَّاسِ مَكَثَ حَوْلًا لَمْ يَتَحَاكَمْ اثْنَانِ فِي شَيْءٍ وَلَوْ عَدَّ مَجْمُوعٌ مَا قَضَى النَّبِيُّ ﷺ مِنْ هَذَا التَّنَوُّعِ لَمْ يَبْلُغْ عَشْرَ حُكُومَاتٍ فَأَيُّنَ هَذَا مِنْ كَلَامِهِ فِي الْحَلَالِ وَالْحَرَامِ الَّذِي هُوَ قِيَامُ دِينِ الْإِسْلَامِ. يَحْتَاجُ إِلَيْهِ الْخَاصُّ وَالْعَامُّ.

As for ḥalāl and ḥarām, everyone, whether righteous or sinful, needs knowledge of it. However, that which is specific to judging is needed by only a few of the righteous. This is why when Abū Bakr commanded 'Umar to judge between people, 'Umar remained for a year without any two people bringing a dispute to him. If one were to count the total number of judgments of this type (involving denial) made by the Prophet (peace be upon him), they would not reach ten. How does this compare to his pronouncements on ḥalāl and ḥarām, which form the bedrock of the Islamic religion and are needed by both the elite and the common folk?

وَقَوْلُهُ: (أَعْلَمُهُمُ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بَنِي جَبَلٍ) أَقْرَبُ إِلَى الصَّحَّةِ بِاتِّفَاقِ عُلَمَاءِ الْحَدِيثِ مِنْ قَوْلِهِ أَفْضَاكُمُ عَلَيَّ لَوْ كَانَ مِمَّا يَحْتَاجُ بِهِ وَإِذَا كَانَ ذَلِكَ أَصَحَّ إِسْنَادًا وَأَظْهَرَ دَلَالَةً: غَلِمَ أَنَّ الْمُحْتَاجَ بِذَلِكَ عَلَى أَنَّ عَلِيًّا أَعْلَمَ مِنْ مُعَاذِ بَنِي جَبَلٍ جَاهِلٌ. فَكَيْفَ مِنْ أَبِي بَكْرٍ وَعُمَرَ اللَّذَيْنِ هُمَا أَعْلَمُ مِنْ مُعَاذِ بَنِي جَبَلٍ مَعَ أَنَّ الْحَدِيثَ الَّذِي فِيهِ ذَكَرَ مُعَاذٌ وَزَيْدٌ بَعْضُهُمْ بَعْضُهُمْ وَيَحْسَنُهُ بَعْضُهُمْ. وَأَمَّا الْحَدِيثُ الَّذِي فِيهِ ذَكَرَ عَلِيٌّ فَإِنَّهُ ضَعِيفٌ.

The saying, '{The most knowledgeable of them in ḥalāl and ḥarām is Mu'adh ibn Jabal,}' is closer to authenticity, by the consensus of Hadith scholars, than the saying, 'The best judge among you is 'Alī,' even if the latter were something that could be used as evidence. Since the former has a more authentic chain of transmission (isnād) and a clearer indication, it is known that anyone who uses the latter to argue that 'Alī is more knowledgeable than Mu'adh ibn Jabal is ignorant. How then could one argue that 'Alī is more knowledgeable than Abū Bakr and 'Umar, who are more knowledgeable than Mu'adh ibn Jabal? This is despite the fact that the Hadith mentioning Mu'adh and Zayd is considered weak (ḍa'īf) by some and good (ḥasan) by others. As for the Hadith mentioning 'Alī (as the best judge), it is weak.

وَأَمَّا حَدِيثُ (أَنَا مَدِينَةُ الْعِلْمِ) فَأَضْعَفُ وَأَوْهَى وَلِهَذَا إِنَّمَا يُعَدُّ فِي الْمَوْضُوعَاتِ الْمَكْدُوبَاتِ وَإِنْ كَانَ التَّرْمِذِيُّ قَدْ رَوَاهُ. وَلِهَذَا ذَكَرَهُ ابْنُ الْجَوَارِيِّ فِي الْمَوْضُوعَاتِ وَبَيَّنَّ أَنَّهُ مَوْضُوعٌ مِنْ سَائِرِ طَرَفِهِ. وَالْكَذِبُ يَعْرِفُ مِنْ نَفْسِ مَتْنِهِ؛ لَا يَحْتَاجُ إِلَى التَّنْقَرِ فِي إِسْنَادِهِ: فَإِنَّ النَّبِيَّ ﷺ إِذَا كَانَ ' (مَدِينَةُ الْعِلْمِ) لَمْ يَكُنْ لِهَذِهِ الْمَدِينَةِ إِلَّا بَابٌ وَاحِدٌ وَلَا يَجُوزُ أَنْ يَكُونَ الْمُبْلَغُ عَنْهُ وَاحِدًا؛ بَلْ يَجِبُ أَنْ يَكُونَ الْمُبْلَغُ عَنْهُ أَهْلُ التَّوَاتُرِ الَّذِينَ يَحْصُلُ الْعِلْمُ بِخَبَرِهِمْ لِلْغَائِبِ وَرِوَايَةُ الْوَاحِدِ لَا تُفِيدُ الْعِلْمَ إِلَّا مَعَ قَرَأَيْنِ وَبَلَكَ الْقَرَأَيْنِ إِمَّا أَنْ تَكُونَ مُتَّفِقَةً؛ وَإِمَّا أَنْ تَكُونَ خَفِيفَةً عَنْ كَثِيرٍ مِنَ النَّاسِ أَوْ أَكْثَرِهِمْ فَلَا يَحْصُلُ لَهُمُ الْعِلْمُ بِالْقُرْآنِ وَالسُّنَنِ الْمُتَوَاتِرَةِ؛ بِخِلَافِ النَّقْلِ الْمُتَوَاتِرِ الَّذِي يَحْصُلُ بِهِ الْعِلْمُ لِلْخَاصِّ وَالْعَامِّ. وَهَذَا الْحَدِيثُ إِنَّمَا افْتَرَاهُ زَيْدِيٌّ أَوْ جَاهِلٌ: فَكُنْهُ مَذْحَا؛ وَهُوَ مُطَرَّقُ الرِّنَادِقَةِ إِلَى الْقَدْحِ فِي عِلْمِ الدِّينِ—إِذْ لَمْ يَبْلُغْهُ إِلَّا وَاحِدٌ مِنَ الصَّحَابَةِ.

As for the Hadith, '{I am the city of knowledge,}' it is even weaker and flimsier. For this reason, it is counted among the fabricated, forged narrations (mawḍū'āt), even though At-Tirmidhī narrated it. This is why Ibn al-Jawzī mentioned it in Al-Mawḍū'āt (The Fabricated Narrations) and demonstrated that it is fabricated through all its chains. Its

falsehood can be recognized from its text (matn) itself, without needing to examine its isnād. For if the Prophet (peace be upon him) were 'the city of knowledge,' this city could not have only one gate, nor is it permissible that the one conveying knowledge from him be only a single individual. Rather, those conveying from him must be people of tawātur (mass transmission), whose reports establish certainty for those not present. The narration of a single individual does not impart certain knowledge except with corroborating evidence (qarā'in), and such evidence is either absent or hidden from many people, or most of them, so they would not attain knowledge of the Qur'ān and the Mutawātir Sunnah. This is unlike mass-transmitted reports, which impart certain knowledge to both the elite and the common folk. This Hadith was merely fabricated by a heretic (zindīq) or an ignorant person who thought it was praise, whereas it is actually a means for heretics to disparage the knowledge of the religion—by claiming that only one Companion conveyed it.

ثُمَّ إِنَّ هَذَا خِلَافُ الْمَعْلُومِ بِالتَّوَاتُرِ: فَإِنَّ جَمِيعَ مَدَائِنِ الْمُسْلِمِينَ بَلَّغَهُمُ الْعِلْمُ عَنْ رَسُولِ اللَّهِ ﷺ مِنْ غَيْرِ طَرِيقٍ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ. أَمَّا أَهْلُ الْمَدِينَةِ وَمَكَّةَ فَلَا أَمْرَ فِيهِمْ ظَاهِرٌ وَكَذَلِكَ أَهْلُ الشَّامِ وَالْبَصْرَةِ—فَإِنَّ هَؤُلَاءِ لَمْ يَكُونُوا يَرَوْنَ عَنْ عَلِيٍّ إِلَّا شَيْئًا قَلِيلًا وَإِنَّمَا غَالِبَ عَلَيْهِ كَانَ فِي أَهْلِ الْكُوفَةِ وَمَعَ هَذَا فَقَدْ كَانُوا تَعَلَّمُوا الْقُرْآنَ وَالسُّنَّةَ قَبْلَ أَنْ يَتَوَلَّى عُثْمَانُ فَضْلًا عَنْ خِلَافَةِ عَلِيٍّ. وَكَانَ أَقْفَهُ أَهْلُ الْمَدِينَةِ وَأَعْلَمَهُمْ تَعَلَّمُوا الدِّينَ فِي خِلَافَةِ عُمَرَ وَقَبْلَ ذَلِكَ لَمْ يَتَعَلَّمْ أَحَدٌ مِنْهُمْ مِنْ عَلِيٍّ شَيْئًا إِلَّا مَنْ تَعَلَّمَ مِنْهُ لَمَّا كَانَ بِالْيَمَنِ كَمَا تَعَلَّمُوا جَبْتِيزَ مِنْ مُعَاذِ بْنِ جَبَلٍ. وَكَانَ مُقَامَ مُعَاذِ بْنِ جَبَلٍ فِي أَهْلِ الْيَمَنِ وَتَعْلِيمُهُ لَهُمْ أَكْثَرَ مِنْ مُقَامِ عَلِيٍّ وَتَعْلِيمِهِ وَلِهَذَا رَوَى أَهْلُ الْيَمَنِ عَنْ مُعَاذٍ أَكْثَرَ مِمَّا رَوَوْهُ عَنْ عَلِيٍّ وَشَرِيحَ وَغَيْرِهِ مَنْ أَكْبَرِ التَّابِعِينَ إِنَّمَا تَتَقَفُّوا عَلَى مُعَاذٍ. وَلَمَّا قَدِمَ عَلِيٌّ الْكُوفَةَ كَانَ شَرِيحَ قَاضِيًا فِيهَا قَبْلَ ذَلِكَ. وَعَلِيٌّ وَجَدَ عَلَى الْقَضَاءِ فِي خِلَافَتِهِ شَرِيحًا وَعَبِيدَةَ السَّلْمَانِي وَكِلَاهُمَا تَفَقَّهُ عَلَى غَيْرِهِ.

Moreover, this (Hadith) contradicts what is known through mass transmission (tawātur). All Muslim cities received knowledge from the Messenger of Allah (peace be upon him) through channels other than 'Alī (may Allah be pleased with him). As for the people of Madīnah and Makkah, the matter is evident. Likewise for the people of Shām (Greater Syria) and Baṣrah—these groups narrated very little from 'Alī. The majority of his knowledge was disseminated among the people of Kūfah. Despite this, they had already learned the Qur'ān and Sunnah before 'Uthmān assumed the caliphate, let alone 'Alī's caliphate. The most jurisprudentially insightful and knowledgeable people of Madīnah learned the religion during 'Umar's caliphate and before that; none of them learned anything from 'Alī except for those who learned from him when he was in Yemen, just as they learned at that time from Mu'ādh ibn Jabal. Mu'ādh ibn Jabal's stay among the people of Yemen and his teaching them was more extensive than 'Alī's stay and teaching. This is why the people of Yemen narrated more from Mu'ādh than they narrated from 'Alī. Shurayḥ and other senior Ṭābi'ūn primarily gained their jurisprudential understanding from Mu'ādh. When 'Alī came to Kūfah, Shurayḥ was already a judge there. During his caliphate, 'Alī found Shurayḥ and 'Abīdah as-Salmānī in judicial positions, both of whom had acquired their fiqh from others.

فَإِذَا كَانَ عِلْمُ الْإِسْلَامِ انْتَشَرَ فِي مَدَائِنِ الْإِسْلَامِ: بِالْحِجَازِ وَالشَّامِ وَالْيَمَنِ وَالْعِرَاقِ وَخُرَاسَانَ وَمِصْرَ وَالْمَغْرِبِ قَبْلَ أَنْ يَقْدُمَ إِلَى الْكُوفَةِ وَلَمَّا صَارَ إِلَى الْكُوفَةِ عَامَهُ مَا بَلَّغَهُ مِنَ الْعِلْمِ بَلَّغَهُ غَيْرُهُ مِنَ الصَّحَابَةِ وَلَمْ يَخْتَصَّ عَلِيٌّ بِتَبْلِيغِ شَيْءٍ مِنَ الْعِلْمِ إِلَّا وَقَدْ اخْتَصَّ غَيْرُهُ بِمَا هُوَ أَكْثَرُ مِنْهُ.

Therefore, if the knowledge of Islam had already spread throughout the 'cities of Islam'—in the Ḥijāz, Shām, Yemen, Iraq, Khurāsān, Egypt, and the Maghrib (North Africa)—before 'Alī came to Kūfah, and when he did go to Kūfah, the general knowledge he conveyed had also been conveyed by other Companions, and 'Alī was not exclusively responsible for conveying any piece of knowledge that others had not conveyed in greater measure.

فَالْتَّبْلِيغُ الْعَامُّ الْحَاصِلُ بِالْوَلَايَةِ حَصَلَ لِأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ مِنْهُ أَكْثَرُ مِمَّا حَصَلَ لِعَلِيٍّ. وَأَمَّا الْخَاصُّ: فَأَبُو عَبَّاسٍ كَانَ أَكْثَرَ قُنْيَا مِنْهُ وَأَبُو هُرَيْرَةَ أَكْثَرَ رَوَايَةٍ مِنْهُ وَعَلِيٌّ أَعْلَمُ مِنْهُمَا؛ كَمَا أَنَّ أَبَا بَكْرٍ وَعُمَرُ وَعُثْمَانُ أَعْلَمُ مِنْهُمَا أَيْضًا. فَإِنَّ الْخُلَفَاءَ الرَّاشِدِينَ قَامُوا مِنْ تَبْلِيغِ الْعِلْمِ الْعَامِّ بِمَا كَانَ النَّاسُ أَحْوَجَ إِلَيْهِ مِمَّا بَلَغَهُ مِنْ بَلَّغِ بَعْضِ الْعِلْمِ الْخَاصِّ.

'The general transmission' of knowledge, which occurs through governance (wilāyah), was accomplished more extensively by Abū Bakr, 'Umar, and 'Uthmān than by 'Alī. 'As for specific transmission': Ibn 'Abbās issued more fatwās than him, and Abū Hurayrah narrated more Hadiths than him, though 'Alī was more knowledgeable than both of them; just as Abū Bakr, 'Umar, and 'Uthmān were also more knowledgeable than both of them. Indeed, the Rightly-Guided Caliphs undertook the transmission of general knowledge that people needed more urgently than the specific knowledge conveyed by those who transmitted only certain aspects of knowledge.

وَأَمَّا مَا يَرْوِيهِ أَهْلُ الْكُذِبِ وَالْجَهْلِ مِنْ اخْتِصَاصٍ عَلَيَّ بِعِلْمٍ انْفَرَدَ بِهِ عَنْ الصَّحَابَةِ فَكُلُّهُ بَاطِلٌ وَقَدْ ثَبَتَ عَنْهُ فِي الصَّحِيحِ أَنَّهُ قِيلَ لَهُ: (هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ فَقَالَ لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِلَّا فَهْمَا يُؤْيِيهِ اللَّهُ عَبْدًا فِي كِتَابِهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ وَكَانَ فِيهَا غُفُولُ الدِّيَاتِ—أَيُّ: أَسْنَانُ الْإِبِلِ الَّتِي تَجِبُ فِيهِ الدِّيَّةُ—وَفِيهَا فِكَائُ الْأَسِيرِ وَفِيهَا لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ). وَفِي لَفْظٍ: (هَلْ عَهْدُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ فَتَنَى ذَلِكَ) إِلَى غَيْرِ ذَلِكَ مِنَ الْأَحَادِيثِ عَنْهُ الَّتِي تَدُلُّ عَلَى أَنَّ كُلَّ مَنْ ادَّعَى أَنَّ النَّبِيَّ ﷺ خَصَّهُ بِعِلْمٍ فَقَدْ كَذَّبَ عَلَيْهِ.

As for what the people of falsehood and ignorance narrate about 'Alī being distinguished with knowledge that he alone possessed, to the exclusion of other Companions, all of it is baseless. It is authentically established from him in the Ṣaḥīḥ collections that he was asked: {'Do you (Ahl al-Bayt) have anything (special in terms of knowledge) from the Messenger of Allah (peace be upon him)?' He replied, 'No, by Him Who split the seed-grain and created the soul, except for an understanding of His Book that Allah grants to a servant, and what is in this scroll of mine.' It contained the scales of blood money (diyāt)—that is, the specific ages of camels required for blood money payments—the ransoming of captives, and that a Muslim is not to be killed in retaliation for (killing) a disbeliever.} [Al-Bukhārī, 'Ilm, 111; Jihād, 3047]. In another wording: {'Did the Messenger of Allah (peace be upon him) entrust you with anything that he did not entrust to the people in general?' He denied that.} [Muslim, Aḍāḥī, 1978, with variations]. These and other Hadiths from him indicate that whoever claims the Prophet (peace be upon him) singled him out with special knowledge has lied against him.

وَمَا يَقُولُهُ بَعْضُ الْجُهَالِ أَنَّهُ شَرِبَ مِنْ غُسْلِ النَّبِيِّ ﷺ فَأَوْرَثَهُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ: مِنْ أَقْبَحِ الْكُذِبِ الْبَارِدِ فَإِنَّ شَرْبَ غُسْلِ الْمَيِّتِ لَيْسَ بِمَسْرُوعٍ وَلَا سَرِبَ عَلَيَّ شَيْئًا وَلَوْ كَانَ هَذَا يُوجِبُ الْعِلْمَ لَشَرِكُهُ فِي ذَلِكَ كُلِّ مَنْ خَصَّ. وَلَمْ يَرَوْهُ هَذَا أَحَدٌ مِنْ أَهْلِ الْعِلْمِ.

What some ignorant people say, that he ('Alī) drank from the water used for the Prophet's (peace be upon him) final ritual bath (ghusl) and thereby inherited the knowledge of the first and the last, is one of the ugliest and most insipid lies. Drinking the ghusl water of the deceased is not prescribed in Islam, nor did 'Alī drink anything of it. If this were to impart knowledge, everyone present would have shared in it. No person of knowledge has ever narrated this.

وَكَذَلِكَ مَا يُذَكِّرُ: أَنَّهُ كَانَ عِنْدَهُ عِلْمٌ بَاطِنٌ امْتَنَزَ بِهِ عَنْ أَبِي بَكْرٍ وَعُمَرُ وَغَيْرِهِمَا: فَهَذَا مِنْ مَقَالَاتِ الْمَلَاجِدَةِ الْبَاطِنِيَّةِ وَنَحْوِهِمْ: الَّذِينَ هُمْ أَكْفَرُ مِنْهُمْ بَلْ فِيهِمْ مِنَ الْكُفْرِ مَا لَيْسَ فِي الْيَهُودِ وَالنَّصَارَى كَالَّذِينَ يَعْتَقِدُونَ إِلَهِيَّتَهُ وَنَبُوَّتَهُ وَأَنَّهُ كَانَ أَعْلَمَ مِنَ النَّبِيِّ ﷺ وَأَنَّهُ كَانَ مُعَلِّمًا لِلنَّبِيِّ ﷺ فِي الْبَاطِنِ وَنَحْوِ هَذِهِ الْمَقَالَاتِ: الَّتِي إِنَّمَا يَقُولُهَا الْغُلَاةُ فِي الْكُفْرِ وَالْإِلْحَادِ وَاللَّهُ سَبْحَانَهُ وَتَعَالَى أَعْلَمُ.

Similarly, what is mentioned about him possessing esoteric knowledge ('ilm bāṭin) that

distinguished him from Abū Bakr, 'Umar, and others: this is from the assertions of the esoteric heretics (al-Malāḥidah al-Bāṭiniyyah) and their ilk, who are even greater in disbelief than them. Indeed, some of them harbor forms of disbelief not found even among the Jews and Christians, such as those who believe in his divinity or prophethood, or that he was more knowledgeable than the Prophet (peace be upon him), or that he was the Prophet's (peace be upon him) esoteric teacher, and other such assertions. These are statements made only by those extreme in disbelief and heresy. And Allah, Glorified and Exalted is He, knows best.

سُئِلَ شَيْخُ الْإِسْلَام—رَحِمَهُ اللَّهُ تَعَالَى

**Shaykh al-Islām—may Allah Almighty have mercy upon him—
was asked**

عَنْ رَجُلٍ مَتَمَسِّكٍ بِالسُّنَّةِ وَيَحْصُلُ لَهُ رِبِيَّةٌ فِي تَفْضِيلِ الثَّلَاثَةِ عَلَى عَلِيٍّ لِقَوْلِهِ لَهُ: (أَنْتَ مِنِّي وَأَنَا مِنْكَ) وَقَوْلِهِ: (أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى) وَقَوْلِهِ: (لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ) .. إلخ وَقَوْلِهِ: (مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادَ مَنْ عَادَاهُ) .. إلخ وَقَوْلِهِ: (أَذْكُرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي) وَقَوْلِهِ سُبْحَانَهُ: (فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ) الْآيَةَ وَقَوْلَهُ تَعَالَى (هَلْ أَتَى عَلَى الْإِنْسَانِ الْآيَةُ؟) وَقَوْلِهِ: (هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ) الْآيَةَ.

About a man who adheres to the Sunnah but entertains doubt regarding the superiority of the Three [Abū Bakr, 'Umar, and 'Uthmān] over 'Alī (may Allah be pleased with him), due to the Prophet's (peace be upon him) statements to 'Alī: 'You are from me, and I am from you'; and his statement: 'You are to me in the station of Hārūn (Aaron) to Mūsā (Moses)'; and his statement: 'I will surely give the standard to a man who loves Allah and His Messenger, and whom Allah and His Messenger love... and so forth'; and his statement: 'Whosoever I am his Mawlā (ally/loyal friend), 'Alī is his Mawlā. O Allah, be an ally to whoever is his ally and an enemy to whoever is his enemy... and so forth'; and his statement: 'I remind you of Allah with regard to my Ahl al-Bayt (members of my household)'; and the statement of Allah, the Glorified: {Say, 'Come, let us call our sons and your sons...'} [Āl 'Imrān: 61] the verse; and His statement, the Exalted: {Has there [not] come upon man...} [Al-Insān: 1] the Sūrah (chapter); and His statement: {These are two adversaries who have disputed over their Lord...} [Al-Ḥajj: 19] the verse?

فَأَجَابَ

He responded

يَجِبُ أَنْ يُعْلَمَ أَوَّلًا أَنَّ التَّفْضِيلَ إِذَا ثَبَتَ لِلْفَاضِلِ مِنْ الْخَصَائِصِ مَا لَا يُوجَدُ مِثْلُهُ لِلْمَقْضُولِ فَإِذَا اسْتَوَيَا وَافْتَرَدَ أَحَدُهُمَا بِخَصَائِصٍ كَانَ أَفْضَلَ وَأَمَّا الْأُمُورُ الْمُشْتَرِكَةُ فَلَا تُوجِبُ تَفْضِيلَهُ عَلَى غَيْرِهِ.

It must first be understood that preference (tafḍīl) is established for the one who is superior by virtue of unique characteristics (khaṣā'iṣ) not found in the one who is deemed less superior. If two individuals are equal in some aspects, but one of them possesses unique characteristics, then he is superior. As for shared matters, they do not necessitate his preference over others.

وَإِذَا كَانَ كَذَلِكَ فَفَضَائِلُ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ الَّتِي تَمَيَّزَ بِهَا لَمْ يُشْرِكْهُ فِيهَا غَيْرُهُ وَفَضَائِلُ عَلِيٍّ مُشْتَرِكَةٌ وَذَلِكَ أَنَّ قَوْلَهُ: (نَوَكُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لِأَتَّخِذْتَ أَبَا بَكْرٍ خَلِيلًا) وَقَوْلُهُ: (لَا يُنْقَى فِي الْمَسْجِدِ خَوْفَةٌ إِلَّا سَدَّتْ، إِلَّا خَوْفَهُ أَبِي بَكْرٍ) وَقَوْلُهُ: (إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَذَاتَ يَدِهِ أَبُو بَكْرٍ) وَهَذَا فِيهِ ثَلَاثُ خَصَائِصٍ لَمْ يُشْرِكْهُ فِيهَا

أَحَدٌ:

This being the case, the virtues of Aṣ-Ṣiddīq [Abū Bakr] (may Allah be pleased with him) by which he was distinguished were not shared by anyone else, whereas the virtues of 'Alī (may Allah be pleased with him) are often shared. This is because the Prophet's (peace be upon him) statement, 'If I were to take an intimate friend (khalīl) from the people of the earth, I would have taken Abā Bakr as an intimate friend'; and his statement, 'Let no small door (khawkhah) remain opening into the mosque except that it is sealed, save for the khawkhah of Abū Bakr'; and his statement, 'Indeed, the most generous of people to me in his companionship and his wealth is Abū Bakr.' These contain three unique characteristics in which no one else shared with him:

الأولَى: أَنَّهُ لَيْسَ لِأَحَدٍ مِنْهُمْ عَلَيْهِ فِي صُحْبَتِهِ وَمَالِهِ مِثْلُ مَا لِأَبِي بَكْرٍ.

First: That no one among them had bestowed upon the Prophet (peace be upon him) in terms of companionship and wealth what Abū Bakr had.

الثَّانِيَةُ: قَوْلُهُ: (لَا يَنْبَغِي فِي الْمَسْجِدِ) ... إلخ وَهَذَا تَخْصِصٌ لَهُ دُونَ سَائِرِهِمْ؛ وَأَرَادَ بَعْضُ الْكَذَّابِينَ أَنَّ يَرْوِي لِعَلِّيٍّ مِثْلَ ذَلِكَ وَالصَّحِيحُ لَا يُعَارِضُهُ الْمَوْضُوعُ

Second: His statement, 'Let no small door (khawkhah) remain opening into the mosque... and so forth.' This is a distinction for him apart from all others. Some fabricators attempted to narrate something similar for 'Alī, but authentic narrations are not contradicted by fabricated ones.

الثَّالِثَةُ: قَوْلُهُ: (لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا) نَصٌّ فِي أَنَّهُ لَا أَحَدَ مِنَ الْبَشَرِ اسْتَحَقَّ الْخَلَّةَ لَوْ أَمْكَنْتُ إِلَّا هُوَ وَلَوْ كَانَ غَيْرَهُ أَفْضَلَ مِنْهُ لَكَانَ أَحَقَّ بِهَا لَوْ تَقَعَّ. وَكَذَلِكَ أَمْرُهُ لَهُ أَنَّ يُصَلِّيَ بِالنَّاسِ مَدَّةَ مَرَضِهِ مِنَ الْخَصَائِصِ؛

Third: His statement, 'If I were to take an intimate friend (khalīl)...' is an explicit text indicating that no human being would have deserved such intimate friendship, had it been possible [for the Prophet (peace be upon him) to take one], except him [Abū Bakr]. If someone else had been superior to him, that person would have been more deserving of it, were it to occur.

وَكَذَلِكَ تَأْمِيرُهُ لَهُ فِي الْمَدِينَةِ عَلَى الْحَجِّ لِيُؤِمِّمَ السَّنَةَ وَيَمْحَقَ أَثَارَ الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ خَصَائِصِهِ وَكَذَلِكَ قَوْلُهُ فِي الْحَدِيثِ الصَّحِيحِ (أَدْعُ أَبَاكَ وَأَخَاكَ حَتَّى أَكْتُبَ لِي بِبُكْرٍ كِتَابًا) وَأُمَثَالُ هَذِهِ الْأَحَادِيثِ كَثِيرَةٌ تُبَيِّنُ أَنَّهُ لَمْ يَكُنْ فِي الصَّحَابَةِ مَنْ يُسَاوِيهِ؛

Likewise, his command for Abū Bakr to lead the people in prayer during his illness is one of his unique distinctions. Similarly, his appointment of Abū Bakr as the Amīr (leader) of the Hajj pilgrimage from Madīnah to establish the Sunnah and eradicate the traces of Jāhiliyyah (pre-Islamic ignorance) is also one of his unique distinctions. Furthermore, his statement in the authentic Hadith, 'Call your father and your brother so that I may write a document for Abū Bakr,' and similar Hadiths are numerous, clarifying that there was no one among the Companions equal to him.

وَأَمَّا قَوْلُهُ: (أَنْتَ مِنِّي وَأَنَا مِنْكَ) فَقَدْ قَالَهَا لِغَيْرِهِ وَقَالَهَا لِسُلْمَانَ وَالْأَشْعَرِيِّينَ. وَقَالَ تَعَالَى: (وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ) وَقَوْلُهُ ﷺ: (مَنْ غَشَّنَا فَلَيْسَ مِنَّا وَمَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا) يَقْتَضِي أَنَّ مَنْ يَتْرُكُ هَذِهِ الْكِبَائِرَ يَكُونُ مِنَّا فَكُلُّ مُؤْمِنٍ كَامِلٍ الْإِيمَانِ فَهُوَ مِنَ النَّبِيِّ وَالنَّبِيِّ مِنْهُ وَقَوْلُهُ فِي ابْنَةِ حَمْزَةَ: ((أَنْتَ مِنِّي وَأَنَا مِنْكَ) وَقَوْلُهُ لِرَبِيدٍ: ((أَنْتَ أَحْوَنَا وَمَوْلَانَا) لَا يَخْتَصُّ بِرَبِيدٍ بَلْ كُلُّ مَوَالِيهِ كَذَلِكَ.

As for the Prophet's (peace be upon him) statement [to 'Alī], 'You are from me, and I am from you,' he (peace be upon him) also said this to others, such as Salmān and the Ash'arites. Allah Almighty says: {And they swear by Allah that they are from you, but they

are not from you} [At-Tawbah: 56]. And the Prophet's (peace be upon him) statement, 'Whoever deceives us is not from us, and whoever bears arms against us is not from us,' implies that whoever refrains from these major sins is 'from us.' Thus, every believer with complete faith is 'from' the Prophet (peace be upon him), and the Prophet (peace be upon him) is 'from' him. He (peace be upon him) also said to the daughter of Ḥamzah, 'You are from me, and I am from you.' And his statement to Zayd, 'You are our brother and our Mawlā (freedman/ally),' is not exclusive to Zayd; rather, all those loyal to him (mawālīh) are likewise.

وَكَذَلِكَ قَوْلُهُ: (لَأُعْطِيَنَّ الرَّايَةَ) . . . الْخُ هُوَ أَصَحُّ حَدِيثٍ بَرَوَى فِي فَضْلِهِ وَرَدَّ فِيهِ بَعْضُ الْكُذَّابِينَ أَنَّهُ أَخَذَهَا أَبُو بَكْرٍ وَعُمَرُ فَهَرَبَا وَفِي الصَّحِيحِ أَنَّ عُمَرَ قَالَ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ فَهَذَا الْحَدِيثُ رَدٌّ عَلَى النَّاصِبَةِ الْوَاقِعِينَ فِي عَلِيٍّ وَلَيْسَ هَذَا مِنْ خَصَائِصِهِ بَلْ كُلُّ مُؤْمِنٍ كَامِلُ الْإِيمَانِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ تَعَالَى: (فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ) وَهُمْ الَّذِينَ قَاتَلُوا أَهْلَ الرَّدَّةِ وَإِمَامُهُمْ أَبُو بَكْرٍ وَفِي الصَّحِيحِ (أَنَّهُ سَأَلَهُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: غَائِثُهُ. قَالَ: فَمِنْ الرِّجَالِ؟ قَالَ: أَبُوهُا) وَهَذَا مِنْ خَصَائِصِهِ.

Similarly, his statement, 'I will surely give the standard... and so forth,' is the most authentic Hadith narrated concerning 'Alī's virtue. Some fabricators added to it that Abū Bakr and 'Umar took it and fled, whereas it is authentically reported that 'Umar said, 'I never desired leadership except on that day.' This Hadith serves as a refutation against the Nāṣibah (those who harbor enmity towards 'Alī) who disparage 'Alī. However, this [virtue of loving Allah and His Messenger, and being loved by Them] is not unique to him; rather, every believer with complete faith loves Allah and His Messenger, and is loved by Allah and His Messenger. Allah Almighty says: {Allah will bring forth [in place of them] a people He will love and who will love Him} [Al-Mā'idah: 54]. These were the ones who fought the people of the Riddah (apostasy), and their leader was Abū Bakr. And it is authentically reported that the Prophet (peace be upon him) was asked, 'Which of the people is most beloved to you?' He replied, 'Ā'ishah.' He was asked, 'And among men?' He replied, 'Her father [Abū Bakr].' This is one of Abū Bakr's unique distinctions.

وَأَمَّا قَوْلُهُ: (أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى) قَالَهُ فِي غَزْوَةِ تَبُوكَ لَمَّا اسْتَخْلَفَهُ عَلَى الْمَدِينَةِ فَقِيلَ اسْتَخْلَفَهُ لِبُغْضِهِ إِلَيْاهُ وَكَانَ النَّبِيُّ ﷺ إِذَا غَزَا اسْتَخْلَفَ رَجُلًا مِنْ أُمَّتِهِ وَكَانَ بِالْمَدِينَةِ رَجُلًا مِنَ الْمُؤْمِنِينَ الْقَادِرِينَ وَفِي غَزْوَةِ تَبُوكَ لَمْ يَأْذَنْ لِأَحَدٍ فَلَمْ يَتَخَلَّفْ أَحَدٌ إِلَّا لِعَذْرٍ أَوْ عَاجٍ. فَكَانَ ذَلِكَ الْإِسْتِخْلَافُ ضَعِيفًا فَطَعَنَ بِهِ النُّصَافِقُونَ بِهَذَا السَّبَبِ قَبِيلَ لَهْ أَيْ لَمْ اسْتَخْلَفْكَ لِنَقْصِ عُنْدِي؛ فَإِنَّ مُوسَى اسْتَخْلَفَ هَارُونَ وَهُوَ شَرِيكُهُ فِي الرِّسَالَةِ أَمَّا تَرْضَى بِذَلِكَ؟ وَمَعْلُومٌ أَنَّهُ اسْتَخْلَفَ غَيْرَهُ قَبْلَهُ وَكَانُوا مِنْهُ يَهْدُوهُ الْمَنْزِلَةَ فَلَمْ يَكُنْ هَذَا مِنْ خَصَائِصِهِ وَلَوْ كَانَ هَذَا الْإِسْتِخْلَافُ أَفْضَلَ مِنْ غَيْرِهِ لَمْ يَخُفْ عَلَى عَلِيٍّ وَلَجَعَهُ يَبْكِي.

As for the Prophet's (peace be upon him) statement [to 'Alī], 'Are you not pleased to be to me in the station of Hārūn to Mūsā?' he said this during the expedition of Tabūk when he appointed 'Alī as his deputy over Madīnah. It was rumored that he appointed him due to some dislike for him. When the Prophet (peace be upon him) went on an expedition, he would appoint a man from his Ummah as his deputy. In Madīnah, there were capable believing men. For the expedition of Tabūk, he (peace be upon him) did not grant permission for anyone [capable] to stay behind, so no one remained except those with a valid excuse or a disobedient person. Thus, this deputyship [in a city largely empty of prominent men] was perceived as less significant, and the hypocrites cast aspersions on 'Alī for this reason. So, the Prophet (peace be upon him) clarified to him, 'I did not appoint you as deputy due to any deficiency in my view of you; for Mūsā appointed Hārūn as his deputy, and Hārūn was his partner in prophethood. Are you not pleased with that?' It is known that the Prophet (peace be upon him) had appointed others as deputies before 'Alī, and they held this [deputizing] status from him, so this was not unique to 'Alī. If this

particular deputyship had been superior to others, it would not have been hidden from 'Alī, nor would he have followed the Prophet (peace be upon him) weeping [initially, due to being left behind].

وَمِمَّا بَيَّنَّ ذَلِكَ أَنَّهُ بَعْدَ هَذَا أَمَرَ عَلَيْهِ أَبُو بَكْرٍ سَنَةَ تِسْعٍ وَكَوْنُهُ بَعَثَهُ لِيَنْبِذَ الْعُهُودَ لَيْسَ مِنْ خَصَائِصِهِ؛ لِأَنَّ الْعَادَةَ لَمَّا جَرَتْ أَنَّهُ لَا يَنْبِذُ الْعُهُودَ وَلَا يَعْقِدُهَا إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِهِ: فَأَيُّ شَخْصٍ مِنْ عَثَرِيَةِ نَبَذَهَا حَصَلَ الْمَقْصُودُ وَلَكِنَّهُ أَفْضَلُ بَنِي هَاشِمٍ بَعْدَ رَسُولِ اللَّهِ ﷺ فَكَانَ أَحَقَّ النَّاسِ بِالْتَّقَدُّمِ مِنْ سَائِرِهِمْ فَلَمَّا أَمَرَ أَبُو بَكْرٍ بَعْدَ قَوْلِهِ: (أَمَّا تَرْضَى) ... إلخ عَلِمْنَا أَنَّهُ لَا دَلَالَه فِيهِ عَلَى أَنَّهُ بِمَنْزِلَةِ هَارُونَ مِنْ كُلِّ وَجْهِ وَإِنَّمَا شَبَّهَهُ بِهِ فِي الْإِسْخْلَافِ خَاصَّةً وَذَلِكَ لَيْسَ مِنْ خَصَائِصِهِ. وَقَدْ شَبَّهَ النَّبِيُّ ﷺ أَبَا بَكْرٍ بِإِبْرَاهِيمَ وَعِيسَى وَشَبَّهَ عَمْرَ بْنُوحَ وَمُوسَى عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ—لَمَّا أَشَارَا فِي الْأَسْرَى وَهَذَا أَعْظَمُ مِنْ تَشْبِيهِ عَالِيٍّ بِهَارُونَ وَلَمْ يُوْجِبْ ذَلِكَ أَنَّ يَكُونَا بِمَنْزِلَةِ أُولَئِكَ الرُّسُلِ وَتَشْبِيهِ الشَّيْءِ بِالشَّيْءِ لِإِمْتِثَابَتِهِ فِي بَعْضِ الْوُجُودِ كَثِيرٌ فِي الْكِتَابِ وَالسُّنَّةِ وَكَلَامِ الْعَرَبِ.

What further clarifies this is that after this incident, the Prophet (peace be upon him) appointed Abū Bakr as Amīr (leader) over 'Alī [and others for the Hajj] in the ninth year [after Hijrah]. The fact that 'Alī was sent to announce the annulment of treaties is not one of his unique distinctions, because the custom was that treaties were not annulled nor contracted except by a man from the Prophet's (peace be upon him) household (Ahl al-Bayt). Thus, if any person from his near kin ('itrah) announced it, the objective was achieved. However, 'Alī was the most virtuous of Banū Hāshim after the Messenger of Allah (peace be upon him), so he was the most deserving among them to be put forward. When the Prophet (peace be upon him) appointed Abū Bakr as Amīr [of Hajj] after his statement, 'Are you not pleased... and so forth,' we understand that this statement does not indicate that 'Alī was like Hārūn in every respect. Rather, he (peace be upon him) likened him to Hārūn specifically in the matter of deputyship, and this is not unique to 'Alī. Indeed, the Prophet (peace be upon him) likened Abū Bakr to Ibrāhīm (Abraham) and 'Īsā (Jesus), and he likened 'Umar to Nūḥ (Noah) and Mūsā (Moses)—peace and blessings be upon them—when they gave their counsel regarding the prisoners of war. This is a greater comparison than likening 'Alī to Hārūn, yet it did not necessitate that Abū Bakr and 'Umar be in the same station as those Messengers. Likening one thing to another due to a resemblance in some aspects is common in the Qur'ān, the Sunnah, and the speech of the Arabs.

وَأَمَّا قَوْلُهُ: (مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ) ... إلخ فَهَذَا لَيْسَ فِي شَيْءٍ مِنَ الْأَمْهَاتِ؛ إِلَّا فِي التِّرْمِذِيِّ وَلَيْسَ فِيهِ إِلَّا: 'مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ' وَأَمَّا الرِّيَادَةُ فَلَيْسَتْ فِي الْحَدِيثِ. وَسُئِلَ عَنْهَا الْإِمَامُ أَحْمَدُ فَقَالَ: زِيَادَةٌ كُوفِيَّةٌ وَلَا رَيْبَ أَنَّهَا كَذِبٌ لُؤْجُوهُ:

As for the statement, 'Whosoever I am his Mawlā (ally/loyal friend), 'Alī is his Mawlā. O Allah, be an ally to whoever is his ally... and so forth,' this is not found in any of the major Hadith collections (al-Ummahāt) except in At-Tirmidhī, and even there, it only contains: 'Whosoever I am his Mawlā, 'Alī is his Mawlā.' As for the addition ['O Allah, be an ally to whoever is his ally and an enemy to whoever is his enemy'], it is not part of the Hadith. Imām Aḥmad was asked about it and said, 'It is a Kūfan addition.' There is no doubt that this addition is false for several reasons:

أَحَدُهَا: أَنَّ الْحَقَّ لَا يَدُورُ مَعَ مُعَيَّنٍ إِلَّا النَّبِيُّ ﷺ لِأَنَّهُ لَوْ كَانَ كَذَلِكَ لَوَجَبَ اتِّبَاعُهُ فِي كُلِّ مَا قَالَ وَمَعْلُومٌ أَنَّ عَلِيًّا يَنَازِعُهُ الصَّحَابَةَ وَاتِّبَاعُهُ فِي مَسَائِلَ وَجَدَ فِيهَا النَّصَّ يُوَافِقُ مَنْ نَازَعَهُ: كَالْمُنَوَفِيِّ عَنْهَا زَوْجَهَا وَهِيَ حَامِلٌ.

First: Truth does not revolve around any specific individual except the Prophet (peace be upon him). If it were so [for 'Alī], it would be obligatory to follow him in everything he said. However, it is known that the Companions and their followers differed with 'Alī on certain issues where textual evidence supported those who differed with him, such as the

case of a pregnant widow whose husband dies [regarding her 'iddah (waiting period)]. وَقَوْلُهُ: (اللَّهُمَّ أَنْصُرْ مَنْ نَصَرَهُ) . . إِنْخَ خِلَافَ الْوَأَقِيعِ، قَاتِلَ مَعَهُ أَقْوَامَ يَوْمَ صَفِينِ فَمَا انْتَصَرُوا وَأَقْوَامَ لَمْ يُقَاتِلُوا فَمَا خُذَلُوا: كَسَعِدَ الَّذِي فَتَحَ الْعِرَاقَ لَمْ يُقَاتِلْ مَعَهُ وَكَذَلِكَ أَصْحَابُ مُعَاوِيَةَ وَبَنِي أُمَيَّةَ الَّذِينَ قَاتَلُوهُ فَتَحُوا كَثِيرًا مِنْ بِلَادِ الْكُفَّارِ وَنَصَرَهُمُ اللَّهُ.

Furthermore, the supplication, 'O Allah, grant victory to whoever supports him... and so forth,' contradicts reality. People fought alongside him on the day of Šiffin, yet they were not victorious. Conversely, people who did not fight with him were not forsaken, such as Sa'd [ibn Abī Waqqāš], who conquered Iraq but did not fight with 'Alī. Likewise, the companions of Mu'āwiyah and Banū Umayyah, who fought against 'Alī, conquered many lands of the disbelievers, and Allah granted them victory.

وَكَذَلِكَ قَوْلُهُ: (اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ) مُخَالِفٌ لِأَصْلِ الْإِسْلَامِ، فَإِنَّ الْقُرْآنَ قَدْ بَيَّنَّ أَنَّ الْمُؤْمِنِينَ إِخْوَةٌ مَعَ قِتَالِهِمْ وَبَغْيِ بَعْضِهِمْ عَلَى بَعْضٍ

Similarly, the statement, 'O Allah, be an ally to whoever is his ally and an enemy to whoever is his enemy,' contradicts a fundamental principle of Islam. The Qur'ān has clarified that believers are brothers, even if they fight one another and some transgress against others.

وَقَوْلُهُ: (مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ) فَمِنْ أَهْلِ الْحَدِيثِ مَنْ طَعَنَ فِيهِ كَالْبُخَارِيِّ وَغَيْرِهِ؛ وَمِنْهُمْ مَنْ حَسَنَهُ فَإِنْ كَانَ قَالَهُ فَلَمْ يَرِدْ بِهِ وَلَايَةٌ مُخْتَصًا بِهَا؛ بَلْ وَلَايَةٌ مُشْتَرَكَةٌ وَهِيَ وَلَايَةُ الْإِيمَانِ الَّتِي لِلْمُؤْمِنِينَ وَالْمَوَالِدَةُ ضِدُّ الْمَعَادَاةِ وَلَا رَيْبَ أَنَّهَ يَجِبُ مَوَالِدَةُ الْمُؤْمِنِينَ عَلَى سِوَاهُمْ فِيهِ رَدٌّ عَلَى النَّوَاصِبِ.

As for the statement, 'Whosoever I am his Mawlā, 'Alī is his Mawlā,' some scholars of Hadith (Ahl al-Ḥadīth), like Al-Bukhārī and others, have criticized it, while others have graded it as ḥasan (good). If the Prophet (peace be upon him) did say it, he did not intend by it a specific authority exclusive to 'Alī, but rather a shared loyalty—the loyalty of faith that exists among believers. Muwālāh (alliance/loyalty) is the opposite of mu'ādāh (enmity). There is no doubt that it is obligatory to be loyal to believers over others, so this statement serves as a refutation against the Nāṣibah.

وَحَدِيثُ ' (التَّصَدَّقْ بِالْخَاتَمِ فِي الصَّلَاةِ) كَذِبٌ بِإِتِّفَاقِ أَهْلِ الْمَعْرِفَةِ وَذَلِكَ مُبَيَّنٌ بِوُجُوهٍ كَثِيرَةٍ مَبْسُوطَةٍ فِي غَيْرِ هَذَا الْمَوْضِعِ.

The Hadith about giving a ring in charity during prayer is a fabrication by the consensus of experts (Ahl al-Ma'rifaḥ), and this is explained with many arguments detailed elsewhere.

وَأَمَّا قَوْلُهُ: يَوْمَ غَدِيرِ خُمٍّ: أَذْكُرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي فَلَيْسَ مِنَ الْخَصَائِصِ بَلْ هُوَ مُسَاوٍ لِجَمِيعِ أَهْلِ النَّبِيِّ وَأَتَعَدُ النَّاسَ عَنْ هَذِهِ الْوَصِيَّةِ الرَّافِضَةُ؛ فَإِنَّهُمْ يَعَادُونَ الْعَبَّاسَ وَذُرِّيَّتَهُ؛ بَلْ يَعَادُونَ جُمْهُورَ أَهْلِ النَّبِيِّ وَيَعِينُونَ الْكُفَّارَ عَلَيْهِمْ

As for the Prophet's (peace be upon him) statement on the day of Ghadīr Khumm, 'I remind you of Allah with regard to my Ahl al-Bayt,' this is not a unique distinction [for 'Alī's superiority over others], but rather applies equally to all members of the Ahl al-Bayt. The furthest of people from adhering to this counsel are the Rāfiḍah (a Shi'ite group), for they show enmity towards Al-'Abbās and his descendants; indeed, they show enmity towards the majority of the Ahl al-Bayt and aid the disbelievers against them.

وَأَمَّا آيَةُ الْمُبَاهَلَةِ فَلَيْسَتْ مِنَ الْخَصَائِصِ بَلْ دَعَا عَلِيًّا وَفَاطِمَةَ وَابْنَيْهِمَا وَلَمْ يَكُنْ ذَلِكَ لِأَنَّهُمْ أَفْضَلُ الْأُمَّةِ بَلْ لِأَنَّهُمْ أَحْصَى أَهْلَ بَيْتِهِ كَمَا فِي حَدِيثِ الْكِسَاءِ: (اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا). فَدَعَا لَهُمْ وَخَصَّهُمْ. وَالْأَنْفُسُ يُعْبَرُ عَنْهَا بِالنَّوَجِ الْوَاحِدِ كَقَوْلِهِ: (ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا) وَقَالَ: (فَاقْتُلُوا أَنْفُسَكُمْ) أَيِ قَتَلُوا

بَعْضُكُمْ بَعْضًا وَقَوْلُهُ: (أَنْتَ مِنِّي وَأَنَا مِنْكَ) لَيْسَ الْمُرَادُ أَنَّهُ مِنْ ذَاتِهِ وَلَا رَيْبَ أَنَّهُ أَعْظَمُ النَّاسِ قَدْرًا مِنَ الْأَقَارِبِ؛ فَلَهُ مِنْ مَرْبِيَةِ الْقَرَابَةِ وَالْإِيمَانِ مَا لَا يُوجَدُ لِبَقِيَّةِ الْقَرَابَةِ فَدَخَلَ فِي ذَلِكَ الْمُبَاهَلَةَ وَذَلِكَ لَا يَنْتَعِ أَنَّهُ يَكُونُ فِي غَيْرِ الْأَقَارِبِ مَنْ هُوَ أَفْضَلُ مِنْهُ لِأَنَّ الْمُبَاهَلَةَ وَقَعَتْ فِي الْأَقَارِبِ

As for the verse of Mubāhalah (mutual imprecation) [Āl 'Imrān: 61], it is not a unique distinction. Rather, the Prophet (peace be upon him) called 'Alī, Fāṭimah, and their two sons. This was not because they were the most virtuous of the Ummah, but because they were his closest family members, as in the Hadith of the Cloak (Ḥadīth al-Kisā'): 'O Allah, these are the members of my household (Ahl Baytī), so remove impurity from them and purify them thoroughly.' So he supplicated for them and specified them. The term 'anfus' (selves/souls) can refer to those of the same kind, as in His statement: {Why did not the believing men and believing women, when you heard it, think good of their own people (anfusihiḥim)?} [An-Nūr: 12], and His statement: {So kill yourselves (anfusakum)} [Al-Baqarah: 54], meaning, let some of you kill others. And the statement, 'You are from me, and I am from you,' does not mean that he is from his very essence. There is no doubt that 'Alī is the greatest in stature among the relatives; he possesses virtues of kinship and faith not found in other relatives, which is why he was included in the Mubāhalah. This does not preclude that there may be non-relatives who are more virtuous than him, because the Mubāhalah involved relatives.

وَقَوْلُهُ: (هَذَانِ خَصْمَانِ) الْآيَةُ فِيهِ مُشْتَرَكَةٌ بَيْنَ عَلِيٍّ وَحَمْرَةَ وَعُيَيْدَةَ بَلْ وَسَائِرِ الْبَدْرِيِّينَ يُسَارِكُونَهُمْ فِيهَا.

As for His statement: {These are two adversaries...} [Al-Hajj: 19], this verse is shared among 'Alī, Ḥamzah, and 'Ubaydah; indeed, all the participants of Badr share in it with them.

وَأَمَّا سُورَةُ: (هَلْ أَتَى عَلَى الْإِنْسَانِ) فَمَنْ قَالَ إِنَّهَا نَزَلَتْ فِيهِ وَفِي فَاطِمَةَ وَابْنَيْهَا فَهَذَا كَذِبٌ؛ لِأَنَّهَا مَكِّيَّةٌ وَالْحَسَنُ وَالْحُسَيْنُ إِنَّمَا وُلِدَا فِي الْمَدِينَةِ وَبِتَقْدِيرِ صَحِيحِهِ فَلَيْسَ فِيهِ أَنَّهُ مَنْ أَطْعَمَ مَسْكِينًا وَبَيْتِيًّا وَأَسِيرًا أَفْضَلُ الصَّحَابَةِ بَلْ الْآيَةُ عَامَةٌ مُشْتَرَكَةٌ فِيمَنْ فَعَلَ هَذَا وَتَدُلُّ عَلَى اسْتِحْقَاقِهِ لِلنَّوَابِ عَلَى هَذَا الْعَمَلِ مَعَ أَنَّ غَيْرَهُ مِنَ الْأَعْمَالِ مِنَ الْإِيمَانِ بِاللَّهِ وَالصَّلَاةِ فِي وَقْتِهَا وَالْجِهَادِ أَفْضَلُ مِنْهُ.

As for Sūrah Al-Insān: {Has there [not] come upon man...} [Al-Insān: 1], whoever claims it was revealed concerning 'Alī, Fāṭimah, and their two sons, this is a fabrication because the Sūrah is Makkan, whereas Al-Ḥasan and Al-Ḥusayn were born in Madīnah. Even if this claim were true, it does not imply that whoever feeds a poor person, an orphan, and a captive is the most virtuous of the Companions. Rather, the verse is general and shared among all who do this, indicating their entitlement to reward for this action, even though other deeds such as faith in Allah, performing prayer in its time, and Jihād are more virtuous than it.

وَسُئِلَ

He was also asked

عَمَّن يَقُولُ: لَا أَفْضَلُ عَلَيًّا عَلَى غَيْرِهِ؛ وَإِذَا ذُكِرَ عَلِيٌّ صَلَّى عَلَيْهِ مُفْرَدًا هَلْ يَجُوزُ لَهُ أَنْ يَخْصَهُ بِالصَّلَاةِ دُونَ غَيْرِهِ؟

About someone who says, 'I do not give 'Alī preference over others,' and when 'Alī is mentioned, he invokes ṣalāh (blessings) upon him individually. Is it permissible for him to single out 'Alī for ṣalāh, to the exclusion of others?

فَأَجَابَ

He responded

لَيْسَ لِأَحَدٍ أَنْ يَخْصَّ أَحَدًا بِالصَّلَاةِ عَلَيْهِ دُونَ النَّبِيِّ ﷺ لَا أَبَا بَكْرٍ وَلَا عُمَرُ وَلَا عُثْمَانُ وَلَا عَلِيًّا وَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُتَّبِعٌ بَلْ إِمَّا أَنْ يُصَلِّيَ عَلَيْهِمْ كُلُّهُمْ أَوْ يَدْعُ الصَّلَاةَ عَلَيْهِمْ كُلُّهُمْ. بَلْ الْمَشْرُوعُ أَنْ يَقُولَ: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

It is not permissible for anyone to single out an individual for ṣalāh (invoking blessings) upon them, other than the Prophet (peace be upon him)—not Abū Bakr, nor 'Umar, nor 'Uthmān, nor 'Alī. Whoever does so is an innovator (muḥtadī). Instead, one should either invoke ṣalāh upon all of them or refrain from invoking ṣalāh upon all of them [in this specific manner of singling out]. Rather, what is prescribed is to say: 'Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣallayta 'alā Ibrāhīma innaka Ḥamīdun Majīd, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā Ibrāhīma fī al-'ālamīna innaka Ḥamīdun Majīd' [O Allah, bestow Your prayers upon Muḥammad and the family of Muḥammad, as You bestowed Your prayers upon Ibrāhīm; indeed, You are Praiseworthy, Glorious. And bestow Your blessings upon Muḥammad and the family of Muḥammad, as You bestowed Your blessings upon Ibrāhīm among the worlds; indeed, You are Praiseworthy, Glorious].

وَمَنْ قَالَ: لَا أَفْضَلُ عَلِيًّا عَلَى غَيْرِهِ فَهُوَ مُخْطِئٌ مَخَالِفٌ لِلْأَدِلَّةِ الشَّرْعِيَّةِ. وَاللَّهُ أَعْلَمُ.

And whoever says, 'I do not give 'Alī preference over others,' is mistaken and contradicts the scriptural evidences [as 'Alī (may Allah be pleased with him) is indeed superior to many other Companions, and a specific order of preference is established by evidence]. And Allah knows best.

سُئِلَ

A question was posed

عَنْ قَوْلِ الشَّيْخِ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ أَبِي زَيْدٍ فِي آخِرِ عَقِيدَتِهِ وَأَنَّ خَيْرَ الْقُرُونِ الْقُرْنُ الَّذِينَ رَأَوْا رَسُولَ اللَّهِ ﷺ وَآمَنُوا بِهِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ. وَأَفْضَلُ الصَّحَابَةِ الْخُلَفَاءُ الرَّاشِدُونَ الْمُهْدِيُّونَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ. فَمَا الدَّلِيلُ عَلَى تَفْضِيلِ أَبِي بَكْرٍ عَلَى عُمَرَ؟ وَتَفْضِيلِ عُمَرَ عَلَى عُثْمَانَ وَعُثْمَانَ عَلَى عَلِيٍّ؟ فَإِذَا تَبَيَّنَ ذَلِكَ فَهَلْ تَجِبُ عُقُوبَةُ مَنْ يُفَضِّلُ الْمَفْضُولَ عَلَى الْفَاضِلِ أَمْ لَا؟. بَيِّنُوا لَنَا ذَلِكَ: بَيِّنَانَا مَبْسُوطًا مَأْجُورِينَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Concerning the statement of Shaykh Abū Muḥammad 'Abd Allāh ibn Abī Zayd at the end of his treatise on creed: 'And that the best of generations is the generation that saw the Messenger of Allah (peace be upon him) and believed in him, then those who followed them, then those who followed them. And the most virtuous of the Companions (Aṣ-Ṣaḥābah) are the Rightly-Guided, Divinely-Guided Caliphs: Abū Bakr, then 'Umar, then 'Uthmān, and then 'Alī.' What is the evidence for the superiority of Abū Bakr over 'Umar, the superiority of 'Umar over 'Uthmān, and the superiority of 'Uthmān over 'Alī? If this is clarified, then is a punitive measure obligatory for one who considers the less virtuous as superior to the more virtuous, or not? Explain this to us with a detailed explanation, and may you be rewarded, if Allah Almighty wills.

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا تَفْصِيلُ أَبِي بَكْرٍ ثُمَّ عَمَرَ عَلَى عُثْمَانَ وَعَلِيٍّ. فَهَذَا مُتَّفَقٌ عَلَيْهِ بَيْنَ أَيْمَةِ الْمُسْلِمِينَ الْمَشْهُورِينَ بِالْإِمَامَةِ فِي الْعِلْمِ وَالِدِّينَ: مِنَ الصَّحَابَةِ وَالْتَّابِعِينَ وَتَابِعِيهِمْ؛ وَهُوَ مَذْهَبُ مَالِكٍ وَأَهْلِ الْمَدِينَةِ وَاللَّيْثِ بْنِ سَعْدٍ وَأَهْلِ بَصْرَ وَالْأَزْدِ وَأَهْلِ الشَّامِ؛ وَسُفْيَانَ الثَّوْرِيَّ وَأَبِي حَنِيفَةَ وَحَمَّادُ بْنُ زَيْدٍ وَحَمَّادُ بْنُ سَلَمَةَ وَأَمْثَلِيهِمْ مِنْ أَهْلِ الْعِرَاقِ. وَهُوَ مَذْهَبُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَأَبِي عُبَيْدٍ وَغَيْرِ هَؤُلَاءِ: مِنْ أَيْمَةِ الْإِسْلَامِ الَّذِينَ لَهُمْ لِسَانُ صِدْقٍ فِي الْأُمَّةِ. وَحَكَى مَالِكٌ إِجْمَاعَ أَهْلِ الْمَدِينَةِ عَلَى ذَلِكَ فَقَالَ مَا أَذْرَكْتُ أَحَدًا مِمَّنْ أَفْتَدِي بِهِ بِشَيْءٍ فِي تَقْدِيمِ أَبِي بَكْرٍ وَعَمَرَ.

All praise is due to Allah, Lord of the worlds. As for the superiority of Abū Bakr, then 'Umar, over 'Uthmān and 'Alī, this is a matter agreed upon among the renowned Imāms of the Muslims, recognized for their leadership in knowledge and religion, from among the Companions (Aṣ-Ṣaḥābah), the Successors (At-Tābi'īn), and their successors (Tābi' at-Tābi'īn). It is the position (madhhab) of Mālik and the people of Madīnah; Al-Layth ibn Sa'd and the people of Egypt; Al-Awzā'ī and the people of Shām (Greater Syria); Sufyān Ath-Thawrī, Abū Ḥanīfah, Ḥammād ibn Zayd, Ḥammād ibn Salamah, and their likes among the people of Iraq. It is also the position of Ash-Shāfi'ī, Aḥmad, Ishāq, Abū 'Ubayd, and others from among the Imāms of Islām who hold a respected and truthful standing in the Ummah. Mālik narrated the consensus (ijmā') of the people of Madīnah on this, saying: 'I did not encounter anyone whom I take as an example who doubted the precedence of Abū Bakr and 'Umar.'

وَهَذَا مُسْتَفِيزٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ. وَفِي صَحِيحِ الْبَخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ أَنَّهُ قَالَ لَأَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ: يَا أَبَتِ مَنْ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ قَالَ يَا بُنَيَّ أَوْ مَا تَعْرِفُ قُلْتُ: لَا. قَالَ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ مَنْ؟ قَالَ: عُمَرُ. وَبِرَوَى هَذَا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ مِنْ نَحْوِ ثَمَانِينَ وَجْهًا وَأَنَّهُ كَانَ يَقُولُهُ عَلَى مَنبَرِ الْكُوفَةِ؛ بَلْ قَالَ: لَا أَوْتِي بِأَحَدٍ يُفَضِّلُنِي عَلَى أَبِي بَكْرٍ وَعُمَرَ إِلَّا جَلَدْتَهُ حَذَّ الْمُفْتَرِي. فَمَنْ فَضَّلَهُ عَلَى أَبِي بَكْرٍ وَعُمَرَ جَلِدَ بِمَقْتَضَى قَوْلِهِ رَضِيَ اللَّهُ عَنْهُ ثَمَانِينَ سَوْطًا. وَكَانَ سُفْيَانُ يَقُولُ مَنْ فَضَّلَ عَلِيًّا عَلَى أَبِي بَكْرٍ فَقَدْ أَزْرَى بِالْمُهَاجِرِينَ؛ وَمَا أَرَى أَنَّهُ يَصْعَدُ لَهُ إِلَى اللَّهِ عَمَلٌ—وَهُوَ مُقِيمٌ عَلَى ذَلِكَ. وَفِي التِّرْمِذِيِّ وَغَيْرِهِ رَوِيَ هَذَا التَّفْصِيلُ: عَنْ النَّبِيِّ ﷺ وَأَنَّهُ قَالَ: (يَا عَلِيُّ هَذَانِ سَيِّدَا كُھُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ) وَقَدْ اسْتَفْتَا فِي الصَّحِيحَيْنِ وَغَيْرِهِمَا عَنْ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ: مِنْ حَدِيثِ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَجُنْدُبِ بْنِ عَبْدِ اللَّهِ وَابْنِ الزُّبَيْرِ وَغَيْرِهِمْ: أَنَّ النَّبِيَّ ﷺ قَالَ (لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ) يَعْنِي نَفْسَهُ.

This is widely narrated from the Commander of the Faithful, 'Alī ibn Abī Tālib. In Ṣaḥīḥ al-Bukhārī, it is reported from Muḥammad ibn al-Ḥanafiyyah that he said to his father, 'Alī ibn Abī Tālib: 'O my father, who is the best of people after the Messenger of Allah (peace be upon him)?' He replied, 'O my son, do you not know?' I said, 'No.' He said, 'Abū Bakr.' I asked, 'Then who?' He replied, 'Umar.' This is narrated from 'Alī ibn Abī Tālib through approximately eighty chains, and it is reported that he used to say it on the pulpit of Kūfah. Indeed, he said: 'I will not be brought anyone who considers me superior to Abū Bakr and 'Umar except that I will flog him the prescribed punishment for a slanderer (ḥadd al-muftarī).' Thus, whoever considers him superior to Abū Bakr and 'Umar would be flogged eighty lashes according to his statement, may Allah be pleased with him. Sufyān [Ath-Thawrī] used to say: 'Whoever considers 'Alī superior to Abū Bakr has disparaged the Muhājirīn (Emigrants); and I do not think any deed of his will ascend to Allah while he persists in that.' In At-Tirmidhī and other collections, this order of preference is narrated from the Prophet (peace be upon him), who said: 'O 'Alī, these two [Abū Bakr and 'Umar] are the masters of the mature inhabitants of Paradise, from the first of them to the last, except for the Prophets and Messengers.' It is also widely narrated in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) and other collections, through more than one chain, from the ḥadīth of Abū Sa'd, Ibn 'Abbās, Jundub ibn 'Abd Allāh, Ibn Az-Zubayr, and others, that the Prophet (peace be upon him) said: 'If I were to take from the people of

the earth an intimate friend (khalīl), I would have taken Abū Bakr as an intimate friend. However, your companion [meaning himself] is the intimate friend of Allah.' [Al-Bukhārī].

وَفِي الصَّحِيحِ أَنَّهُ قَالَ عَلَى الْمَنْبَرِ: (إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَدَاتِ يَدِهِ. أَبُو بَكْرٍ؛ وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ. أَلَا لَا يَبْعَيْنَ فِي الْمَسْجِدِ خَوْفَةً إِلَّا سُدَّتْ إِلَّا خَوْفَهُ أَبِي بَكْرٍ). وَهَذَا صَرِيحٌ فِي أَنَّهُ لَمْ يَكُنْ عِنْدَهُ مِنْ أَهْلِ الْأَرْضِ مَنْ يَسْتَحِقُّ الْمُخَالَةَ لَوْ كَانَتْ مُمَكِّنَةً مِنَ الْمَخْلُوقِينَ إِلَّا أَبَا بَكْرٍ. فَعَلِمَ أَنَّهُ لَمْ يَكُنْ عِنْدَهُ أَفْضَلُ مِنْهُ وَلَا أَحَبُّ إِلَيْهِ مِنْهُ وَكَذَلِكَ فِي الصَّحِيحِ أَنَّهُ (قَالَ عُمَرُو بْنُ الْعَاصِ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: عَائِشَةُ. قَالَ: فَمِنْ الرَّجَالِ؟ قَالَ: أَبُوهَا).

In a Ṣaḥīḥ narration, he said on the pulpit: 'Indeed, the person who has been most generous to me in his companionship and his wealth is Abū Bakr. If I were to take from the people of the earth an intimate friend, I would have taken Abū Bakr as an intimate friend, but your companion is the intimate friend of Allah. Let no small door (khawkhah) leading into the mosque remain open except the small door of Abū Bakr.' [Al-Bukhārī]. This is explicit that there was no one among the people of the earth in his view who would deserve intimate friendship (mukhālah), were it possible from created beings, except Abū Bakr. Thus, it is known that there was no one in his view more virtuous than him nor more beloved to him. Similarly, it is in a Ṣaḥīḥ narration that 'Amr ibn al-Āṣ asked: 'Which of the people is most beloved to you?' He said, "Ā'ishah." He asked, 'And from the men?' He replied, 'Her father [Abū Bakr].' [Al-Bukhārī]

وَكَذَلِكَ فِي الصَّحِيحِ أَنَّهُ قَالَ لِعَائِشَةَ: (أَدْعِي لِي أَبَاكَ وَأَخَاكَ حَتَّى أَكْتُبَ لِأَبِي بَكْرٍ كِتَابًا لَا يَخْتَلِفُ عَلَيْهِ النَّاسُ مِنْ بَعْدِي ثُمَّ قَالَ يَا أَبَى اللَّهِ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ). وَفِي الصَّحِيحِ عَنْهُ (أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ: أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ—كَأَنَّهَا تَعْنِي الْمَوْتَ—قَالَ: فَأْتِي أَبَا بَكْرٍ). وَفِي السَّنَنِ عَنْهُ أَنَّهُ قَالَ: (افْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ). وَفِي الصَّحِيحِ عَنْهُ أَنَّهُ كَانَ فِي سَفَرٍ فَقَالَ: (إِنْ بَطِيعُ الْقَوْمِ أَبَا بَكْرٍ وَعُمَرُ يَرْضَوْنِي). وَفِي السَّنَنِ عَنْهُ أَنَّهُ قَالَ: (رَأَيْتُ كَأَنِّي وَضَعْتُ فِي كِفَّةٍ وَالْأُمَّةُ فِي كِفَّةٍ فَرَجَحْتُ بِالْأُمَّةِ ثُمَّ وَضَعَ أَبُو بَكْرٍ فِي كِفَّةٍ وَالْأُمَّةُ فِي كِفَّةٍ فَرَجَحَ أَبُو بَكْرٍ ثُمَّ وَضَعَ عُمَرُ فِي كِفَّةٍ وَالْأُمَّةُ فِي كِفَّةٍ فَرَجَحَ عُمَرُ). وَفِي الصَّحِيحِ أَنَّهُ (كَانَ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ كَلَامٌ فَطَلَبَ أَبُو بَكْرٍ مِنْ عُمَرَ أَنْ يَسْتَعْفِفَ لَهُ فَلَمْ يَفْعَلْ. فَجَاءَ أَبُو بَكْرٍ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ. فَقَالَ: اجْلِسْ يَا أَبَا بَكْرٍ يَغْفِرُ اللَّهُ لَكَ وَنِدَمَ عُمَرَ فَجَاءَ إِلَى مَنْزِلِ أَبِي بَكْرٍ فَلَمْ يَجِدْهُ فَجَاءَ إِلَى النَّبِيِّ ﷺ فَغَضِبَ النَّبِيُّ ﷺ. وَقَالَ: أَتَيْهَا النَّاسُ إِنِّي جِئْتُ إِلَيْكُمْ فَقُلْتُ: إِنِّي رَسُولُ اللَّهِ ﷺ فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ صَدَقْتَ. فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ فَمَا أُوذِيَ بَعْدَهَا)

Likewise, it is in a Ṣaḥīḥ narration that he said to 'Ā'ishah: 'Call your father and your brother for me so that I may write a document for Abū Bakr, so that people will not differ concerning him after me.' Then he said, 'Allah and the believers will refuse anyone except Abū Bakr.' [Muslim, The Book of the Virtues of the Companions, 2387]. And in a Ṣaḥīḥ narration from him, a woman said: 'O Messenger of Allah, what if I come and do not find you?'—as if she meant death. He said, 'Then go to Abū Bakr.' [Al-Bukhārī]. In the Sunan collections, it is narrated from him that he said: 'Follow the two who come after me: Abū Bakr and 'Umar.' [At-Tirmidhī]. In a Ṣaḥīḥ narration from him, he was on a journey and said: 'If the people obey Abū Bakr and 'Umar, they will be rightly guided.' [Muslim]. In the Sunan collections, it is narrated from him that he said: 'I saw in a dream as if I was placed on one side of a scale and the Ummah on the other, and I outweighed the Ummah. Then Abū Bakr was placed on one side and the Ummah on the other, and Abū Bakr outweighed them. Then 'Umar was placed on one side and the Ummah on the other, and 'Umar outweighed them.' [Abū Dāwūd]. And in a Ṣaḥīḥ narration, there was some talk between Abū Bakr and 'Umar, and Abū Bakr asked 'Umar to seek forgiveness for him, but 'Umar did not. So Abū Bakr came to the Prophet (peace be upon him) and mentioned

this. He said, 'Sit, O Abū Bakr, may Allah forgive you.' 'Umar felt remorse and went to Abū Bakr's house but did not find him. So he came to the Prophet (peace be upon him), and the Prophet (peace be upon him) became angry and said: 'O people, indeed I came to you and said, 'I am the Messenger of Allah,' and you said, 'You have lied,' but Abū Bakr said, 'You have spoken the truth.' Will you not then leave my companion for me? Will you not then leave my companion for me? Will you not then leave my companion for me?' After that, he [Abū Bakr] was not harmed. [Al-Bukhārī].

وَقَدْ تَوَاتَرَ فِي الصَّحِيحِ وَالسَّنَنِ أَنَّ النَّبِيَّ ﷺ لَمَّا مَرَضَ قَالَ: (مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ: مَرَّتَيْنِ أَوْ ثَلَاثًا حَتَّى قَالَ: إِنَّكَ لَا تَنْتَنُ صَوَاجِبُ يُوسُفَ مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ). فَهَذَا التَّخْصِصُ وَالتَّكْرِيرُ وَالتَّوَكُّيدُ: فِي تَقْدِيمِهِ فِي الْإِمَامَةِ عَلَى سَائِرِ الصَّحَابَةِ مَعَ حُضُورِ عُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَغَيْرِهِمْ مِمَّا بَيَّنَّ لِلْأَمَّةِ تَقَدُّمَهُ عِنْدَهُ ﷺ عَلَى غَيْرِهِ. وَفِي الصَّحِيحِ (أَنَّ جَنَازَةَ عُمَرَ لَمَّا وَضِعَتْ جَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ يَتَخَلَّلُ الصُّوْفَ ثُمَّ قَالَ: لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ فَإِنِّي كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: دَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ). فَهَذَا يُبَيِّنُ مَلَازِمَتَهُمَا لِلنَّبِيِّ ﷺ فِي مَدْخَلِهِ وَمَخْرَجِهِ وَدَهَابِهِ. وَلِذَلِكَ قَالَ مَالِكٌ لِلرَّشِيدِ: لَمَّا قَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنْ مَنْزِلَةِ أَبِي بَكْرٍ وَعُمَرَ مِنَ النَّبِيِّ ﷺ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنْزِلَتُهُمَا مِنْهُ فِي حَيَاتِهِ كَمَنْزِلَتِهِمَا مِنْهُ بَعْدَ وَفَاتِهِ فَقَالَ شَفِيتَنِي يَا مَالِكُ؟

It has been narrated through mutawātir (consecutive, undeniable) chains in the Ṣaḥīḥ and Sunan collections that when the Prophet (peace be upon him) fell ill, he said: 'Command Abū Bakr to lead the people in prayer,' two or three times, until he said [to the women who were suggesting others], 'Indeed, you are like the female companions of Yūsuf (Joseph)! Command Abū Bakr to lead the people in prayer.' [Al-Bukhārī]. This specification, repetition, and emphasis in appointing him for leadership in prayer (imāmah) over all other Companions, despite the presence of 'Umar, 'Uthmān, 'Alī, and others, demonstrated to the Ummah his precedence in the sight of the Prophet (peace be upon him) over everyone else. In a Ṣaḥīḥ narration, when the bier of 'Umar was placed, 'Alī ibn Abī Ṭālib came, making his way through the rows, and then said: 'I indeed hope that Allah will place you with your two companions, for I often used to hear the Prophet (peace be upon him) say: 'I entered, along with Abū Bakr and 'Umar; I exited, along with Abū Bakr and 'Umar; and I went, along with Abū Bakr and 'Umar.'" [Al-Bukhārī]. This shows their constant accompaniment of the Prophet (peace be upon him) in his entrances, exits, and travels. This is why Mālik said to [Caliph Hārūn] Ar-Rashīd, when he asked him, 'O Abā 'Abd Allāh, inform me about the station of Abū Bakr and 'Umar with the Prophet (peace be upon him)?' He replied, 'O Commander of the Faithful, their station with him during his life is like their station with him after his death [i.e., buried beside him].' Ar-Rashīd then said, 'You have satisfied me, O Mālik!'

وَهَذَا يُبَيِّنُ أَنَّهُ كَانَ لَهُمَا مِنْ اخْتِصَاصِهِمَا بِصُحْبَتِهِ وَمُؤَازَرَتِهِمَا لَهُ عَلَى أَمْرِهِ وَمِبَاطِنَتِهِمَا: مِمَّا يَعْلَمُهُ بِالْإِضْطِرَارِ كُلُّ مَنْ كَانَ عَالِمًا بِأَحْوَالِ النَّبِيِّ ﷺ وَأَقْوَالِهِ وَأَعْمَالِهِ وَسِيرَتِهِ مَعَ أَصْحَابِهِ. وَلِهَذَا لَمْ يَتَنَازَعْ فِي هَذَا أَحَدٌ مِنْ أَهْلِ الْعِلْمِ بِسِيرَتِهِ وَسُنَّتِهِ وَأَخْلَاقِهِ؛ وَإِنَّمَا يَنْفِي هَذَا أَوْ يَبْقَى فِيهِ مَنْ لَا يَكُونُ عَالِمًا بِحَقِيقَةِ أُمُورِ النَّبِيِّ ﷺ. وَإِنْ كَانَ لَهُ نَصِيبٌ مِنْ كَلَامٍ أَوْ فِعْلٍ أَوْ حِسَابٍ أَوْ غَيْرِ ذَلِكَ—أَوْ مِنْ يَكُونُ قَدْ سَمِعَ أَحَادِيثَ مُكْدُوبَةً: تَنَاقُضُ هَذِهِ الْأُمُورِ الْمَعْلُومَةِ بِالْإِضْطِرَارِ عِنْدَ الْخَاصَّةِ مِنْ أَهْلِ الْعِلْمِ فَتَوَقَّفَ فِي الْأَمْرِ أَوْ رَجَعَ غَيْرَ أَبِي بَكْرٍ. وَهَذَا كَسَائِرِ الْأُمُورِ الْمَعْلُومَةِ بِالْإِضْطِرَارِ عِنْدَ أَهْلِ الْعِلْمِ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ. وَإِنْ كَانَ غَيْرُهُمْ يَشْكُ فِيهَا أَوْ يَنْفِيهَا: كَأَلْحَادِيثِ الْمُتَوَاتِرَةِ عَنْهُمْ فِي شَفَاعَتِهِ وَحُوضِهِ وَخُرُوجِ أَهْلِ الْكِبَايَرِ مِنَ النَّارِ وَالْأَحَادِيثِ الْمُتَوَاتِرَةِ عَنْهُمْ: فِي الصَّفَاتِ وَالْقَدَرِ وَالْعُلُوقِ وَالرُّوْيَةِ وَغَيْرِ ذَلِكَ مِنَ الْأَصُولِ الَّتِي اتَّفَقَ عَلَيْهَا أَهْلُ الْعِلْمِ بِسُنَّتِهِ كَمَا تَوَاتَرَتْ عَنْهُمْ عَنْهُ؛ وَإِنْ كَانَ غَيْرُهُمْ لَا يَعْلَمُ ذَلِكَ كَمَا تَوَاتَرَ عِنْدَ الْخَاصَّةِ—مِنْ أَهْلِ الْعِلْمِ عَنْهُ—الْحُكْمَ بِالشُّفْعَةِ وَتَحْلِيلِ الْمُدْعَى عَلَيْهِ وَرَجْمِ الرَّائِي الْمُحْصَنِ وَاعْتِبَارِ النَّصَابِ فِي السَّرْقَةِ وَأَمثالِ ذَلِكَ مِنْ الْأَحْكَامِ الَّتِي يَنَازِعُهُمْ فِيهَا بَعْضُ أَهْلِ الْبِدْعِ. وَلِهَذَا كَانَ أَيْمَةُ الْإِسْلَامِ مُتَّفِقِينَ عَلَى تَبْدِيعِ مَنْ خَالَفَ فِي مِثْلِ هَذِهِ

الأصول؛ بخلاف مَنْ نَزَعَ فِي مَسَائِلِ الْاجْتِهَادِ الَّتِي لَمْ تَبْلُغْ هَذَا الْمَبْلَغَ فِي تَوَاتُرِ السَّنَنِ عَنْهُ: كَالْتَنَازُعِ بَيْنَهُمْ فِي الْحُكْمِ بِشَاهِدٍ وَبَيْنَيْنِ وَفِي الْقَسَامَةِ وَالْقُرْعَةِ وَغَيْرِ ذَلِكَ مِنَ الْأُمُورِ الَّتِي لَمْ تَبْلُغْ هَذَا الْمَبْلَغَ.

This demonstrates that they possessed a unique distinction in his companionship, their support for him in his mission, and their being in his inner circle (mubāṭanah)—matters that are known by necessity (bi-l-iḍṭirār) to everyone knowledgeable of the Prophet's (peace be upon him) conditions, sayings, actions, and his Sīrah (biography) with his Companions. For this reason, none among the scholars of his Sīrah, Sunnah, and character have disputed this. Only one who is not truly knowledgeable of the Prophet's (peace be upon him) affairs would deny this or hesitate concerning it—even if he has some share of knowledge in the theology (kalām), jurisprudence (fiqh), arithmetic, or other fields—or one who has heard fabricated ḥadīth that contradict these matters, which are known by necessity among the elite scholars, and thus paused on the matter or preferred someone other than Abū Bakr. This is like all other matters known by necessity among the scholars of the Sunnah of the Messenger of Allah (peace be upon him), even if others doubt or deny them: such as the mutawātir ḥadīth in their view concerning his intercession, his Ḥawḍ (Pool), the exit of major sinners from the Fire, and the mutawātir ḥadīth in their view concerning the Divine Attributes, Predestination (Qadar), Allah's Highness ('Uluww), the Vision of Allah (Ru'yah), and other fundamentals upon which the scholars of his Sunnah have agreed, as they are mutawātir from him in their view; even if others do not know this. Similarly, rulings such as the right of pre-emption (shufah), requiring the defendant to take an oath, the stoning of the married adulterer, and the consideration of the niṣāb (minimum threshold) for theft, and similar legal judgments are mutawātir from him according to the elite scholars, even though some people of innovation (ahl al-bida') dispute them on these. This is why the Imāms of Islām were unanimous in declaring as innovators those who opposed such fundamentals, unlike those who disputed in matters of ijtihād (juristic reasoning) where the Sunnah narrations did not reach this level of tawātur from him: such as their disputes regarding judgment based on one witness and an oath, or in cases of qasāmah (collective oath in homicide cases), or drawing lots (qur'ah), and other matters that did not reach this level.

وَأَمَّا عُثْمَانُ وَعَلِيٌّ: فَهَذِهِ دُونَ ذَلِكَ. فَإِنَّ هَذِهِ كَانَ قَدْ حَصَلَ فِيهَا نِزَاعٌ فَإِنَّ سَفِيَانَ الثَّوْرِيَّ وَطَائِفَةً مِنْ أَهْلِ الْخَوْفَةِ رَجَحُوا عَلَيَّاهُ عَلَى عُثْمَانَ ثُمَّ رَجَعَ عَنْ ذَلِكَ سُفْيَانٌ وَغَيْرُهُ. وَبَعْضُ أَهْلِ الْعِدْيَةِ تَوَقَّفَ فِي عُثْمَانَ وَعَلِيٍّ وَهِيَ إِحْدَى الرَّوَائِيْنِ عَنْ مَالِكٍ؛ لَكِنَّ الرِّوَايَةَ الْآخَرَى عَنْهُ تَقْدِيمُ عُثْمَانَ عَلَى عَلِيٍّ كَمَا هُوَ مَذْهَبُ سَائِرِ الْأَئِمَّةِ: كَالشَّافِعِيِّ وَأَبِي حَنِيفَةَ وَأَصْحَابِهِ وَأَحْمَدَ بْنَ حَنْبَلٍ وَأَصْحَابِهِ؛ وَغَيْرِ هَؤُلَاءِ مِنْ أئِمَّةِ الْإِسْلَامِ. حَتَّى إِنْ هَؤُلَاءِ تَنَازَعُوا فِيمَنْ يُقَدَّمُ عَلَيَّاهُ عَلَى عُثْمَانَ هَلْ يُعَدُّ مِنْ أَهْلِ الْبِدْعَةِ؟ عَلَى قَوْلَيْنِ هُمَا رَوَايَتَانِ عَنْ أَحْمَدَ. وَقَدْ قَالَ أَيُّوبُ السَّخْتِيَانِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَالذَّارِقُطَنِيُّ: مَنْ قَدَّمَ عَلَيَّاهُ عَلَى عُثْمَانَ فَقَدْ أَزْرَى بِالْمُهَاجِرِينَ وَالْأَنْصَارِ. وَأَيُّوبُ هَذَا إِمَامُ أَهْلِ السُّنَّةِ وَإِمَامُ أَهْلِ الْبَصْرَةِ رَوَى عَنْهُ مَالِكٌ فِي الْمَوْطِئِ؛ وَكَانَ لَا يَرَوِي عَنْ أَهْلِ الْعِرَاقِ وَرَوَى أَنَّهُ سَأَلَ عَنْ الرِّوَايَةِ عَنْهُ فَقَالَ: مَا حَدَّثْتُكُمْ عَنْ أَحَدٍ إِلَّا وَأَيُّوبُ أَفْضَلُ مِنْهُ. وَذَكَرَهُ أَبُو حَنِيفَةَ فَقَالَ: لَقَدْ رَأَيْتُهُ قَعَدَ مَقْعَدًا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ مَا ذَكَرْتُهُ إِلَّا أَفْسَعَرَ جِسْمِي.

As for 'Uthmān and 'Alī, this matter is of a lesser degree than the former one, for some dispute did occur regarding it. Sufyān Ath-Thawrī and a group from the people of Kūfah initially considered 'Alī superior to 'Uthmān, but then Sufyān and others retracted that view. Some of the people of Madīnah paused (tawaqqafa, i.e., refrained from giving preference) concerning 'Uthmān and 'Alī, and this is one of the two narrations from Mālik. However, the other narration from him is the precedence of 'Uthmān over 'Alī, which is the position of all other Imāms, such as Ash-Shāfi'ī, Abū Ḥanīfah and his companions, Aḥmad ibn Ḥanbal and his companions, and other Imāms of Islām. Indeed, these scholars even differed on whether one who prefers 'Alī over 'Uthmān is considered among the people of innovation (ahl al-bid'ah), with two opinions on this, both narrated from

Aḥmad. Ayyūb As-Sakhtiyānī, Aḥmad ibn Ḥanbal, and Ad-Dāraquṭnī said: 'Whoever prefers 'Alī over 'Uthmān has disparaged the Muhājirīn (Emigrants) and the Anṣār (Helpers).' This Ayyūb was an Imām of Ahl as-Sunnah and the Imām of the people of Baṣrah. Mālik narrated from him in Al-Muwaṭṭa'; and he [Mālik] generally did not narrate from the people of Iraq. It is reported that he [Mālik] was asked about narrating from him [Ayyūb], and he said: 'I have not narrated to you from anyone except that Ayyūb is more virtuous than him.' Abū Ḥanīfah mentioned him and said: 'I indeed saw him sit in a gathering in the Mosque of the Messenger of Allah (peace be upon him), and I do not recall it except that my body shivers.'

وَالْحُجَّةُ لِهَذَا مَا أَخْرَجَاهُ فِي الصَّحِيحَيْنِ وَغَيْرِهِمَا (عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا نَفْاضِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. كُنَّا نَقُولُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ. وَفِي بَعْضِ الطَّرِيقِ يَبْلُغُ ذَلِكَ النَّبِيُّ ﷺ فَلَا يُبْكِرُهُ). وَأَيْضًا فَقَدْ ثَبَتَ بِالنَّقْلِ الصَّحِيحِ فِي صَحِيحِ الْبُخَارِيِّ وَغَيْرِ الْبُخَارِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ لَمَّا جَعَلَ الْخِلَافَةَ سُورَى فِي سِتَّةِ أَنْفُسٍ: عُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ—وَلَمْ يَدْخُلْ مَعَهُمْ سَعِيدُ بْنُ زَيْدٍ وَهُوَ أَحَدُ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ وَكَانَ مِنْ بَنِي عَدِيٍّ—قَبِيلَةَ عَمْرِ—وَقَالَ عَنْ ابْنِهِ عَبْدِ اللَّهِ: يَحْضُرُكُمْ عَبْدُ اللَّهِ وَلَيْسَ لَهُ فِي الْأَمْرِ شَيْءٌ وَوَصَّى أَنْ يُصَلِّيَ صَهِيبَ بَعْدَ مَوْتِهِ حَتَّى يَتَّقُوا عَلَى وَاجِدٍ. فَلَمَّا تَوَفَّيَ عُمَرُ وَاجْتَمَعُوا عِنْدَ الْمِنْبَرِ. قَالَ طَلْحَةُ: مَا كَانَ لِي مِنْ هَذَا الْأَمْرِ فَهُوَ لِعُمَانَ. وَقَالَ الزُّبَيْرُ: مَا كَانَ لِي مِنْ هَذَا الْأَمْرِ فَهُوَ لِعَلِيٍّ. وَقَالَ سَعْدٌ مَا كَانَ لِي مِنْ هَذَا الْأَمْرِ فَهُوَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. فَخَرَجَ ثَلَاثَةٌ وَبَقِيَ ثَلَاثَةٌ. فَاجْتَمَعُوا فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: يَخْرُجُ مِنَّا وَاحِدٌ وَيُؤَيِّتُ وَاحِدًا فَسَكَتَ عُثْمَانُ وَعَلِيٌّ. فَقَالَ عَبْدُ الرَّحْمَنِ: أَنَا أَخْرُجُ. وَرَوِيَ أَنَّهُ قَالَ عَلَيْهِ عَهْدُ اللَّهِ وَمِيثَاقُهُ أَنْ يُؤَيِّتَ أَفْضَلَهُمَا. ثُمَّ قَامَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ثَلَاثَةَ أَيَّامٍ لِبَلَالِهَا. يَسْأَلُ الْمُهَاجِرِينَ وَالْأَنْصَارَ وَالْتَّابِعِينَ لَهُمْ بِإِحْسَانٍ وَيُسْأَلُونَ أُمَهَاتِ الْمُؤْمِنِينَ; وَيَسْأَلُونَ أُمَرَ الْأُمَصَارِ—فَإِنَّهُمْ كَانُوا فِي الْمَدِينَةِ حُجُوجًا مَعَ عُمَرَ وَشَهِدُوا مَوْتَهُ—حَتَّى قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لِي ثَلَاثًا مَا اغْتَمَضْتُ بَنُومَ. فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالَ لِعُمَانَ: عَلَيْكَ عَهْدُ اللَّهِ وَمِيثَاقُهُ إِنَّ وَلَّيْتُكَ لَتَعْدِلَنَّ وَلَئِنْ وَلَّيْتُ عَلِيًّا لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ قَالَ: نَعَمْ. وَقَالَ لِعَلِيٍّ: عَلَيْكَ عَهْدُ اللَّهِ وَمِيثَاقُهُ إِنَّ وَلَّيْتُكَ لَتَعْدِلَنَّ وَلَئِنْ وَلَّيْتُ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ قَالَ: نَعَمْ. فَقَالَ: إِنِّي رَأَيْتُ النَّاسَ لَا يَعْدِلُونَ عُثْمَانَ. فَبَايَعَهُ عَلِيٌّ وَعَبْدُ الرَّحْمَنِ وَسَائِرُ الْمُسْلِمِينَ: بَيْعَةً رَضَى وَاخْتَارَ مِنْ غَيْرِ رَغْبَةٍ أَعْظَاهُمْ إِيَّاهَا وَلَا رَهْبَةً خَوْفَهُمْ بِهَا.

The proof for this is what Al-Bukhārī and Muslim (and others) narrated from Ibn 'Umar, who said: 'During the era of the Messenger of Allah (peace be upon him), we used to express preference, saying: Abū Bakr, then 'Umar, then 'Uthmān.' In some chains of narration, it states that this [saying] would reach the Prophet (peace be upon him), and he would not disapprove of it. [Al-Bukhārī, The Book of the Virtues of the Companions, 3697]. Also, it has been established through authentic transmission in Ṣaḥīḥ al-Bukhārī and other collections that when the Commander of the Faithful, 'Umar ibn al-Khaṭṭāb, made the caliphate a matter of consultation (Shūrā) among six individuals—'Uthmān, 'Alī, Ṭalḥah, Az-Zubayr, Sa'd [ibn Abī Waqqāṣ], and 'Abd ar-Raḥmān ibn 'Awf—he did not include Sa'd ibn Zayd with them, though he was one of the ten promised Paradise and was from Banū 'Adī, 'Umar's tribe. Regarding his son 'Abd Allāh, he said: "Abd Allāh will be present with you, but he has no share in the matter [of becoming caliph]." He instructed that Ṣuhayb should lead the prayer after his death until they agreed upon one person. When 'Umar passed away and they gathered near the pulpit, Ṭalḥah said: 'Whatever share I had in this matter, it is for 'Uthmān.' Az-Zubayr said: 'Whatever share I had in this matter, it is for 'Alī.' And Sa'd said: 'Whatever share I had in this matter, it is for 'Abd ar-Raḥmān ibn 'Awf.' So, three withdrew, and three remained. They gathered, and 'Abd ar-Raḥmān ibn 'Awf said: 'One of us shall withdraw and appoint one [of the remaining two].' 'Uthmān and 'Alī remained silent. So 'Abd ar-Raḥmān said: 'I will withdraw.' It is narrated that he took upon himself the covenant and pledge of Allah that he would appoint the more virtuous of the two. Then 'Abd ar-Raḥmān ibn 'Awf spent

three days and nights consulting the Muhājirīn and the Anṣār, and those who followed them in righteousness (Tābiʿīn). He also consulted the Mothers of the Believers and the commanders of the provinces—for they were in Madīnah, having performed Ḥajj with 'Umar and witnessed his death—until 'Abd ar-Raḥmān ibn 'Awf said: 'For three [nights], I have not closed my eyes in sleep.' On the third day, he said to 'Uthmān: 'Upon you is the covenant and pledge of Allah that if I appoint you, you will rule justly, and if I appoint 'Alī, you will listen and obey?' He replied, 'Yes.' He then said to 'Alī: 'Upon you is the covenant and pledge of Allah that if I appoint you, you will rule justly, and if I appoint 'Uthmān, you will listen and obey?' He replied, 'Yes.' Then he ['Abd ar-Raḥmān] said: 'I have seen that the people do not consider anyone equal to 'Uthmān.' So 'Alī, 'Abd ar-Raḥmān, and all the Muslims pledged allegiance to him—a pledge of contentment and free choice, without any inducement he offered them nor any fear he instilled in them.

وَهَذَا إِجْمَاعٌ مِنْهُمْ عَلَى تَقْدِيمِ عُثْمَانَ عَلَى عَلِيٍّ. فَلِهَذَا قَالَ أُتَيْبُ وَأَحْمَدُ بْنُ حَنْبَلٍ وَالِدَارَقُطْنِي مَنْ قَدَّمَ عَلِيًّا عَلَى عُثْمَانَ فَقَدْ أَزْرَى بِالْمُهَاجِرِينَ وَالْأَنْصَارِ فَإِنَّهُ وَإِنْ لَمْ يَكُنْ عُثْمَانُ أَحَقَّ بِالتَّقْدِيمِ وَقَدْ قَدَّمُوهُ كَانُوا إِمَّا جَاهِلِينَ بِمُقْضَاهِ وَإِمَّا ظَالِمِينَ بِتَقْدِيمِ الْمَفْضُولِ مِنْ غَيْرِ تَرْجِيحٍ دِينِيٍّ. وَمَنْ نَسَبَهُمْ إِلَى الْجَهْلِ وَالظُّلْمِ فَقَدْ أَزْرَى بِهِمْ. وَلَوْ زَعَمَ زَاعِمُ أَنَّهُمْ قَدَّمُوا عُثْمَانَ لِضَعْفِ كَانٍ فِي نَفْسِ بَعْضِهِمْ عَلَى عَلِيٍّ وَأَنَّ أَهْلَ الضَّعْفِ كَانُوا ذَوِي سَوْكَةٍ وَنَحْوَ ذَلِكَ مِمَّا يَقُولُهُ أَهْلُ الْأَهْوَاءِ: فَقَدْ نَسَبَهُمْ إِلَى الْعَجْزِ عَنِ الْقِيَامِ بِالْحَقِّ وَظُهُورِ أَهْلِ الْبَاطِلِ مِنْهُمْ عَلَى أَهْلِ الْحَقِّ. هَذَا وَهُمْ فِي أَعْرَ مَا كَانُوا وَأَقْوَى مَا كَانُوا. فَإِنَّهُ حِينَ مَاتَ عُثْمَانُ (الْإِسْلَامُ) مِنَ الْقُوَّةِ وَالْعِزِّ وَالظُّهُورِ وَالْإِجْتِمَاعِ وَالِاتِّلَافِ فِيمَا لَمْ يَصِيرُوا فِي مِثْلِهِ قَطُّ. وَكَانَ (عُمَرُ أَعْرَ أَهْلِ الْإِيمَانِ وَأَذَلَّ أَهْلَ الْكُفْرِ وَالنِّفَاقِ إِلَى حَدِّ بَلَغَ فِي الْقُوَّةِ وَالظُّهُورِ مَبْلَغًا لَا يَخْفَى عَلَى مَنْ لَهُ أَدْنَى مَعْرِفَةٍ بِالْأُمُورِ. فَمَنْ جَعَلَهُمْ فِي مِثْلِ هَذِهِ الْحَالِ جَاهِلِينَ أَوْ ظَالِمِينَ أَوْ عَاجِزِينَ عَنِ الْحَقِّ فَقَدْ أَزْرَى بِهِمْ وَجَعَلَ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ عَلَى خِلَافِ مَا شَهِدَ اللَّهُ بِهِ لَهُمْ.

This was a consensus (ijmā') from them on the precedence of 'Uthmān over 'Alī. This is why Ayyūb, Aḥmad ibn Ḥanbal, and Ad-Dāraqutnī said: 'Whoever prefers 'Alī over 'Uthmān has disparaged the Muhājirīn and the Anṣār.' For if 'Uthmān was not truly more deserving of precedence, and yet they gave him precedence, then they were either ignorant of his ['Alī's] virtue or unjust in preferring the less virtuous without a sound religious basis. And whoever attributes ignorance or injustice to them has indeed disparaged them. If someone were to claim that they preferred 'Uthmān due to some rancor (daghan) in the hearts of some of them against 'Alī, or that those with rancor held power (dhawī shawkah), or similar claims made by people of desires (ahl al-ahwā'), then he has attributed to them incompetence in upholding the truth and the dominance of the people of falsehood among them over the people of truth. This is a delusion, considering they were at their most honored and strongest. For when 'Umar died, Islām possessed a level of strength, honor, prominence, unity, and harmony that it had never reached before. And 'Umar had brought the greatest honor to the people of faith and the greatest humiliation to the people of disbelief and hypocrisy, to an extent of power and prominence that is not hidden from anyone with the slightest knowledge of affairs. So, whoever deems them, in such a state, to be ignorant, unjust, or incapable of upholding the truth, has disparaged them and has portrayed the best nation brought forth for mankind contrary to how Allah Himself testified for them.

وَهَذَا هُوَ أَصْلُ مَذْهَبِ الرَّافِضَةِ فَإِنَّ الَّذِي ابْتَدَعَ الرَّفْضَ كَانَ يَهُودِيًّا أَظْهَرَ الْإِسْلَامَ نِفَاقًا وَدَسَّ إِلَى الْجُهَالِ دَسَائِسَ يَقْدَحُ بِهَا فِي أَصْلِ الْإِيمَانِ. وَلِهَذَا كَانَ الرَّفْضُ أَظْلَمَ أَبْوَابِ النِّفَاقِ وَالرَّنْدَقَةِ. فَإِنَّهُ يَكُونُ الرَّجُلُ وَاقِفًا ثُمَّ يَصِيرُ مُفْضَلًا ثُمَّ يَصِيرُ سَبَابًا ثُمَّ يَصِيرُ غَالِيًا ثُمَّ يَصِيرُ جَاحِدًا مُعْطَلًا. وَلِهَذَا انْصَحَتْ إِلَى الرَّافِضَةِ أَيْمَةُ الرَّنَادَقَةِ مِنَ الْإِسْمَاعِيلِيَّةِ وَالنَّصَبِيَّةِ وَأَنْوَاعِهِمْ مِنَ الْقَرَامِطَةِ وَالْبَاطِنِيَّةِ وَالذُّرِّيَّةِ وَأَمْثَالِهِمْ مِنْ طَوَائِفِ الرَّنْدَقَةِ وَالنِّفَاقِ. فَإِنَّ الْفَدْحَ فِي خَيْرِ الْقُرُونِ الَّذِينَ صَجَبُوا الرَّسُولَ قَدْحَ فِي الرَّسُولِ عَلَيْهِ السَّلَامُ كَمَا قَالَ مَالِكٌ وَغَيْرُهُ مِنْ أَيْمَةِ الْعِلْمِ: هَؤُلَاءِ طَعَنُوا فِي أَصْحَابِ رَسُولِ اللَّهِ

﴿ إِنَّمَا طَلَعُوا فِي أَصْحَابِهِ لِيَقُولَ الْقَائِلُ: رَجُلٌ سَوَّءٌ كَانَ لَهُ أَصْحَابٌ سَوُّوهُ وَلَوْ كَانَ رَجُلًا صَالِحًا لَكَانَ أَصْحَابُهُ صَالِحِينَ. وَأَيُّضًا فَهَؤُلَاءِ الَّذِينَ نَقَلُوا الْقُرْآنَ وَالْإِسْلَامَ وَشَرَائِعَ النَّبِيِّ ﷺ وَهُمْ الَّذِينَ نَقَلُوا فَضَائِلَ عَلِيٍّ وَغَيْرِهِ فَالْقَدْحُ فِيهِمْ يُوجِبُ أَنْ لَا يُوثَقَ بِمَا نَقَلُوهُ مِنَ الدِّينِ وَجِبْتُهُ فَلَا تَثْبُتُ فَضِيلَتُهُ؛ لَا لِعَلِيٍّ وَلَا لغيرِهِ وَالرَّافِضَةُ جَهْلٌ لَيْسَ لَهُمْ عَقْلٌ وَلَا نَقْلٌ وَلَا دِينٌ وَلَا دُنْيَا مَنْصُورَةٌ. فَإِنَّهُ لَوْ طَلَبَ مِنْهُمْ النَّاصِبِيُّ—الَّذِي يُبْغِضُ عَلِيًّا؛ وَيَعْتَقِدُ فِسْقَهُ أَوْ كُفْرَهُ كَالْخَوَارِجِ وَغَيْرِهِمْ أَنْ يُبَيِّنُوا إِيمَانَهُ عَلِيٍّ؛ وَفَضْلَهُ لَمْ يَقْدِرُوا عَلَى ذَلِكَ بَلْ تَغْلِبُهُمُ الْخَوَارِجُ. فَإِنَّ فَضَائِلَ عَلِيٍّ إِنَّمَا نَقَلَهَا الصَّحَابَةُ الَّذِينَ تَقَدَّحُوا فِيهِمُ الرَّافِضَةُ. فَلَا يَتَّبِقْنَ لَهُ فَضِيلَةً مَعْلُومَةً عَلَى أَصْلِهِمْ. فَإِذَا طَلَعُوا فِي بَعْضِ الْخُلَفَاءِ—بِمَا يَقْتَرُونَهُ عَلَيْهِمْ مِنْ أَنَّهُمْ طَلَبُوا الرِّيَاسَةَ وَقَاتَلُوا عَلَى ذَلِكَ—كَانَ طَعْنُ الْخَوَارِجِ فِي عَلِيٍّ يُمِثِّلُ ذَلِكَ وَأَضْعَافُهُ أَقْرَبُ مِنْ دَعْوَى ذَلِكَ عَلَى مَنْ أَطِيعَ بِلا قِتَالٍ. وَلَكِنَّ الرَّافِضَةَ جَهْلٌ مَتَّبِعُونَ الزَّنادِقَةَ.

This is the very root of the madhhab (school of thought/ideology) of the Rāfiḍah. For the one who innovated Rafḍ (rejectionism) was a Jew who feigned Islām out of hypocrisy and insidiously introduced to the ignorant deceptions by which he attacked the foundations of faith. This is why Rafḍ became the greatest gateway to hypocrisy (nifāq) and heresy (zandaqah, extreme deviation). A man may start by being hesitant (wāqif, i.e., undecided about the Companions' ranking), then he becomes one who prefers [ʿAlī over others] (mufaḍḍil), then he becomes a reviler (sabbāb), then he becomes an extremist (ghālī), then he becomes a denier who negates Allah's attributes (jāhid muʾaṭṭil). This is why the leaders of the heretics (zanādiqah)—from the Ismāʿīliyyah, the Nuṣayriyyah, and their various types like the Qarāmīṭah, the Bāṭiniyyah, the Durziyyah, and similar factions of heresy and hypocrisy—aligned themselves with the Rāfiḍah. For slandering the best of generations, those who companioned the Messenger, is a slander against the Messenger (peace be upon him) himself, as Mālik and other Imāms of knowledge have said: 'These people who attack the Companions of the Messenger of Allah (peace be upon him) only attack his Companions so that one might say: 'He was an evil man who had evil companions. Had he been a righteous man, his companions would have been righteous.' Furthermore, these [Companions] are the ones who transmitted the Qurʾān, Islām, and the laws of the Prophet (peace be upon him). They are also the ones who transmitted the virtues of ʿAlī and others. Therefore, slandering them necessitates that what they transmitted of the religion cannot be trusted. Consequently, no virtue can be established, neither for ʿAlī nor for anyone else. The Rāfiḍah are ignorant; they possess neither intellect, nor authentic transmission (naql), nor sound religion, nor worldly success. For if a Nāṣibī (one who hates ʿAlī and believes him to be corrupt or a disbeliever, like the Khawārij and others) were to ask them to prove the faith and virtue of ʿAlī, they would be unable to do so; rather, the Khawārij would overcome them [in argument]. This is because the virtues of ʿAlī were transmitted only by the Companions whom the Rāfiḍah slander. Thus, according to their own principles, no known virtue can be definitively established for him. So, when they attack some of the Caliphs—with their fabrications that they sought leadership and fought for it—the attack of the Khawārij against ʿAlī with similar and even more severe accusations is more plausible than such claims against those who were obeyed without fighting. But the Rāfiḍah are ignorant followers of heretics.

وَالْقُرْآنُ قَدْ أَثْنَى عَلَى الصَّحَابَةِ فِي غَيْرِ مَوْضِعٍ كَقَوْلِهِ تَعَالَى: (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ). وَقَوْلُهُ تَعَالَى: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى). وَقَالَ تَعَالَى (مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجَدًا يَتَذَكَّرُونَ فَضَّلًا مِنَ اللَّهِ وَرَضَوْنَاهُمْ سَيَآمَهُمْ فِي وُجُوهِهِمْ مِنْ أَوَّلِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهم فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلِظَ فَاسْتَوَى عَلَى سَوْفِهِ يَعْجِبُ الزَّرَّاعَ لِيَكِيظَ بِهِمُ الْكُفَّارَ) وَقَالَ تَعَالَى: (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ

عَلَيْهِمْ وَأَتَابَهُمْ فَتَحَا قَرِيبًا). وَقَدْ نَبَتْ فِي صَاحِبِ مُسْلِمٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ) . وَفِي الصَّحِيحَيْنِ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تَسُبُّوا أَصْحَابِي قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ). وَقَدْ نَبَتْ عَنْهُ فِي الصَّحِيحِ مِنْ غَيْرِ وَجْهٍ أَنَّهُ قَالَ: ' (خَيْرُ الْقُرُونِ الْقَرْنُ الَّذِي بَعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ). وَهَذِهِ الْأَحَادِيثُ مُسْتَفِيضَةٌ بَلْ مُتَوَاتِرَةٌ فِي فَضَائِلِ الصَّحَابَةِ وَالتَّنَاءِ عَلَيْهِمْ وَتَفْضِيلِ قُرْبِهِمْ عَلَى مَنْ بَعْدَهُمْ مِنَ الْقُرُونِ. فَالْقَدْخُ فِيهِمْ قَدْخٌ فِي الْقُرْآنِ وَالسُّنَّةِ. وَلِهَذَا تَكَلَّمَ النَّاسُ فِي تَكْفِيرِ الرَّافِضَةِ بِمَا قَدْ بَسَطْنَاهُ فِي غَيْرِ هَذَا الْمَوْضِعِ. وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

The Qur'an has praised the Companions (Aṣ-Ṣaḥābah) in numerous places, such as His statement, Exalted is He: {And the first forerunners [in faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him} [At-Tawbah: 100]. And His statement, Exalted is He: {Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]} [Al-Ḥadīd: 10]. And Allah, Exalted is He, said: {Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He may enrage by them the disbelievers} [Al-Fath: 29]. And Allah, Exalted is He, said: {Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest} [Al-Fath: 18]. It is established in Ṣaḥīḥ Muslim from the Prophet (peace be upon him) that he said: 'None who pledged allegiance under the tree will enter the Fire.' [Muslim]. And in the two Ṣaḥīḥs, from Abū Sa'īd, the Prophet (peace be upon him) said: 'Do not revile my Companions, for by Him in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not reach the measure of one of them (a mudd, i.e., a double-handful), nor its half (naṣīf).' [Al-Bukhārī]. It has also been established from him in the Ṣaḥīḥ collections through more than one chain that he said: 'The best of generations is the generation in which I was sent, then those who follow them, then those who follow them.' [Al-Bukhārī]. These ḥadīth are widespread (mustafīdah), indeed mutawātir, regarding the virtues of the Companions, praising them, and the superiority of their generation over the generations that came after them. Therefore, slandering them is a slander against the Qur'an and the Sunnah. This is why people have discussed the issue of declaring the Rāfiḍah as disbelievers (takfīr), as we have elaborated elsewhere. And Allah, Glorified and Exalted is He, knows best.

وَسُئِلَ رَضِيَ اللَّهُ عَنْهُ

He (may Allah be pleased with him) was asked

عَمَّا سَجَرَ بَيْنَ الصَّحَابَةِ: عَلِيٍّ وَمُعَاوِيَةَ وَطَلْحَةَ وَعَائِشَةَ—هَلْ يُطَالَبُونَ بِهِ أَمْ لَا؟

About the conflicts that arose among the Companions (Aṣ-Ṣaḥābah)—specifically involving 'Alī, Mu'āwiyah, Ṭalḥah, and 'Ā'ishah (may Allah be pleased with them all)—and whether they would be held accountable for these events or not.

فَأَجَابَ

He responded

قَدْ ثَبَتَ بِالنُّصُوصِ الصَّحِيحَةِ أَنَّ عُثْمَانَ وَعَلِيًّا وَطَلْحَةَ وَالزُّبَيْرَ وَعَائِشَةَ مِنْ أَهْلِ الْجَنَّةِ. بَلْ قَدْ ثَبَتَ فِي الصَّحِيحِ (أَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَابِعَ تَحْتَ الشَّجَرَةِ). وَأَبُو مُوسَى الْأَشْعَرِيُّ وَعَمْرُو بْنُ الْعَاصِ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ هُمْ مِنَ الصَّحَابَةِ وَلَهُمْ فَضَائِلٌ وَمَحَاسِنٌ. وَمَا يُحْكِي عَنْهُمْ كَثِيرٌ مِنْهُ كَذِبٌ؛ وَالصَّدَقُ مِنْهُ إِنْ كَانُوا فِيهِ مُجْتَهِدِينَ: فَالْمُجْتَهِدُ إِذَا أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا أَخْطَأَ فَلَهُ أَجْرٌ وَخَطْوُهُ يُغْفَرُ لَهُ.

It is established through authentic texts (nuṣuṣ ṣaḥīḥah) that 'Uthmān, 'Alī, Ṭalḥah, Az-Zubayr, and 'Ā'ishah are among the people of Paradise (Ahl al-Jannah). Indeed, it is authentically reported in Aṣ-Ṣaḥīḥ (authentic collection of Hadith) that the Prophet (peace be upon him) said: 'No one who pledged allegiance under the Tree (bāya'a taḥt ash-shajarah) will enter the Hellfire.' Abū Mūsā al-Ash'arī, 'Amr ibn al-Ās, and Mu'āwiyah ibn Abī Sufyān are also Companions, possessing numerous virtues (faḍā'il) and merits (maḥāsīn). Much of what is narrated about them is falsehood (kadhib). As for the authentic narrations, if they were engaged in ijtihād (independent scholarly reasoning) therein, then the mujtahid (one who exercises ijtihād), if correct, receives two rewards, and if mistaken, receives one reward, and his error is forgiven.

وَإِنْ قُدِّرَ أَنَّ لَهُمْ دُنُوبًا فَالدُّنُوبُ لَا تُوجِبُ دُخُولَ النَّارِ مُطْلَقًا إِلَّا إِذَا انْتَفَتَحَتِ الْأَسْبَابُ الْمَانِعَةُ مِنْ ذَلِكَ وَهِيَ عَشْرَةٌ. مِنْهَا: —التَّوْبَةُ وَمِنْهَا الْإِسْتِغْفَارُ وَمِنْهَا الْحَسَنَاتُ الْمَاجِيَةُ وَمِنْهَا الْمَصَائِبُ الْمُكَفِّرَةُ وَمِنْهَا سَفَاعَةُ النَّبِيِّ ﷺ وَمِنْهَا سَفَاعَةُ غَيْرِهِ وَمِنْهَا دَعَاءُ الْمُؤْمِنِينَ وَمِنْهَا مَا يُهْدَى لِلْمَيِّتِ مِنَ الثَّوَابِ وَالصَّدَقَةِ وَالْعَتَقِ وَمِنْهَا فِتْنَةُ الْقَبْرِ وَمِنْهَا أَهْوَالُ الْقِيَامَةِ.

Even if it were supposed that they committed sins, sins do not necessitate entry into Hellfire absolutely, unless the factors preventing such an outcome are absent. These preventative factors are ten: (1) Repentance (At-Tawbah). (2) Seeking forgiveness (Al-Istighfār). (3) Good deeds that erase sins (al-ḥasanāt al-māḥiyah). (4) Calamities that expiate sins (al-maṣā'ib al-mukaffirah). (5) The intercession (shafā'ah) of the Prophet (peace be upon him). (6) The intercession of others (such as other prophets, angels, or righteous believers). (7) The supplications (du'ā) of the believers. (8) Rewards dedicated to the deceased, such as from charity (aṣ-ṣadaqah) or the freeing of slaves (al-itaq). (9) The trial of the grave (fitnat al-qabr). (10) The terrors of the Day of Resurrection (ahwāl al-Qiyāmah).

وَقَدْ ثَبَتَ فِي الصَّحِيحَيْنِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (خَيْرُ الْقُرُونِ الْقَرْنُ الَّذِي بُعِثَ فِيهِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ) . وَجِنْدٌ قَمَزَ جَزَمَ فِي وَاحِدٍ مِنْ هَؤُلَاءِ بِأَنَّ لَهُ دُنْبًا يَدْخُلُ بِهِ النَّارَ قَطْعًا فَهُوَ كَاذِبٌ مُفْتَرٍ. فَإِنَّهُ لَوْ قَالَ مَا لَا عِلْمَ لَهُ بِهِ لَكَانَ مُبْطِلًا فَكَيْفَ إِذَا قَالَ مَا دَلَّتِ الدَّلَائِلُ الْكُبْرَى عَلَى نَقِيضِهِ؟

It is established in Aṣ-Ṣaḥīḥayn (the two authentic collections of Al-Bukhārī and Muslim) that the Prophet (peace be upon him) said: 'The best of generations is the generation in which I was sent, then those who follow them, then those who follow them.' Therefore, anyone who definitively asserts that any one of these Companions committed a sin for which they will certainly enter Hellfire is a lying slanderer (kādhīb muftarī). For if one were to state something of which one has no knowledge, it would be falsehood; how much more grievous, then, is it to state something for which numerous proofs (dalā'il) indicate the exact contrary?

فَمَنْ تَكَلَّمَ فِيْمَا شَجَرَ بَيْنَهُمْ—وَقَدْ نَهَى اللَّهُ عَنْهُ: مِنْ دَمِهِمْ أَوْ اللَّعْنَةِ لِبَعْضِهِمْ بِالْبَاطِلِ—فَهُوَ ظَالِمٌ مُتَّبِعٌ. وَقَدْ ثَبَتَ فِي الصَّحِيحِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (تَمُرُّ مَارِقَةٌ عَلَى جِنِّ فِرْقَةٍ مِنَ الْمُسْلِمِينَ تَقْتُلُهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ)

Thus, whoever speaks about the disputes that occurred among them (the

Companions)—engaging in acts forbidden by Allah, such as disparaging them or showing partisan support for some of them based on falsehood—is an unjust transgressor (ẓālim mu'taddin). It is authentically reported in Aṣ-Ṣaḥīḥ that the Prophet (peace be upon him) said: 'A renegade group (māriqah) will emerge at a time of division among the Muslims; they will be fought by the one of the two parties that is closer to the truth (awlā aṭ-ṭā'ifatayni bil-ḥaqq).'

وَقَدْ ثَبَتَ عَنْهُ فِي الصَّحِيحِ أَنَّهُ قَالَ عَنْ الْحَسَنِ: (إِنَّ ابْنِي هَذَا سَيِّدٌ وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ) وَفِي الصَّحِيحَيْنِ عَنْ عَمَّارٍ أَنَّهُ قَالَ: 'تَقْتُلُهُ الْفِئَةُ الْبَاغِيَّةُ'.

It is also authentically reported from him (the Prophet, peace be upon him) in Aṣ-Ṣaḥīḥ that he said concerning Al-Ḥasan: 'This son of mine is a leader (sayyid), and Allah will bring about reconciliation through him between two great factions of Muslims.' And it is reported in Aṣ-Ṣaḥīḥayn from 'Ammār that the Prophet (peace be upon him) said about him ('Ammār): 'The transgressing faction (al-fi'at al-bāghiyah) will kill him.'

وَقَدْ قَالَ تَعَالَى فِي الْقُرْآنِ: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ).

And Allah, the Exalted, has said in the Qur'ān: {And if two factions among the believers should fight, then make settlement between them. But if one of them transgresses against the other, then fight against the one that transgresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.} [Al-Ḥujurāt: 9].

فَثَبَتَ بِالْكِتَابِ وَالسُّنَّةِ وَإِجْمَاعِ السَّلَفِ عَلَى أَنَّهُمْ مُؤْمِنُونَ مُسْلِمُونَ وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالَّذِينَ مَعَهُ كَانُوا أَوْلَى بِالْحَقِّ مِنَ الطَّائِفَةِ الْمُقَاتِلَةِ لَهُ وَاللَّهُ أَعْلَمُ.

Thus, it is established by the Book (Al-Kitāb, the Qur'ān), the Sunnah, and the consensus (ijmā') of the Salaf (the pious predecessors) that they (the Companions involved) were believers (mu'minūn) and Muslims (muslimūn), and that 'Alī ibn Abī Tālib and those with him were closer to the truth (awlā bil-ḥaqq) than the faction that fought against him. And Allah knows best (Wa Allāhu a'lam).

فَائِدَةٌ

A Point of Benefit

قَالَ شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةٍ: وَمِمَّا يَنْبَغِي أَنْ يُعْلَمَ أَنَّهُ وَإِنْ كَانَ الْمُخْتَارُ الْإِمْسَاكَ عَمَّا سَجَرَ بَيْنَ الصَّحَابَةِ وَالِاسْتِعْقَارَ لِلطَّائِفَتَيْنِ جَمِيعًا وَمَوَالَاتَهُمْ؛ فَلَيْسَ مِنَ الْوَاجِبِ اعْتِقَادُ أَنَّ كُلَّ وَاحِدٍ مِنَ الْمُسْكِرِ لَمْ يَكُنْ إِلَّا مُجْتَهِدًا مُتَأَوَّلًا كَالْعُلَمَاءِ بَلْ فِيهِمُ الْمُذْنِبُ وَالْمُسِيءُ وَفِيهِمُ الْمُقْصِرُ فِي الْاجْتِهَادِ لِتَنَوُّعِ مِنَ الْهَوَى لَكِنْ إِذَا كَانَتْ السَّيِّئَةُ فِي حَسَنَاتٍ كَثِيرَةٍ كَانَتْ مَرْجُوحَةً مَغْفُورَةً.

Shaykh al-Islām Ibn Taymiyyah said: It is essential to understand that even though the preferred stance is to refrain from delving into the disputes that arose among the Companions, to seek forgiveness for both groups involved, and to maintain allegiance to them all, it is not obligatory to believe that every individual in each camp was nothing but a mujtahid (one exercising independent reasoning) who had a plausible interpretation, like scholars. Rather, among them were those who may have sinned or erred, and among them were those deficient in their ijtihād due to some form of personal inclination. However, when a misdeed is committed amidst a multitude of good deeds, it is outweighed and forgiven.

وَأَهْلُ السُّنَّةِ تُحْسِنُ الْقَوْلَ فِيهِمْ وَتَتَرَحَّمُ عَلَيْهِمْ وَتَسْتَغْفِرُ لَهُمْ لَكِنْ لَا يَمْتَقِدُونَ الْعِصْمَةَ مِنَ الْإِقْرَارِ عَلَى الذُّنُوبِ وَعَلَى الْخَطَا فِي الْإِجْتِهَادِ إِلَّا لِرَسُولِ اللَّهِ ﷺ وَمَنْ سِوَاهُ فَيَجُوزُ عَلَيْهِ الْإِقْرَارُ عَلَى الذَّنْبِ وَالْخَطَا لَكِنْ هُمْ كَمَا قَالَ تَعَالَى: (أُولَئِكَ الَّذِينَ نَنْتَقِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ) (الْأَيَّة).

Ahl al-Sunnah (the People of the Sunnah) speak well of the Companions, pray for Allah's mercy upon them, and seek forgiveness for them. However, they do not believe in 'ishmah (infallibility) from persisting in sins or from error in ijtihād for anyone except the Messenger of Allah (peace be upon him). As for anyone other than him, it is possible for them to persist in sin or to err. Yet, the Companions are as Allah, the Exalted, has described: {Those are they from whom We accept the best of what they did and overlook their misdeeds} [Al-Ahqāf: 16].

وَفَصَائِلُ الْأَعْمَالِ إِنَّمَا هِيَ بِنَتَائِجِهَا وَعَوَاقِبِهَا لَا بِصُورِهَا.

Indeed, the true merit of deeds lies in their outcomes and ultimate consequences, not merely in their outward forms.

فَصْلٌ فِي أَعْدَاءِ الْخُلَفَاءِ الرَّاشِدِينَ وَالْإِمَّةِ الْمُهَدِّيِّينَ

Section: Concerning the Enemies of the Rightly-Guided Caliphs and the Rightly-Guided Imāms

الْخُلَفَاءُ الرَّاشِدُونَ الْأَرْبَعَةُ أُبْتُلُوا بِمَعَادِإِ بَعْضِ الْمُتَنَسِّبِينَ إِلَى الْإِسْلَامِ مِنْ أَهْلِ الْقِبْلَةِ وَلَعْنِهِمْ وَبُغْضِهِمْ وَتَكْفِيرِهِمْ فَأَبُو بَكْرٍ وَعُمَرُ أَبْغَضْتُهُمَا الرَّافِضَةُ وَلَعْنَتْهُمَا دُونَ غَيْرِهِمْ مِنَ الطَّوَائِفِ؛ وَلِهَذَا قِيلَ لِلْإِمَامِ أَحْمَدُ: مَنْ الرَّافِضِي؟ قَالَ: الَّذِي يَسُبُّ أَبَا بَكْرٍ وَعُمَرَ. وَبِهَذَا سُمِّيَتْ الرَّافِضَةُ؛ فَإِنَّهُمْ رَفَضُوا زَيْدَ بْنِ عَلِيٍّ لَمَّا تَوَلَّى الْخَلِيفَتَيْنِ أَبَا بَكْرٍ وَعُمَرَ لِبُغْضِهِمْ لَهُمَا فَالْمُنْبَغِضُ لَهُمَا هُوَ الرَّافِضِي وَقِيلَ: إِنَّمَا سُمُوا رَافِضَةً لِرَفْضِهِمْ أَبَا بَكْرٍ وَعُمَرَ. وَأَصْلُ الرِّفْضِ مِنَ الْمُنَافِقِينَ الزَّنَادِقَةِ فَإِنَّهُ ابْتَدَعَهُ ابْنُ سَبَّأٍ الزَّنَدِيقُ وَأَظْهَرَ الْغُلُوَّ فِي عَلِيٍّ يَدْعُوهُ إِلَى الْإِمَامَةِ وَالنَّصِّ عَلَيْهِ وَادَّعَى الْعِصْمَةَ لَهُ وَلِهَذَا لَمَّا كَانَ مَبْدُوءُهُ مِنَ النِّفَاقِ قَالَ بَعْضُ السَّلَفِ: حُبُّ أَبِي بَكْرٍ وَعُمَرُ إِيْمَانٌ وَبُغْضُهُمَا نِفَاقٌ وَحُبُّ بَنِي هَاشِمٍ إِيْمَانٌ وَبُغْضُهُمْ نِفَاقٌ.

The four Rightly-Guided Caliphs were afflicted with the enmity, cursing, hatred, and declaration of disbelief (takfīr) from some who attributed themselves to Islam from among the Ahl al-Qiblah (People of the Qiblah, i.e., Muslims). As for Abū Bakr and 'Umar, the Rāfiḍah (a group known for rejecting key companions and tenets, often translated as 'Rejectors') hated them and cursed them, unlike other factions. This is why it was said to Imām Aḥmad: 'Who is a Rāfiḍī?' He replied: 'The one who reviles Abū Bakr and 'Umar.' They were named Rāfiḍah for this reason; for they rejected Zayd ibn 'Alī when he affirmed the legitimacy of the two Caliphs, Abū Bakr and 'Umar, due to their hatred for them. Thus, one who hates these two is a Rāfiḍī. It is also said they were called Rāfiḍah for their rejection of Abū Bakr and 'Umar. The origin of Rafḍ (rejectionism) stems from the hypocrites and heretics (zanādiqah, sing. zindīq). Indeed, it was innovated by 'Abdullāh ibn Saba', the heretic, who manifested extremism (ghulūw) concerning 'Alī by claiming the Imāmate (divinely appointed leadership) and textual designation (naṣṣ) for him, and also claimed infallibility ('ishmah) for him. This is why, since its origin was from hypocrisy, some of the Salaf (early Muslims) said: 'Love for Abū Bakr and 'Umar is faith (īmān), and hatred for them is hypocrisy (nifāq). Love for Banū Hāshim is faith, and hatred for them is hypocrisy.'

وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: حُبُّ أَبِي بَكْرٍ وَعُمَرُ وَمَعْرِفَةُ فَضْلِهِمَا مِنَ السُّنَّةِ أَنَّى مِنْ شَرِيعَةِ النَّبِيِّ ﷺ الَّتِي أُمِرَ بِهَا فَإِنَّهُ قَالَ: 'اقتدوا بِاللَّذِينَ مِنْ بَعْدِي: أَبِي بَكْرٍ وَعُمَرُ' وَلِهَذَا كَانَ مَعْرِفَةُ فَضْلِهِمَا عَلَى مَنْ بَعْدَهُمَا وَاجِبًا لَا يَجُوزُ التَّوَقُّفُ فِيهِ بِخِلَافِ عُثْمَانَ وَعَلِيٍّ فِي جَوَازِ التَّوَقُّفِ فِيهِمَا قَوْلَانِ: وَكَذَلِكَ هَلْ يَسُوعُ الْإِجْتِهَادُ فِي تَفْصِيلِ عَلِيٍّ عَلَى عُثْمَانَ؟ فِيهِ

'Abdullāh ibn Mas'ūd said: 'Love for Abū Bakr and 'Umar and knowing their virtue is from the Sunnah,' meaning from the Sharī'ah (sacred law) of the Prophet (peace be upon him) which he commanded, for he (peace be upon him) said: {Follow the two after me: Abū Bakr and 'Umar}. For this reason, acknowledging their superiority over those who came after them is obligatory (wājib), and it is not permissible to suspend judgment (tawaquf) on this matter. This is unlike the case of 'Uthmān and 'Alī, concerning whom there are two opinions on the permissibility of suspending judgment. Similarly, is ijtihād (independent juristic reasoning) permissible in preferring 'Alī over 'Uthmān? There are two narrations (or scholarly positions) on this:

إِحْدَاهُمَا: لَا يُسَوِّغُ ذَلِكَ فَمَنْ فَضَّلَ عَلِيًّا عَلَى عُثْمَانَ خَرَجَ مِنَ السُّنَّةِ إِلَى الْبِدْعَةِ لِمُخَالَفَتِهِ لِجَمَاعِ الصَّحَابَةِ وَلِهَذَا قِيلَ: مَنْ قَدَّمَ عَلِيًّا عَلَى عُثْمَانَ فَقَدْ أَزْرَى بِالْمُهَاجِرِينَ وَالْأَنْصَارِ. يُرْوَى ذَلِكَ عَنْ غَيْرِ وَاحِدٍ: مِنْهُمْ أَيُّوبُ السَّخْتْيَانِيُّ وَاحِدٌ مِنْ حُنَيْلٍ وَاللَّارِقُطْنِيِّ.

The first is that it is not permissible. Whoever prefers 'Alī over 'Uthmān has departed from the Sunnah into bid'ah (reprehensible innovation) because he has contradicted the consensus (ijmā') of the Companions. This is why it was said: 'Whoever places 'Alī before 'Uthmān has disparaged the Muhājirīn (Emigrants) and the Anṣār (Helpers).' This is narrated from more than one, among them Ayyūb as-Sakhtiyānī, Aḥmad ibn Ḥanbal, and Ad-Dāraquṭnī.

وَالثَّانِيَةُ: لَا يُبَدِّعُ مَنْ قَدَّمَ عَلِيًّا لِيَتَقَرَّبَ حَالِ عُثْمَانَ وَعَلِيٍّ إِذَ السُّنَّةُ هِيَ الشَّرِيعَةُ وَهِيَ مَا شَرَعَهُ اللَّهُ وَرَسُولُهُ مِنَ الدِّينِ وَهُوَ مَا أَمَرَ بِهِ أَوْ إِجَابَ أَوْ اسْتَحْبَابَ فَلَا يَجُوزُ اعْتِقَادُ ضِدِّ ذَلِكَ لَكِنْ يَجُوزُ تَرْكُ الْمُسْتَحَبِّ مِنْ غَيْرِ أَنْ يَجُوزَ اعْتِقَادُ تَرْكِ اسْتِحْبَابِهِ؛ وَمَعْرِفَةُ اسْتِحْبَابِهِ فَرَضٌ عَلَى الْكِفَايَةِ؛ لِئَلَّا يَضِيعَ شَيْءٌ مِنَ الدِّينِ. فَلَمَّا قَامَتِ الْأَدِلَّةُ الشَّرْعِيَّةُ عَلَى وَجُوبِ اتِّبَاعِ أَبِي بَكْرٍ وَعُمَرَ وَتَقْدِيمِهِمَا لَمْ يَجَزْ تَرْكُ ذَلِكَ.

The second narration is that one who prefers 'Alī is not declared an innovator, due to the closeness in stature of 'Uthmān and 'Alī. For the Sunnah is the Sharī'ah, which is what Allah and His Messenger legislated of the religion, and it is what was commanded, whether as an obligation or a recommendation (istiḥbāb). It is not permissible to believe the opposite of that. However, it is permissible to omit a recommended act, without it being permissible to believe that it is not recommended; knowing its recommended nature is a communal obligation (farḍ kifāyah), so that no part of the religion is lost. Therefore, since the Sharī (legal) evidences establish the obligation of following Abū Bakr and 'Umar and giving them precedence, it is not permissible to abandon that.

وَأَمَّا عُثْمَانُ فَأَبْغَضَهُ أَوْ سَبَّهُ أَوْ كَفَّرَهُ أَيْضًا—مَعَ الرَّافِضَةِ—طَائِفَةٌ مِنَ الشَّيْعَةِ الرَّيْذِيَّةِ وَالْخَوَارِجِ. وَأَمَّا عَلِيٌّ فَأَبْغَضَهُ وَسَبَّهُ أَوْ كَفَّرَهُ الْخَوَارِجُ وَكَثِيرٌ مِنْ بَنِي أُمَيَّةَ وَشَبِيعَتِهِمُ الَّذِينَ قَاتَلُوهُ وَسَبَّوهُ. فَالْخَوَارِجُ تُكْفِرُ عُثْمَانَ وَعَلِيًّا وَسَائِرَ أَهْلِ الْجَمَاعَةِ. وَأَمَّا شَيْعَةُ عَلِيٍّ الَّذِينَ شَايَعُوهُ بَعْدَ التَّحْكِيمِ وَشَيْعَةُ مُعَاوِيَةَ الَّتِي شَايَعَتْهُ بَعْدَ التَّحْكِيمِ فَكَانَ بَيْنَهُمَا مِنَ التَّقَابُلِ وَتَلَا عَنْ بَعْضِهِمْ وَتَكَفَّرَ بَعْضُهُمْ مَا كَانَ وَلَمْ تَكُنْ الشَّيْعَةُ الَّتِي كَانَتْ مَعَ عَلِيٍّ يَظْهَرُ مِنْهَا تَنَقُّصٌ لِأَبِي بَكْرٍ وَعُمَرَ وَلَا فِيهَا مَنْ يُقَدِّمُ عَلِيًّا عَلَى أَبِي بَكْرٍ وَعُمَرَ وَلَا كَانَ سَبُّ عُثْمَانَ شَائِعًا فِيهَا وَإِنَّمَا كَانَ يَتَكَلَّمُ بِهِ بَعْضُهُمْ فِيرُدُّ عَلَيْهِ آخَرٌ. وَكَذَلِكَ تَفْضِيلُ عَلِيٍّ عَلَيْهِ لَمْ يَكُنْ مَشْهُورًا فِيهَا بِخِلَافِ سَبِّ عَلِيٍّ فَإِنَّهُ كَانَ شَائِعًا فِي اتِّبَاعِ مُعَاوِيَةَ؛

As for 'Uthmān, he was hated, reviled, or declared a disbeliever—along with the Rāfiḍah—by a faction of the Zaydiyyah Shī'ah and the Khawārij (Seceders, a group known for their extreme views and rebellion). As for 'Alī, he was hated, reviled, or declared a disbeliever by the Khawārij and many of the Banū Umayyah and their partisans who fought him and reviled him. The Khawārij declare 'Uthmān, 'Alī, and the rest of Ahl al-Jamā'ah (the main body of Muslims adhering to the Sunnah) to be disbelievers. As for

the 'Shī'ah of 'Alī' (partisans of 'Alī) who supported him after the arbitration (tahkīm), and the 'Shī'ah of Mu'āwiyah' (partisans of Mu'āwiyah) who supported him after the arbitration, there was between them the mutual opposition, cursing of one another, and some declaring others disbelievers that indeed occurred. However, the Shī'ah who were with 'Alī did not openly disparage Abū Bakr and 'Umar, nor were there among them those who preferred 'Alī over Abū Bakr and 'Umar. Nor was the reviling of 'Uthmān widespread among them; rather, some of them would say such things, and others would refute them. Likewise, preferring 'Alī over him ('Uthmān) was not well-known among them, unlike the reviling of 'Alī, which was widespread among the followers of Mu'āwiyah.

وَلِهَذَا كَانَ عَلِيٌّ وَأَصْحَابُهُ أَوْلَى بِالْحَقِّ وَأَقْرَبَ إِلَى الْحَقِّ مِنْ مُعَاوِيَةَ وَأَصْحَابِهِ كَمَا فِي الصَّحِيحَيْنِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: (تَمُرُّ مَارِقَةٌ عَلَى جِبْنٍ فَرَقَةٍ مِنَ الْمُسْلِمِينَ فَتَقْتُلُهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ). وَرَوَى فِي الصَّحِيحِ أَيْضًا: (أَذْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ). وَكَانَ سَبُّ عَلِيٍّ وَلَعْنُهُ مِنَ الْبَغِيِّ الَّذِي اسْتَحَقَّتْ بِهِ الطَّائِفَةُ أَنْ يُقَالَ لَهَا: الطَّائِفَةُ الْبَاغِيَّةُ؛ كَمَا رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ خَالِدِ الْحَدَّاءِ (عَنْ عِكْرَمَةَ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ وَلَا يَنْبَغِي عَلِيٌّ أَنْظِلَقًا إِلَى أَبِي سَعِيدٍ وَأَسْمَعَ مِنْ حَدِيثِهِ فَأَنْظِلَقْنَا فَإِذَا هُوَ فِي حَائِطٍ يَصْلُحُهُ فَأَخَذَ رِدَاءَهُ فَاحْتَبَى بِهِ ثُمَّ أَنْشَأَ يَحْدِثُنَا حَتَّى إِذَا أَتَى عَلِيٌّ ذَكَرَ بِنَاءَ الْمَسْجِدِ فَقَالَ: كُنَّا نَحْمِلُ لَيْتَهُ لَيْتَهُ وَعَمَّا رَبَّنَتَيْنِ لَيْتَتَيْنِ فَرَأَى النَّبِيُّ ﷺ فَعَمَلَ يَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: وَيَحْ عَمَّا تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَيَدْعُوهُمْ إِلَى النَّارِ قَالَ: يَقُولُ عَمَّا: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ).

For this reason, 'Alī and his companions were more entitled to the truth and closer to the truth than Mu'āwiyah and his companions, as reported in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) from Abū Sa'īd, that the Prophet (peace be upon him) said: {A renegade group (māriqah) will secede during a time of division among the Muslims, and they will be killed by the party of the two that is more entitled to the truth}. [Muslim]. It is also narrated in the Ṣaḥīḥ: {the nearer of the two parties to the truth}. The reviling and cursing of 'Alī was part of the baghy (rebellion, transgression) due to which the group deserved to be called 'al-tā'ifah al-bāghiyah' (the rebellious group). This is as Al-Bukhārī narrated in his Ṣaḥīḥ from Khālid al-Hadhdhā' from 'Ikrimah, who said: Ibn 'Abbās said to me and to his son 'Alī, 'Go to Abū Sa'īd and listen to his Hadith.' So we went, and he was in an enclosure, mending it. He took his cloak, wrapped himself in it, and then began to narrate to us until, when he came to 'Alī, he mentioned the building of the mosque and said: 'We were carrying one brick at a time, while 'Ammār was carrying two bricks at a time. The Prophet (peace be upon him) saw him and began to wipe the dust off him, saying: {Alas for 'Ammār! The rebellious faction will kill him. He will be inviting them to Paradise, and they will be inviting him to Hellfire.} He ('Ammār) said: 'Ammār would say, 'A'udhu billāhi min al-fitan' [I seek refuge in Allah from tribulations]. [Al-Bukhārī].

وَرَوَاهُ مُسْلِمٌ عَنْ أَبِي سَعِيدٍ أَيْضًا قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي أَبُو قَتَادَةَ (أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَمَّارٍ—جِبْنٌ جَعَلَ يَحْفِرُ الْخَنْدَقَ—جَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ: بُؤْسَ ابْنِ سُمَيَّةٍ تَقْتُلُهُ فِتْنَةٌ بَاغِيَّةٌ). وَرَوَاهُ مُسْلِمٌ أَيْضًا عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (تَقْتُلُ عَمَّارًا الْفِتْنَةُ الْبَاغِيَّةُ). وَهَذَا أَيْضًا يَدُلُّ عَلَى صِحَّةِ إِمَامَةِ عَلِيٍّ وَوُجُوبِ طَاعَتِهِ وَأَنَّ الدَّاعِيَ إِلَى طَاعَتِهِ دَاعٍ إِلَى الْجَنَّةِ وَالِدَّاعِيَ إِلَى مَقَاتِلَتِهِ دَاعٍ إِلَى النَّارِ—وَإِنْ كَانَ مُتَأَوِّلًا—وَهُوَ دَلِيلٌ عَلَى أَنَّهُ لَمْ يَكُنْ يَحْجُوزُ قِتَالُ عَلِيٍّ وَعَلَى هَذَا فَمُقَابَلَتُهُ مُحْطَى وَإِنْ كَانَ مُتَأَوِّلًا أَوْ بَاغٍ بِلَا تَأْوِيلٍ وَهُوَ أَصَحُّ (الْقَوْلَيْنِ لِأَصْحَابِنَا وَهُوَ الْحُكْمُ بِتَحْطِيطِهِ مَنْ قَاتَلَ عَلِيًّا وَهُوَ مَذْهَبُ الْأَئِمَّةِ الْفُقَهَاءِ الَّذِينَ قَرَعُوا عَلَى ذَلِكَ قِتَالَ الْبَغَاةِ الْمُتَأَوِّلِينَ).

Muslim also narrated from Abū Sa'īd, who said: Abū Qatādah, who is better than me, informed me that the Messenger of Allah (peace be upon him) said to 'Ammār—while he was digging the trench (khandaq)—he (the Prophet) began to wipe his head and say: {Woe to the son of Sumayyah! A rebellious faction will kill him}. [Muslim]. Muslim also narrated from Umm Salamah that the Prophet (peace be upon him) said: {The rebellious faction will kill 'Ammār}. [Muslim]. This also indicates the validity of 'Alī's imāmah and

the obligation to obey him, and that the one calling to his obedience is a caller to Paradise, while the one calling to fight him is a caller to Hellfire—even if he (the latter) is acting on an interpretation (*mutā'awwil*). This is evidence that it was not permissible to fight 'Alī. Based on this, whoever fought him was mistaken, even if acting on an interpretation, or was a rebel without an interpretation. This is the more correct of the two opinions held by our companions (Ḥanbalīs), and it is the ruling that deems mistaken whoever fought 'Alī. This is the *madhhab* (school of thought) of the juristic Imāms who, based on this, derived rulings concerning fighting rebels who act on interpretation.

وَكَذَلِكَ أَنْكَرَ يَحْيَى بْنُ مَعِينٍ عَلَى الشَّافِعِيِّ اسْتِدْلَالَه بِسِيرَةِ عَلِيٍّ فِي قِتَالِ الْبَغَاةِ الْمَتَأَوِّلِينَ قَالَ: أَيْجَعَلُ طَلْحَةَ وَالزُّبَيْرَ بُغَاةَ؟ رَدَّ عَلَيْهِ الْإِمَامُ أَحْمَدُ فَقَالَ وَيْحَكَ وَأَيُّ شَيْءٍ يَسْعُهُ أَنْ يَضَعَ فِي هَذَا الْمَقَامِ: يَعْنِي إِنْ لَمْ يَقْتَدِ بِسِيرَةِ عَلِيٍّ فِي ذَلِكَ لَمْ يَكُنْ مَعَهُ سُنَّةٌ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ فِي قِتَالِ الْبَغَاةِ.

Similarly, Yaḥyā ibn Ma'īn objected to Ash-Shāfi'ī's use of 'Alī's conduct (*sīrah*) as evidence for fighting rebels acting on interpretation, saying: 'Are Ṭalḥah and Az-Zubayr to be considered rebels (*bughāh*)?' Imām Aḥmad responded to him, saying: 'Woe to you! What else could he possibly cite in this situation?' Meaning, if one does not follow the precedent of 'Alī in this, there would be no Sunnah from the Rightly-Guided Caliphs regarding fighting rebels.

وَالْقَوْلُ الثَّانِي: أَنَّ كُلًّا مِنْهُمَا مُصِيبٌ وَهَذَا بِنَاءٌ عَلَى قَوْلٍ مَنْ يَقُولُ: كُلُّ مُجْتَهِدٍ مُصِيبٌ. وَهُوَ قَوْلٌ طَوَائِفٌ مِنْ أَهْلِ الْكَلَامِ مِنَ الْمُعْتَرِلَةِ وَالْأَشْعَرِيَّةِ.

The second opinion is that both parties were correct. This is based on the view of those who say: 'Every mujtahid (one exercising independent reasoning) is correct.' This is the view of factions among the Ahl al-Kalām (speculative theologians), such as the Mu'tazilah and the Ash'ariyyah.

وَفِيهَا قَوْلٌ ثَالِثٌ: أَنَّ الْمُصِيبَ وَاحِدٌ لَا يَعْينُهُ ذِكْرُ الْأَقْوَالِ الثَّلَاثَةِ ابْنُ حَامِدٍ وَالْقَاضِي وَغَيْرُهُمَا. وَهَذَا الْقَوْلُ يُشْبِهُ قَوْلَ الْمُتَوَقِّفِينَ فِي خِلَافَةِ عَلِيٍّ مِنْ أَهْلِ الْبَصْرَةِ وَأَهْلِ الْحَدِيثِ وَأَهْلِ الْكَلَامِ: كَالْكَرَامِيَّةِ الَّذِينَ يَقُولُونَ: كِلَاهُمَا كَانَ إِمَامًا وَيُجَوِّزُونَ عَقْدَ الْخِلَافَةِ لِثَنَيْنِ.

There is also a third opinion: that the one who was correct is one of them, but not specified. Ibn Hāmid, Al-Qāḍī, and others mentioned these three opinions. This third opinion resembles the view of those who suspended judgment regarding 'Alī's caliphate, from among the people of Baṣrah, Ahl al-Ḥadīth (People of Hadith), and Ahl al-Kalām, such as the Karāmiyyah, who say that both were Imāms and permit the establishment of the caliphate for two individuals simultaneously.

لَكِنَّ الْمُنْصَوِّصَ عَنْ أَحْمَدَ تَبْدِيعُ مَنْ تَوَقَّفَ فِي خِلَافَةِ عَلِيٍّ وَقَالَ: هُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ وَأَمَرَ بِهَجْرَانِهِ وَنَهَى عَنْ مُنَاكَحَتِهِ وَلَمْ يَتَرَدَّدْ أَحْمَدُ وَلَا أَحَدٌ مِنْ أَئِمَّةِ السُّنَّةِ فِي أَنَّهُ لَيْسَ غَيْرُ عَلِيٍّ أَوَّلَى بِالْحَقِّ مِنْهُ وَلَا سَكُّوا فِي ذَلِكَ. فَتَضَوُّبٌ أَحَدَهُمَا لَا يَعْينُهُ تَجَوُّزُ لِأَنْ يَكُونَ غَيْرُ عَلِيٍّ أَوَّلَى مِنْهُ بِالْحَقِّ وَهَذَا لَا يَقُولُهُ إِلَّا مُبْتَدِعٌ ضَالٌّ فِيهِ نَوْعٌ مِنَ النَّصَبِ وَإِنْ كَانَ مُتَأَوِّلًا؛ لَكِنْ قَدْ يَسْكُتُ بَعْضُهُمْ عَنْ تَحْطِئَةِ أَحَدٍ كَمَا يُمَسْكُونُ عَنْ ذَمِّهِ وَالطَّلْعِ عَلَيْهِ إِمْسَاكَ عَمَّا شَجَرَ بَيْنَهُمْ وَهَذَا يُشْبِهُ قَوْلَ مَنْ يَصُوبُ الطَّائِفَتَيْنِ. وَلَمْ يَسْتَرْبِ أئِمَّةُ السُّنَّةِ وَعُلَمَاءُ الْحَدِيثِ: أَنَّ عَلِيًّا أَوَّلَى بِالْحَقِّ وَأَقْرَبُ إِلَيْهِ كَمَا دَلَّ عَلَيْهِ النَّصُّ؛ وَإِنْ اسْتَرَابُوا فِي وَصْفِ الطَّائِفَةِ الْأُخْرَى بِظُلْمٍ أَوْ بَغْيٍ؛ وَمَنْ وَصَفَهَا بِالظُّلْمِ وَالْبَغْيِ—لِمَا جَاءَ مِنْ حَدِيثِ عَمَّارٍ—جَعَلَ الْمُجْتَهِدَ فِي ذَلِكَ مِنْ أَهْلِ التَّأْوِيلِ.

However, what is explicitly narrated from Aḥmad is the declaration of *bid'ah* (innovation) for anyone who suspends judgment on 'Alī's caliphate. He said: 'He is more astray than his family's donkey,' and ordered him to be ostracized and forbade intermarriage with him. Neither Aḥmad nor any of the Imāms of the Sunnah hesitated in affirming that none

other than 'Alī was more entitled to the truth than him ('Alī), nor did they doubt this. Therefore, to deem one of them correct without specification is to permit the possibility that someone other than 'Alī was more entitled to the truth. This is only said by a misguided innovator in whom there is a type of Naṣb (anti-'Alī sentiment), even if he is acting on an interpretation. However, some of them may remain silent about declaring either party mistaken, just as they refrain from censuring or attacking them, out of a desire to abstain from delving into what transpired between them. This resembles the view of those who consider both parties correct. The Imāms of the Sunnah and the scholars of Hadith had no doubt that 'Alī was more entitled to the truth and closer to it, as indicated by textual proof (naṣṣ); even if they had reservations about describing the other party with injustice (ẓulm) or rebellion (baghy). Whoever did describe them with injustice and rebellion—due to what is mentioned in the Hadith of 'Ammār—considered the mujtahid in that matter to be among those acting on interpretation (ahl at-ta'wīl).

يَبْقَى أَنْ يَقَالَ: فَإِنَّهُ تَعَالَى هَذَا أَمْرٌ يَقْتَالُ الطَّاغُوتَ الْبَاغِيَةَ فَيَكُونُ قِتَالُهَا كَانًا وَاجِبًا مَعَ عَلِيٍّ وَالَّذِينَ قَعَدُوا عَنْ الْقِتَالِ هُمْ جُحِلَةٌ أَغْيَانِ الصَّحَابَةِ: كَعَسُو وَزَيْدٍ وَابْنِ عَمْرٍ وَأَسَامَةَ وَمُحَمَّدَ بْنِ مُسْلِمَةَ وَأَبِي بَكْرَةَ وَهُمْ يَرَوُونَ النُّصُوصَ عَنْ النَّبِيِّ ﷺ فِي الْقُعُودِ عَنْ الْقِتَالِ فِي الْفِتْنَةِ وَقَوْلُهُ ﷺ (الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي وَالسَّاعِي فِيهَا خَيْرٌ مِنَ الْمَوْضِعِ) وَقَوْلُهُ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِي الْمُسْلِمِ غَنَمًا يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَقْرُبُ بَيْنَهُ مِنَ الْفِتَنِ) وَأَمْرُهُ لِصَاحِبِ السَّيْفِ عِنْدَ الْفِتْنَةِ (أَنْ يَتَّخِذَ سَيْفًا مِنْ خَشَبٍ) وَيَحْدِيثُ أَبِي بَكْرَةَ لِلْأَخْفِ بْنِ قَيْسٍ لَمَّا أَرَادَ أَنْ يَذْهَبَ لِلِقَاتِلِ مَعَ عَلِيٍّ وَهُوَ قَوْلُهُ ﷺ (إِذَا لَقِيَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ) الْحَدِيثُ. وَالْإِحْتِجَاجُ عَلَى ذَلِكَ بِقَوْلِهِ: (لَا تَرْجِعُوا بَعْدِي كَمَا زَارَ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ) وَهَذَا مَذْهَبُ أَهْلِ الْحَدِيثِ وَعَامَّةِ أَيْمَةِ السُّنَّةِ حَتَّى قَالَ: لَا يَخْتَلِفُ أَصْحَابُنَا أَنْ قُعُودَ عَلِيٍّ عَنِ الْقِتَالِ كَانَ أَفْضَلَ لَهُ لَوْ قَعَدَ

It remains to be said: Allah Almighty has commanded fighting the rebellious group, so was fighting them obligatory alongside 'Alī? Yet, those who abstained from fighting were a number of prominent Companions, such as Sa'd (ibn Abī Waqqās), Zayd (ibn Thābit), Ibn 'Umar, Usāmah (ibn Zayd), Muḥammad ibn Maslamah, and Abū Bakrah. They narrated texts from the Prophet (peace be upon him) about abstaining from fighting during fitnah (tribulation, civil strife), such as his (peace be upon him) saying: {The one sitting during it (fitnah) is better than the one standing, the one standing in it is better than the one walking (as-sāṭ), and the one walking in it is better than the one hastening (al-mawdi)}. [Al-Bukhārī]. And his saying: {A time is about to come when the best property of a Muslim will be sheep with which he follows the mountain peaks and places where rain falls, fleeing with his religion from tribulations}. [Al-Bukhārī]. And his command to one who possesses a sword during fitnah {to take a sword of wood}. [Abū Dāwūd]. And the Hadith of Abū Bakrah to Al-Aḥnaf ibn Qays when he wanted to go fight with 'Alī, which is his (the Prophet's) saying: {When two Muslims meet with their swords, both the killer and the killed are in the Hellfire}. [Al-Bukhārī]. The argument for this is also based on his saying: {Do not return to disbelief (kuffār) after me, striking the necks of one another}. [Al-Bukhārī]. This is the madhhab of Ahl al-Ḥadīth and the generality of the Imāms of the Sunnah, to the extent that it was said: Our companions do not differ that if 'Alī had abstained from fighting, it would have been better for him.

وَهَذَا ظَاهِرٌ مِنْ حَالِهِ فِي تَلَوِّهِ فِي الْقِتَالِ وَتَبَرُّمِهِ بِهِ وَمَرَاجَعَةِ الْحَسَنِ ابْنِهِ لَهُ فِي ذَلِكَ وَقَوْلُهُ لَهُ: أَلَمْ أَنْهَكَ يَا أَبَتِ؟ وَقَوْلُهُ: اللَّهُ دَرُّ مَقَامٍ قَامَهُ سَعْدُ بْنُ مَالِكٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ كَانَ بَرًّا إِنَّ أَجْرَهُ لَعَظِيمٌ وَإِنْ كَانَ إِثْمًا إِنَّ خَطَأَهُ لَيْسِيرٌ. وَهَذَا يُعَارِضُ وَجُوبَ طَاعَتِهِ وَهَذَا اخْتَجُّوا عَلَى الْإِمَامِ أَحْمَدَ فِي تَرْكِ التَّرْبِيعِ بِخِلَافَتِهِ فَإِنَّهُ لَمَّا أَظْهَرَ ذَلِكَ قَالَ لَهُ بَعْضُهُمْ: إِذَا قُلْتَ كَانَ إِمَامًا وَاجِبَ الطَّاعَةِ فِي ذَلِكَ طَعْنٌ عَلَى طَلْحَةَ وَالزُّبَيْرِ حَيْثُ لَمْ يَطِيعَاهُ بَلْ قَاتَلَاهُ فَقَالَ لَهُمْ: أَحْمَدُ: إِنِّي لَسْتُ مِنْ حَرْبِهِمْ فِي شَيْءٍ: يَعْنِي أَنْ مَا تَنَازَعَ فِيهِ عَلِيٌّ وَإِخْوَانُهُ لَا أَدْخُلُ بَيْنَهُمْ فِيهِ؛ لِمَا بَيْنَهُمْ مِنَ الْاجْتِهَادِ وَالْإِجْمَاعِ

الَّذِي هُمْ أَعْلَمُ بِهِ مِنِّي وَلَيْسَ ذَلِكَ مِنْ مَسَائِلِ الْعِلْمِ الَّتِي تَعْنِينِي حَتَّى أَعْرِفَ حَقِيقَةَ حَالِ كُلِّ وَاحِدٍ مِنْهُمْ وَأَنَا مَأْمُورٌ بِالِاسْتِغْفَارِ لَهُمْ وَأَنْ يَكُونَ قَلْبِي لَهُمْ سَلِيمًا وَمَأْمُورٌ بِمَحَبَّتِهِمْ وَمَوَالَاتِهِمْ وَلَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا لَا يُهْدَرُ؛ وَلَكِنَّ أَعْيَادَ خِلَافَتِهِ وَإِمَامَتِهِ ثَابِتٌ بِالنَّصِّ وَمَا ثَبَتَ بِالنَّصِّ وَجِبَ اتِّبَاعُهُ وَإِنْ كَانَ بَعْضُ الْأَكَابِرِ تَرَكَهُ كَمَا أَنَّ إِمَامَةَ عُمَانَ وَخِلَافَتَهُ ثَابِتَةٌ إِلَى حِينٍ أَنْفِرَاضَ آيَاتِهِ وَإِنْ كَانَ فِي تَخَلُّفِ بَعْضِهِمْ عَنْ طَاعَتِهِ أَوْ نُصْرَتِهِ؛ وَفِي مَخَالَفَةِ بَعْضِهِمْ لَهُ: مِنَ التَّأْوِيلِ مَا فِيهِ إِذْ كَانَ أَهْوَى مَا جَرَى فِي خِلَافَةِ عَلِيٍّ.

This is apparent from his own state of reluctance regarding the fighting, his weariness with it, his son Al-Hasan's remonstrations with him concerning it, and Al-Hasan's saying to him: 'Did I not forbid you, O father?' And his ('Alī's) saying: 'To Allah belongs the excellence of the stance taken by Sa'd ibn Mālik and 'Abdullāh ibn 'Umar! If it was righteousness, then its reward is indeed great; and if it was a sin, then its error is indeed minor.' This (view that abstention was better) contradicts the obligation of obeying him (in fighting). This was the argument used against Imām Aḥmad regarding his not initially affirming 'Alī as the fourth Caliph (tarbī'). When he later affirmed it, some said to him: 'If you say he was an Imām whose obedience was obligatory, then this implies criticism of Ṭalḥah and Az-Zubayr, as they did not obey him but rather fought him.' Aḥmad replied to them: 'I have nothing to do with their war.' Meaning, what 'Alī and his brethren disputed over, I do not enter into it, because of the ijtihād and interpretation (ta'wīl) among them, of which they were more knowledgeable than I. Nor is this among the matters of knowledge that concern me such that I must know the true state of each one of them. I am commanded to seek forgiveness for them, that my heart should be sound towards them, and I am commanded to love them and be loyal to them. They possess precedents and virtues that cannot be disregarded. However, the belief in his ('Alī's) caliphate and imāmate is established by textual proof (naṣṣ), and what is established by naṣṣ must be followed, even if some prominent figures abandoned it. Just as the imāmate and caliphate of 'Uthmān are established until the end of his days, even if some refrained from obeying or supporting him, and some opposed him, with the interpretation involved therein, as this was less severe than what occurred in 'Alī's caliphate.

وَهَذَا الْمَوْضِعُ هُوَ الَّذِي تَنَازَعَ فِيهِ اجْتِهَادُ السَّلَفِ وَالتَّخَلُّفُ فَمِنْ قَوْمٍ يَقُولُونَ: بِوُجُوبِ الْقِتَالِ مَعَ عَلِيٍّ كَمَا فَعَلَهُ مَنْ قَاتَلَ مَعَهُ وَكَمَا يَقُولُ كَثِيرٌ مِنْ أَهْلِ الْكَلَامِ وَالرَّأْيِ الَّذِينَ صَنَفُوا فِي قِتَالِ أَهْلِ الْبُعْيِ حَيْثُ أُوجِبُوا الْقِتَالُ مَعَهُ؛ لِوُجُوبِ طَاعَتِهِ وَوُجُوبِ قِتَالِ الْبَغَاةِ وَمَبْدَأُ تَرْيِيبِ ذَلِكَ مِنْ فَقْهَاءِ الْكُوفَةِ وَاتَّبَعَهُمْ آخَرُونَ.

This is the issue wherein the ijtihād of the Salaf (early generations) and the Khalaf (later generations) differed. Some people say that fighting alongside 'Alī was obligatory, as did those who fought with him, and as many of the Ahl al-Kalām (speculative theologians) and Ahl ar-Ra'y (jurists relying on opinion) say, who authored works on fighting Ahl al-Baghy (people of rebellion), wherein they mandated fighting with him due to the obligation of obeying him and the obligation of fighting rebels. The origin of this systematization comes from the jurists of Kūfah, and others followed them.

وَمِنْ قَوْمٍ يَقُولُونَ: بَلِ الْمَشْرُوعُ تَرَكَ الْقِتَالِ فِي الْفِتْنَةِ كَمَا جَاءَتْ بِهِ النُّصُوصُ الْكَثِيرَةُ الْمَشْهُورَةُ كَمَا فَعَلَهُ مَنْ فَعَلَهُ مِنَ الْقَاعِدِينَ عَنِ الْقِتَالِ لِإِخْبَارِ النَّبِيِّ ﷺ (أَنْ تَرَكَ الْقِتَالِ فِي الْفِتْنَةِ خَيْرٌ) وَ(أَنَّ الْفِرَارَ مِنَ الْفِتْنِ يَنْتَازِدُ عَنَّمِ فِي رُءُوسِ الْجِبَالِ خَيْرٌ مِنَ الْقِتَالِ فِيهَا) وَكَتْمِهِ لِمَنْ نَهَاهُ عَنِ الْقِتَالِ فِيهَا وَأَمَرَهُ بِاتِّخَاذِ سَبِيلٍ مِنْ حَسَبٍ وَلِكُونِ عَلِيٍّ لَمْ يَذُمَّ الْقَاعِدِينَ عَنِ الْقِتَالِ مَعَهُ بَلْ رُبَّمَا غَبَطَهُمْ فِي آخِرِ الْأَمْرِ.

And some people say: Rather, what was prescribed was to abstain from fighting in times of fitnah, as established by numerous well-known texts, and as was done by those who abstained from fighting. This is due to the Prophet (peace be upon him) informing that {abstaining from fighting in fitnah is better}, and that {fleeing from tribulations by taking

sheep to the mountaintops is better than fighting in them}, and his forbidding those whom he forbade from fighting in it, commanding them to take a sword of wood. Also, because 'Alī did not censure those who abstained from fighting with him; rather, he perhaps envied them in the end.

وَلَا جِلْ هَذِهِ النُّصُوصِ لَا يَخْتَلِفُ أَصْحَابُنَا أَنَّ تَرْكَهُ عَلَيَّ الْقِتَالِ كَانَ أَفْضَلَ؛ لِأَنَّ النُّصُوصَ صَرَّحَتْ بِأَنَّ الْقَاعِدَ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْبُعْدَ عَنْهَا خَيْرٌ مِنَ الْوُقُوعِ فِيهَا قَالُوا: وَرَجَحَانِ الْعَمَلُ يَظْهَرُ بِرُجْحَانِ عَاقِبَتِهِ وَمِنَ الْمَعْلُومِ أَنَّهُمْ إِذَا لَمْ يَبْدَءُوهُ بِقِتَالٍ قَلُوا لَمْ يُقَاتِلْهُمْ لَمْ يَمَقَّ أَكْثَرُ مِمَّا وَوَقَعَ مِنْ خُرُوجِهِمْ عَنْ طَاعَتِهِ لَكِنْ بِالْقِتَالِ زَادَ الْبَلَاءُ وَسُفِكَتِ الدِّمَاءُ وَتَنَافَرَتْ الْقُلُوبُ وَخَرَجَتْ عَلَيْهِ الْخَوَارِجُ وَحَكَّمَ الْحَكَمَانِ حَتَّى سَمِيَ مَنَازِعُهُ بِأَمِيرِ الْمُؤْمِنِينَ فَظَهَرَ مِنَ الْمَفَاسِدِ مَا لَمْ يَكُنْ قَبْلَ الْقِتَالِ وَلَمْ يَحْصُلْ بِهِ مَصْلَحَةٌ رَاجِحَةٌ. وَهَذَا دَلِيلٌ عَلَى أَنَّ تَرْكَهُ كَانَ أَفْضَلَ مِنْ فِعْلِهِ فَإِنَّ فَضَائِلَ الْأَعْمَالِ إِنَّمَا هِيَ بِنَتَائِجِهَا وَعَوَاقِبِهَا

Because of these texts, our companions do not differ that 'Alī's abstention from fighting would have been better. This is because the texts explicitly state that the one sitting during it (fitnah) is better than the one standing, and staying away from it is better than falling into it. They said: The preferability of an action becomes apparent from the preferability of its outcome. It is known that if they (his opponents) did not initiate fighting against him, then had he not fought them, nothing more would have occurred than their departure from his obedience. However, with the fighting, the calamity increased, blood was shed, hearts became alienated, the Khawārij rose against him, the two arbitrators were appointed, until his rival was even named Amīr al-Mu'minin (Commander of the Faithful). Thus, harms emerged that did not exist before the fighting, and no overriding benefit (maṣlaḥah rājiḥah) was achieved by it. This is evidence that abstaining from it would have been better than engaging in it, for the virtues of deeds are indeed determined by their results and consequences.

وَالْقُرْآنُ إِنَّمَا فِيهِ قِتَالُ الطَّاغُفَةِ الْبَاغِيَةِ بَعْدَ الْإِقْتِتَالِ؛ فَإِنَّهُ قَالَ تَعَالَى: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي) الْآيَةَ. فَلَمْ يَأْمُرْ بِالْقِتَالِ ابْتِدَاءً مَعَ وَاحِدَةٍ مِنَ الطَّاغُفَتَيْنِ؛ لَكِنْ أَمَرَ بِالْإِصْلَاحِ وَبِقِتَالِ الْبَاغِيَةِ. وَإِنْ قِيلَ 'الْبَاغِيَةُ يَعْمُ الْإِبْتِدَاءُ وَالْبَغْيُ بَعْدَ الْإِقْتِتَالِ. قِيلَ: فَلَيْسَ فِي الْآيَةِ أَمْرٌ لِأَحَدِهِمَا بِأَنْ تُقَاتَلَ الْأُخْرَى وَإِنَّمَا هُوَ أَمْرٌ لِسَائِرِ الْمُؤْمِنِينَ بِقِتَالِ الْبَاغِيَةِ وَالْكَلَامُ هُنَا: إِنَّمَا هُوَ فِي أَنْ فِعْلَ الْقِتَالِ مِنْ عَلَيٍّ لَمْ يَكُنْ مَأْمُورًا بِهِ بَلْ كَانَ تَرْكُهُ أَفْضَلَ وَأَمَّا إِذَا قَاتَلَ لِكُونِ الْقِتَالِ جَائِزًا وَإِنْ كَانَ تَرْكُهُ أَفْضَلَ أَوْ لِكُونِهِ مُجْتَنَبًا فِيهِ وَلَيْسَ بِجَائِزٍ فِي الْبَاطِنِ: فَهَذَا الْكَلَامُ فِي وَجُوبِ الْقِتَالِ مَعَهُ لِلطَّاغُفَةِ الْبَاغِيَةِ أَوْ الْإِسْكَاحِ عَنِ الْقِتَالِ فِي الْفِتْنَةِ وَهُوَ مَوْضِعٌ تَعَارَضَ الْأَدْلَةُ وَاجْتِهَادُ الْعُلَمَاءِ وَالْمُجَاهِدِينَ مِنَ الْمُؤْمِنِينَ بَعْدَ الْحُزْمِ بِأَنَّهُ وَيُسَبِّعُهُ أَوْلَى الطَّاغُفَتَيْنِ بِالْحَقِّ

The Qur'an only mentions fighting the rebellious group after infighting has occurred. For He, the Exalted, said: {And if two factions among the believers should fight, then make settlement between the two. But if one of them rebels against the other, then fight against the one that rebels} [Al-Hujurat: 9]. So, He did not command fighting initially with either of the two factions; rather, He commanded reconciliation and fighting the rebellious one. If it is said, 'The term 'rebellious' (al-bāghiyah) encompasses initiating aggression as well as rebellion after infighting,' it is replied: Then there is no command in the verse for one of them to fight the other; rather, it is a command for the rest of the believers to fight the rebellious one. The discussion here is that 'Alī's act of fighting was not commanded; rather, abstaining from it would have been better. However, if he fought because fighting was permissible (even if abstaining was better), or because he exercised ijtihād in it (though it was not permissible in reality), then the discussion here concerns the obligation of fighting with him against the rebellious group, or abstaining from fighting in the fitnah. This is a point of conflicting evidences and ijtihād for scholars and mujāhidin (those striving in the path of Allah) among the believers, after firmly asserting

that he and his partisans were the party more entitled to the truth.

فَيُكَيِّدُ وَجْهَانِ:

Two approaches are possible:

أَحَدُهُمَا: أَنَّ الْأَمْرَ بِقِتَالِ الطَّاغُوتِ الْبَاغِيَةِ مَشْرُوطٌ بِالْقُدْرَةِ وَالْإِمْكَانِ. إِذْ لَيْسَ قِتَالُهُمْ بِأَوَّلَى مِنْ قِتَالِ الْمُشْرِكِينَ وَالْكَفَّارِ وَمَعْلُومٌ أَنَّ ذَلِكَ مَشْرُوطٌ بِالْقُدْرَةِ وَالْإِمْكَانِ فَقَدْ تَكُونُ الْمَصْلَحَةُ الْمَشْرُوعَةُ أحيانًا هِيَ التَّأْلِفُ بِالْمَالِ وَالْمُسَالَمَةُ وَالْمُعَاهَدَةُ كَمَا فَعَلَهُ النَّبِيُّ ﷺ غَيْرَ مَرَّةٍ وَالْإِمَامُ إِذَا اعْتَقَدَ وُجُودَ الْقُدْرَةِ وَلَمْ تَكُنْ حَاصِلَةً كَانَ التَّرْكُ فِي نَفْسِ الْأَمْرِ أَصْلَحَ. وَمَنْ رَأَى أَنَّ هَذَا الْقِتَالَ مُفْسِدُهُ أَكْثَرُ مِنْ مَصْلَحَتِهِ: عَلِمَ أَنَّهُ قِتَالٌ فِتْنَةٌ فَلَا تَجِبُ طَاعَةُ الْإِمَامِ فِيهِ إِذْ طَاعَتُهُ إِنَّمَا تَجِبُ فِي مَا لَمْ يَعْلَمْ الْمَأْمُورُ أَنَّهُ مَعْصِيَةٌ بِالنَّصِّ فَمَنْ عَلِمَ أَنَّ هَذَا هُوَ قِتَالُ الْفِتْنَةِ—الَّذِي تَرَكَهُ خَيْرٌ مِنْ فِعْلِهِ—لَمْ يَجِبْ عَلَيْهِ أَنْ يَعْدِلَ عَنْ نَصِّ مَعِينٍ خَاصٍّ إِلَى نَصِّ عَامٍّ مُظْلَقٍ فِي طَاعَةِ أُولِي الْأَمْرِ وَلَا سِيَّمَا وَقَدْ أَمَرَ اللَّهُ تَعَالَى عِنْدَ التَّنَازُعِ بِالرَّدِّ إِلَى اللَّهِ وَالرَّسُولِ.

First: The command to fight the rebellious group is conditional upon ability (qudrah) and feasibility (imkān). For fighting them is not of greater priority than fighting polytheists and disbelievers, and it is known that this (latter fighting) is conditional upon ability and feasibility. Sometimes, the prescribed course of action for the greater good (maṣlaḥah) may be conciliation through wealth, making peace, or treaties, as the Prophet (peace be upon him) did more than once. If the Imām believes ability exists when it does not, then abstention is, in reality, more sound. Whoever sees that the harm (mafsadah) of this fighting outweighs its benefit knows that it is the fighting of fitnah, and obedience to the Imām is not obligatory in it. This is because obedience to him is only obligatory in matters that the subordinate does not know to be a sin by textual proof. So, whoever knows that this is the fighting of fitnah—which is better to abstain from than to engage in—it is not obligatory for him to turn away from a specific, particular text (on abstaining from fitnah) towards a general, absolute text on obeying those in authority (ūlī al-amr), especially since Allah Almighty has commanded, in times of dispute, to refer the matter back to Allah and the Messenger.

وَيَشْهَدُ لِذَلِكَ أَنَّ الرَّسُولَ أَخْبَرَ بِظُلْمِ الْأُمَرَاءِ بَعْدَهُ وَبَغْيِهِمْ وَنَهَى عَنْ قِتَالِهِمْ لِأَنَّ ذَلِكَ غَيْرُ مَقْدُورٍ؛ إِذْ مُفْسِدَتُهُ أَكْثَرُ مِنْ مَصْلَحَتِهِ: كَمَا نَهَى الْمُسْلِمُونَ فِي أَوَّلِ الْإِسْلَامِ عَنِ الْقِتَالِ كَمَا ذَكَرَهُ بِقَوْلِهِ: (أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ) وَكَمَا كَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مَأْمُورِينَ بِالصَّبْرِ عَلَى أَدَى الْمُشْرِكِينَ وَالْمُنَافِقِينَ وَالْعَفْوِ وَالصَّفْحِ عَنْهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ.

This is supported by the fact that the Messenger (peace be upon him) foretold the injustice and transgression of rulers after him and forbade fighting them because that was not feasible, as its harm would be greater than its benefit. This is similar to how the Muslims were forbidden from fighting in the early days of Islam, as He mentioned in His saying: {Have you not seen those who were told, 'Restrain your hands'...} [An-Nisā': 77]. And just as the Prophet (peace be upon him) and his Companions were commanded to be patient with the harm from polytheists and hypocrites, and to pardon and overlook them, until Allah brought about His command.

الْوَجْهُ الثَّانِي: أَنَّهَا صَارَتْ بَاغِيَةً فِي أَثْنَاءِ الْحَالِ بِمَا ظَهَرَ مِنْهَا مِنْ نَصَبِ إِمَامٍ وَتَسْمِيَةِ امِيرٍ الْمُؤْمِنِينَ وَمِنْ لَعْنِ إِمَامِ الْحَقِّ وَنَحْوِ ذَلِكَ. فَإِنَّ هَذَا بَغْيٌ بِخِلَافِ الْإِقْتِنَالِ قَبْلَ ذَلِكَ فَإِنَّهُ كَانَ قِتَالُ فِتْنَةٍ؛ وَهُوَ سُبْحَانَهُ قَدْ ذَكَرَ اقْتِنَالَ الطَّاغُوتَيْنِ مِنَ الْمُؤْمِنِينَ ثُمَّ قَالَ: (فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى) فَلَمَّا أَمَرَ بِالْقِتَالِ إِذَا بَغَتْ إِحْدَى الطَّاغُوتَيْنِ الْمُقْتَتَلَتَيْنِ دَلَّ عَلَى أَنَّ الطَّاغُوتَيْنِ الْمُقْتَتَلَتَيْنِ قَدْ تَكُونُ إِحْدَاهُمَا بَاغِيَةً فِي حَالٍ دُونَ حَالٍ. فَمَا وَرَدَ مِنَ النَّصُوصِ بِتَرْكِ الْقِتَالِ فِي الْفِتْنَةِ: يَكُونُ قَبْلَ الْبَغْيِ وَمَا وَرَدَ مِنَ الْوَصْفِ بِالْبَغْيِ يَكُونُ بَعْدَ ذَلِكَ؛ وَحِينَئِذٍ يَكُونُ الْقِتَالُ مَعَ عَلَيٍّ وَاجِبًا لَمَّا حَصَلَ الْبَغْيُ

The second approach: That they (the opposing faction) became rebellious (bāghiyah) during the course of events, due to what became apparent from them, such as appointing an imām and naming him Amīr al-Mu'minīn, cursing the rightful Imām, and similar actions. For this is rebellion, unlike the fighting before that, which was the fighting of fitnah. He, Glorified is He, mentioned the fighting of two factions of believers, then said: {But if one of them rebels against the other} [Al-Hujurāt: 9]. Since fighting was commanded when one of the two fighting factions rebels, it indicates that one of the two fighting factions may be rebellious in one situation but not in another. Thus, the texts that mention abstaining from fighting in fitnah would apply before the rebellion, and the texts that describe rebellion would apply after that. In that case, fighting alongside 'Alī would become obligatory when the rebellion occurred.

وَعَلَىٰ هَذَا يَتَأَوَّلُ مَا رَوَى ابْنُ عُمَرَ (إِذَا حَمَلَ عَلَى الْقِتَالِ فِي ذَلِكَ) وَحِينَئِذٍ فَبَعْدَ التَّحْكِيمِ وَالتَّشْيِيعِ وَظُهُورِ الْبَغْيِ لَمْ يُقَاتِلْهُمْ عَلِيٌّ وَلَمْ يُطْعَمْهُ الشَّيْعَةُ فِي الْقِتَالِ وَمِنْ حِينَئِذٍ ذَمَّتِ الشَّيْعَةُ بِتَرْكِهِمُ النَّصْرَ مَعَ وَجُوبِهِ وَفِي ذَلِكَ الْوَقْتُ سُمُوا شِيعَةً وَحِينَئِذٍ صَارُوا مَذْمُومِينَ بِمَعْصِيَةِ الْإِمَامِ الْوَاجِبِ الطَّاعَةِ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَلَمَّا تَرَكُوا مَا يَجِبُ مِنْ نَصْرِهِ صَارُوا أَهْلَ بَاطِلٍ وَظُلْمٍ إِذْ ذَلِكَ يَكُونُ تَارَةً لِيَتْرِكَ الْحَقَّ وَتَارَةً لِيَتَعَدَّى الْحَقَّ. فَصَارَ حِينَئِذٍ شِيعَةً عُثْمَانُ الَّذِينَ مَعَ مُعَاوِيَةَ أَرْجَحَ مِنْهُمْ؛ وَلِهَذَا انْتَصَرُوا عَلَيْهِمْ؛ وَلِهَذَا قَالَ النَّبِيُّ ﷺ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ) وَبِذَلِكَ اسْتَدَلَّ مُعَاوِيَةُ وَقَامَ مَالِكُ بْنُ يَخَامِرٍ فُرُوي عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُمْ بِالشَّامِ.

Based on this, what Ibn 'Umar narrated is interpreted {if he is compelled to fight in that situation}. At that point, after the arbitration, the emergence of partisanship (tashayyu'), and the manifestation of rebellion, 'Alī did not fight them (further), nor did the Shī'ah (his partisans) obey him in fighting. From that time, the Shī'ah were censured for abandoning his support when it was obligatory. It was at that time they were called 'Shī'ah,' and they then became blameworthy for disobeying the Imām whose obedience was obligatory, namely Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib. When they abandoned their duty to support him, they became people of falsehood (bāṭil) and injustice (ẓulm), as that (state of being people of falsehood and injustice) can arise sometimes from abandoning the truth and other times from transgressing the truth. Consequently, the partisans of 'Uthmān who were with Mu'āwiyah became more preponderant than them; this is why they triumphed over them. And this is why the Prophet (peace be upon him) said: {A group of my Ummah will continue to be manifest, prevailing over those who oppose them}. [Muslim]. Mu'āwiyah used this as evidence, and Mālik ibn Yukhāmīr stood and narrated from Mu'ādh ibn Jabal that they (this group) are in Ash-Shām (Greater Syria).

وَعَلَيْهِ هُوَ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ وَمُعَاوِيَةُ أَوَّلُ الْمُلُوكِ فَالْمَسْأَلَةُ هِيَ مِنْ هَذَا الْجَنَسِ وَهُوَ قِتَالُ الْمُلُوكِ الْمُسْلِمِينَ مَعَ أَهْلِ عَدْلٍ وَاتِّبَاعٍ لِسَبِيلَةِ الْخُلَفَاءِ الرَّاشِدِينَ فَإِنَّ كَثِيرًا مِنَ النَّاسِ يُبَادِرُ إِلَى الْأَمْرِ بِذَلِكَ؛ لَا عِتْقَادَهُ أَنَّ فِي ذَلِكَ إِقَامَةَ الْعَدْلِ وَيَقْفُلُ عَنْ كَوْنِ ذَلِكَ غَيْرِ مُمَكِّنٍ بَلْ تَرْبُو مَفْسَدَتُهُ عَلَى مَصْلَحَتِهِ. وَلِهَذَا كَانَ مَذْهَبُ (أَهْلِ الْحَدِيثِ تَرَكَ الْخُرُوجَ بِالْقِتَالِ عَلَى الْمُلُوكِ الْبَغَاةِ وَالصَّبْرَ عَلَى ظُلْمِهِمْ إِلَى أَنْ يَسْتَرِيحَ بَرٌّ أَوْ يُسْتَرَاحَ مِنْ فَاجِرٍ؛ وَقَدْ يَكُونُ هَذَا مِنْ أَسْرَارِ الْقُرْآنِ فِي كَوْنِهِ لَمْ يَأْمُرْ بِالْقِتَالِ ابْتِدَاءً؛ وَإِنَّمَا أَمَرَ بِقِتَالِ الطَّائِفَةِ الْبَاغِيَةِ بَعْدَ اقْتِتَالِ الطَّائِفَتَيْنِ وَأَمَرَ بِالْإِصْلَاحِ بَيْنَهُمَا فَإِنَّهُ إِذَا اقْتَتَلَتْ طَائِفَتَانِ مِنْ أَهْلِ الْأَهْوَاءِ: كَثِيفِينَ وَبَيْنَ—إِذْ الْآيَةُ تَزَلَّتْ فِي نَحْوِ ذَلِكَ—فَإِنَّهُ يَجِبُ الْإِصْلَاحُ بَيْنَهُمَا وَإِلَّا وَجَبَ عَلَى السُّلْطَانِ وَالْمُسْلِمِينَ أَنْ يُقَاتِلُوا الْبَاغِيَةَ؛ لِأَنَّهُمْ قَادِرُونَ عَلَى ذَلِكَ فَجِبَ عَلَيْهِمْ آدَاءُ هَذَا الْوَاجِبِ وَهَذَا يُبَيِّنُ رُجْحَانَ الْقَوْلِ ابْتِدَاءً فِي الْحَالِ الْأَوَّلِ لَمْ تَكُنِ الْقُدْرَةُ تَامَةً عَلَى الْقِتَالِ وَلَا الْبَغْيُ حَاصِلًا ظَاهِرًا وَفِي الْحَالِ الثَّانِي حَصَلَ الْبَغْيُ وَفُوتِ الْعُزْرُ وَهُوَ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ وَأَقْرَبُهُمَا إِلَيْهِ مُطْلَقًا وَالْأُخْرَى مَوْصُوفَةٌ بِالْبَغْيِ كَمَا جَاءَ ذَلِكَ فِي الْحَدِيثِ الصَّحِيحِ مِنْ حَدِيثِ أَبِي سَعِيدٍ كَمَا تَقَدَّمَ.

'Alī is one of the Rightly-Guided Caliphs, while Mu'āwiyah was the first of the kings. So the issue is of this nature: the fighting of empowered kings against people of justice who

follow the conduct (sīrah) of the Rightly-Guided Caliphs. Many people rush to command such (fighting), believing that it establishes justice, yet they are heedless of the fact that this may not be possible; rather, its harm may outweigh its benefit. This is why the madhhab of Ahl al-Ḥadīth is to abstain from armed revolt against rebellious kings and to be patient with their injustice until a righteous person finds rest or rest is found from a wicked one. This might be one of the underlying wisdoms (asrār) of the Qurʾān in that it did not command fighting initially, but rather commanded fighting the rebellious group after the two factions had fought, and commanded reconciliation between them. For if two factions of Ahl al-Ahwāʾ (people of desires/innovations)—such as Qays and Yaman, as the verse was revealed in a similar context—fight, then reconciliation between them is obligatory. Otherwise, it is obligatory upon the ruler (sulṭān) and the Muslims to fight the rebellious one, because they are capable of doing so, and thus they must fulfill this obligation. This clarifies the preponderant view initially: in the first stage, the ability to fight was not complete, nor was rebellion manifest. In the second stage, rebellion occurred, and weakness (on ʿAlī's side) intensified. He (ʿAlī) was absolutely the party more entitled to the truth and closer to it, while the other was described by rebellion, as stated in the authentic Hadith of Abū Saʿīd, mentioned earlier.

وَقَدْ كَانَ مُعَاوِيَةُ وَالْمُغِيرَةُ وَغَيْرُهُمَا يَحْتَجُّونَ لِرُجْحَانِ الطَّائِفَةِ الشَّامِيَّةِ بِمَا هُوَ فِي الصَّحِيحَيْنِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ وَلَا مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ) فَقَامَ مَالِكُ بْنُ يَخَامِرٍ فَقَالَ: سَمِعْتُ مُعَاذَ بْنَ جَبَلٍ يَقُولُ: (وَهُمْ بِالشَّامِ) فَقَالَ مُعَاوِيَةُ: وَهَذَا مَالِكُ بْنُ يَخَامِرٍ يَذْكُرُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ وَهَذَا الَّذِي فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ مُعَاوِيَةَ فِيهِمَا أَيْضًا نَحْوُهُ مِنْ حَدِيثِ الْمُغِيرَةَ بْنِ سُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (لَا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ ظَاهِرَةٌ عَلَى الْحَقِّ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ) وَهَذَا يَحْتَجُّونَ بِهِ فِي رُجْحَانِ أَهْلِ الشَّامِ بِوَجْهَيْنِ:

Muʿāwiyah, Al-Mughīrah, and others used to argue for the preponderance of the Shāmī (Syrian) faction based on what is in the two Ṣaḥīḥs from the Prophet (peace be upon him), that he said: {A group of my Ummah will continue to uphold the command of Allah, unharmed by those who oppose them or forsake them, until the Hour comes}. [Al-Bukhārī, The Book of Holding Fast to the Book and Sunnah, 7311; Muslim, The Book of Imārah (Leadership), 1920]. Then Mālik ibn Yuhāmir stood and said: 'I heard Muʿādh ibn Jabal say: {And they are in Ash-Shām}.' Muʿāwiyah then said: 'And this is Mālik ibn Yuhāmir mentioning that he heard Muʿādh say, 'And they are in Ash-Shām.'" This narration from Muʿāwiyah is in the two Ṣaḥīḥs. Also in both is something similar from the Hadith of Al-Mughīrah ibn Shuʿbah from the Prophet (peace be upon him), who said: {A group from my Ummah will continue to be manifest upon the truth until the command of Allah comes, and they are upon that}. [Al-Bukhārī, The Book of Iṭīṣām (Holding Fast), 7311; Muslim, The Book of Imārah, 1037]. They use this to argue for the preponderance of Ahl ash-Shām (the People of Greater Syria) in two ways:

أَحَدُهُمَا: أَنَّهُمُ الَّذِينَ ظَهَرُوا وَانْتَصَرُوا وَصَارَ الْأَمْرُ إِلَيْهِمْ بَعْدَ الْإِقْبِتَالِ وَالْفِتْنَةِ وَقَدْ قَالَ النَّبِيُّ ﷺ (لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ) وَهَذَا يَقْتَضِي أَنَّ الطَّائِفَةَ الْقَائِمَةَ بِالْحَقِّ مِنْ هَذِهِ الْأُمَّةِ هِيَ الظَّاهِرَةُ الْمَنْصُورَةُ فَلَمَّا انْتَصَرَ هَؤُلَاءِ كَانُوا أَهْلَ الْحَقِّ.

First: That they (Ahl ash-Shām) were the ones who became manifest, were victorious, and authority came to them after the infighting and fitnah. The Prophet (peace be upon him) said: {those who oppose them will not harm them}. This implies that the group upholding the truth from this Ummah is the manifest, victorious one. Since these (Ahl ash-Shām) were victorious, they were the people of truth.

وَالثَّانِي أَنَّ النُّصُوصَ عَيَّنَتْ أَنَّهُمْ بِالشَّامِ كَقَوْلِ مُعَاذٍ وَكَمَا رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا يَزَالُ أَهْلُ الْعَرَبِ ظَاهِرِينَ) قَالَ الْإِمَامُ أَحْمَدُ: وَأَهْلُ الْعَرَبِ هُمْ أَهْلُ الشَّامِ. وَذَلِكَ أَنَّ النَّبِيَّ ﷺ كَانَ مُعِيبًا

بِالْمَدِينَةِ فَمَا يَغْرُبُ عَنْهَا فَهُوَ غَرْبُهُ وَمَا يَشْرِقُ عَنْهَا فَهُوَ شَرْقُهُ وَكَانَ يُسَمِّي أَهْلَ نَجْدٍ وَمَا يَشْرِقُ عَنْهَا أَهْلَ الْمَشْرِقِ كَمَا قَالَ ابْنُ عُمَرَ: قَوْمَ رَجُلَانِ مِنْ أَهْلِ الْمَشْرِقِ فَخَطَبَا فَقَالَ النَّبِيُّ ﷺ (إِنَّ مِنَ الْبَيَانِ لَسِحْرًا).

Second: That the texts specified that they are in Ash-Shām, such as the statement of Mu'ādh, and as Muslim narrated in his Ṣaḥīḥ from Abū Hurayrah, that the Prophet (peace be upon him) said: {The people of the West (Ahl al-Gharb) will continue to be manifest}. [Muslim]. Imām Aḥmad said: 'Ahl al-Gharb are Ahl ash-Shām.' This is because the Prophet (peace be upon him) resided in Madīnah, so whatever was west of it was its west, and whatever was east of it was its east. He used to call the people of Najd and what was east of it 'Ahl al-Mashriq' (People of the East), as Ibn 'Umar said: 'Two men from Ahl al-Mashriq came and delivered a sermon, so the Prophet (peace be upon him) said: {Indeed, some eloquence is like magic}.' [Al-Bukhārī].

وَقَدْ اسْتَفَاضَتِ السُّنَنُ عَنِ النَّبِيِّ ﷺ فِي الشَّرِّ أَنْ أَصْلَهُ مِنَ الْمَشْرِقِ: كَقَوْلِهِ: (الْفِتْنَةُ مِنْ هَاهُنَا الْفِتْنَةُ مِنْ هَاهُنَا) وَيُشِيرُ إِلَى الْمَشْرِقِ وَقَوْلُهُ ﷺ (رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ) وَنَحْوُ ذَلِكَ. فَأَخْبَرَ أَنَّ الطَّائِفَةَ الْمُنْصَوْرَةَ الْقَائِمَةَ عَلَى الْحَقِّ مِنْ أُمَّتِهِ بِالْمَغْرِبِ وَهُوَ الشَّامُ وَمَا يَغْرُبُ عَنْهَا وَالْفِتْنَةُ وَرَأْسُ الْكُفْرِ بِالْمَشْرِقِ وَكَانَ أَهْلُ الْمَدِينَةِ يُسَمُّونَ أَهْلَ الشَّامِ أَهْلَ الْمَغْرِبِ وَيَقُولُونَ عَنْ الْأَوْزَاعِيِّ: أَنَّهُ إِمَامُ أَهْلِ الْمَغْرِبِ وَيَقُولُونَ عَنْ سُفْيَانَ الثَّوْرِيِّ وَنَحْوِهِ: إِنَّهُ مَشْرِقِيّ إِمَامُ أَهْلِ الْمَشْرِقِ وَهَذَا لِأَنَّهُ مُنْتَهَى الشَّامِ عِنْدَ الْفُرَاتِ هُوَ عَلَى مُسَامَتَةِ مَدِينَةِ الرَّسُولِ ﷺ طَوَّلَ كُلِّ مِثْقَالٍ مِنْهُمَا وَبَعْدَ ذَلِكَ حَرَّانَ وَالرَّقَّةَ وَنَحْوَهُمَا عَلَى مُسَامَتَةِ مَكَّةَ؛ وَلِهَذَا كَانَتْ قِبْلَتُهُمْ أَغْدَلُ الْقِبْلَةِ بِمَعْنَى أَنَّهُمْ يَسْتَقْبِلُونَ الرُّكْنَ الشَّامِيَّ وَيَسْتَدْبِرُونَ الْقُطْبَ الشَّامِيَّ مِنْ غَيْرِ انْحِرَافٍ إِلَى ذَاتِ الْيَمِينِ كَأَهْلِ الْعِرَاقِ وَلَا إِلَى ذَاتِ الشِّمَالِ: كَأَهْلِ الشَّامِ.

The Sunan (Prophetic traditions) are abundant from the Prophet (peace be upon him) concerning 'evil,' that its origin is from the East, such as his saying: {Tribulation is from here, tribulation is from here}—and he would point towards the East. [Al-Bukhārī]. And his (peace be upon him) saying: {The head of disbelief is towards the East}, [Muslim] and similar narrations. So, he informed that the victorious group, upholding the truth from his Ummah, is in the West (al-Maghrib), which is Ash-Shām and what is west of it, while fitnah and the head of disbelief are in the East (al-Mashriq). The people of Madīnah used to call the people of Ash-Shām 'Ahl al-Maghrib' and would say of Al-Awzā'ī that he was the Imām of Ahl al-Maghrib, and they would say of Sufyān ath-Thawrī and his like that he was a Mashriqī, the Imām of Ahl al-Mashriq. This is because the extent of Ash-Shām at the Euphrates is on the same longitude as the city of the Messenger of Allah (peace be upon him), for both of them. Beyond that, Ḥarrān, Ar-Raqqah, and similar places are on the same longitude as Makkah. This is why their Qiblah (direction of prayer) was the most accurate Qiblah, meaning they face the Shāmī corner (of the Ka'bah) and have the North Pole (al-quṭb ash-shāmī) behind them without deviation to the right, like the people of Iraq, nor to the left, like the people of (other parts of) Ash-Shām.

قَالُوا: فَإِذَا دَلَّتْ هَذِهِ النُّصُوصُ عَلَى أَنَّ الطَّائِفَةَ الْقَائِمَةَ بِالْحَقِّ مِنْ أُمَّتِهِ الَّتِي لَا يُخْرُهَا خِلَافُ الْمُخَالِفِ وَلَا خِذْلَانُ الْحَاذِلِ هِيَ بِالشَّامِ كَانَ هَذَا مُعَارَضًا لِقَوْلِهِ: (تَقْتُلُ عَمَارًا الْفِتْنَةُ الْبَاغِيَّةُ) وَلِقَوْلِهِ: (تَقْتُلُهُمْ أَوَّلَى الطَّائِفَتَيْنِ بِالْحَقِّ) وَهَذَا مِنْ حُجَّةٍ مَنْ يَجْعَلُ الْجَمِيعَ سِوَاءَ وَالْجَمِيعَ مُصِيبِينَ أَوْ يُمَسِّكُ عَنْ التَّرَجُّحِ وَهَذَا أَقْرَبُ. وَقَدْ اخْتَجَّ بِهِ مِنْ هَؤُلَاءِ عَلَى أَوْلَئِكَ لَكِنَّ هَذَا الْقَوْلَ مَرْغُوبٌ عَنْهُ وَهُوَ مِنْ أَقْوَالِ التَّوَائِبِ فَإِنَّهُ مُقَابِلٌ بِأَقْوَالِ السَّيِّئَةِ وَالرَّوَافِضِ هَؤُلَاءِ أَهْلُ الْأَهْوَاءِ وَإِنَّمَا نَتَكَلَّمُ هُنَا مَعَ أَهْلِ الْعِلْمِ وَالْعَدْلِ.

They (Ahl ash-Shām and their sympathizers) said: If these texts indicate that the group from his Ummah upholding the truth, which is not harmed by the opposition of the opposer nor the abandonment of the abandoner, is in Ash-Shām, then this contradicts his (the Prophet's) saying: {The rebellious faction will kill 'Ammār} and his saying: {They (the renegade group) will be killed by the party of the two that is more entitled to the truth}. This is part of the argument of those who consider all parties equal, or all correct,

or who abstain from giving preference—and this (latter stance of abstention) is closer (to their overall argument). Some of these have used it as an argument against those (who say ‘Alī was definitively right). However, this view (that all were equal or the Shāmīs were the people of truth in that conflict) is disfavored and is among the sayings of the Nawāṣib (those hostile to ‘Alī). It is countered by the sayings of the Shī‘ah and the Rāfiḍah. These are people of desires (ahl al-ahwā’), whereas we are speaking here with people of knowledge and justice.

وَلَا رَيْبَ أَنَّ هَذِهِ التَّصَوُّصَ لَا بُدَّ مِنَ الْجَمْعِ بَيْنَهَا وَالتَّالِيفِ فَيَقَالُ: أَمَا قَوْلُهُ ﷺ (لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ) وَنَحْوُ ذَلِكَ مِمَّا يَدُلُّ عَلَى ظُهُورِ أَهْلِ الشَّامِ وَانْتِصَارِهِمْ فَهَكَذَا وَقَعَ وَهَذَا هُوَ الْأَمْرُ؛ فَإِنَّهُمْ مَا زَالُوا ظَاهِرِينَ مُنْتَصِرِينَ. وَأَمَا قَوْلُهُ عَلَيْهِ السَّلَامُ (لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ) وَمَنْ هُوَ ظَاهِرٌ فَلَا يَتَّخِذُ أَنْ لَا يَكُونَ فِيهِمْ مَنْ فِيهِ بَنِي وَمَنْ غَيْرُهُ أَوْلَى بِالْحَقِّ مِنْهُمْ بَلْ فِيهِمْ هَذَا وَهَذَا. وَأَمَا قَوْلُهُ: ‘(تَقْتُلُهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ) فَهَذَا دَلِيلٌ عَلَى أَنَّ عَلِيًّا وَمَنْ مَعَهُ كَانَ أَوْلَى بِالْحَقِّ إِذْ ذَاكَ مِنَ الطَّائِفَةِ الْأُخْرَى وَإِذَا كَانَ الشَّخْصُ أَوْ الطَّائِفَةُ مَرْجُوحًا فِي بَعْضِ الْأَحْوَالِ لَمْ يَمْنَعْ أَنْ يَكُونَ قَائِمًا بِأَمْرِ اللَّهِ وَأَنْ يَكُونَ ظَاهِرًا بِالْقِيَامِ بِأَمْرِ اللَّهِ عَنْ طَاعَةِ اللَّهِ وَرَسُولِهِ وَقَدْ يَكُونُ الْفِعْلُ طَاعَةً وَغَيْرَهُ أَطْوَعَ مِنْهُ.

There is no doubt that these texts must be reconciled and harmonized. So it is said: As for his (the Prophet’s) saying, {The people of the West will continue to be manifest}, and similar narrations indicating the manifestation and victory of Ahl ash-Shām, this is indeed what occurred, and this is the reality; for they have remained manifest and victorious. As for his (peace be upon him) saying, {A group of my Ummah will continue to uphold the command of Allah}, and whoever is manifest, this does not necessitate that there cannot be among them those who engage in rebellion (baghy), or that others are not more entitled to the truth than them. Rather, both aspects can be present among them. As for his saying, {They (the renegade group) will be killed by the party of the two that is more entitled to the truth}, this is evidence that ‘Alī and those with him were, at that time, more entitled to the truth than the other faction. If a person or a group is less preferred (marjūh) in some situations, it does not prevent them from upholding the command of Allah or from being manifest in upholding the command of Allah out of obedience to Allah and His Messenger. An act can be an act of obedience, while another act is even more obedient.

وَأَمَا كَوْنُ بَعْضِهِمْ بَاغِيًا فِي بَعْضِ الْأَوْقَاتِ، مَعَ كَوْنِ بَعْضِهِمْ خَطَأً مَغْفُورًا أَوْ ذَنْبًا مَغْفُورًا: فَهَذَا أَيْضًا لَا يَمْنَعُ مَا شَهِدَتْ بِهِ التَّصَوُّصُ؛ وَذَلِكَ أَنَّ النَّبِيَّ ﷺ أَخْبَرَ عَنْ جُمْلَةِ أَهْلِ الشَّامِ وَعَظَمَتِهِمْ وَلَا رَيْبَ أَنْ جُمْلَتَهُمْ كَانُوا أَرْجَحَ فِي عُمُومِ الْأَحْوَالِ. وَكَذَلِكَ عَمَرُ بْنُ الْخَطَّابِ كَانَ يُفَضِّلُهُمْ فِي مَدَّةِ خِلَافَتِهِ عَلَى أَهْلِ الْعِرَاقِ حَتَّى قَدِمَ الشَّامَ غَيْرَ مَرَّةٍ وَامْتَنَعَ مِنَ الْهَذَابِ إِلَى الْعِرَاقِ وَاسْتَسَارَ فَأَشَارَ عَلَيْهِ أَنَّهُ لَا يَذْهَبُ إِلَيْهَا وَكَذَلِكَ جِبْنَ وَفَاتِهِ لَمَّا طَعِنَ أَدْخَلَ عَلَيْهِ أَهْلَ الْمَدِينَةِ أَوْلًا وَهُمْ كَانُوا إِذْ ذَاكَ أَفْضَلَ الْأُمَّةِ ثُمَّ أَدْخَلَ عَلَيْهِ أَهْلَ الشَّامِ ثُمَّ أَدْخَلَ عَلَيْهِ أَهْلَ الْعِرَاقِ وَكَانُوا آخِرَ مَنْ دَخَلَ عَلَيْهِ هَكَذَا فِي الصَّحِيحِ. وَكَذَلِكَ الصَّيِّقُ كَانَتْ عِنَايَتُهُ يَفْتَحُ الشَّامَ أَكْثَرَ مِنْ عِنَايَتِهِ يَفْتَحُ الْعِرَاقَ حَتَّى قَالَ: لَكُنْزٌ مِنْ كُنُوزِ الشَّامِ أَحَبُّ إِلَيَّ مِنْ فَتْحِ مَدِينَةِ الْعِرَاقِ.

As for some of them being rebellious at certain times—with their rebellion being a forgivable error or a forgivable sin—this also does not negate what the texts testify. This is because the Prophet (peace be upon him) informed about the generality of Ahl ash-Shām and their greatness, and there is no doubt that, as a whole, they were generally more preponderant in most situations. Likewise, ‘Umar ibn al-Khaṭṭāb used to prefer them during his caliphate over the people of Iraq, even visiting Ash-Shām more than once and refraining from going to Iraq. He consulted (regarding going to Iraq) and was advised not to go there. Similarly, at the time of his death, when he was stabbed, the people of Madīnah were brought in to him first—and they were at that time the best of

the Ummah—then the people of Ash-Shām were brought in to him, then the people of Iraq were brought in to him, and they were the last to enter upon him—thus it is in the Ṣaḥīḥ. Likewise, Aṣ-Ṣiddīq (Abū Bakr) was more concerned with the conquest of Ash-Shām than with the conquest of Iraq, to the extent that he said: ‘A village from the villages of Ash-Shām is dearer to me than conquering a city in Iraq.’

وَالنُّصُوصُ الَّتِي فِي كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَأَصْحَابِهِ فِي فَضْلِ الشَّامِ وَأَهْلِ الْعَرَبِ عَلَى نَجْدِ الْعِرَاقِ وَسَائِرِ أَهْلِ الْمَشْرِقِ أَكْثَرُ مِنْ أَنْ تُذَكَّرَ هُنَا بَلْ عَنْ النَّبِيِّ ﷺ مِنَ النُّصُوصِ الصَّحِيحَةِ فِي ذِمِّ الْمَشْرِقِ وَأَخْبَارِهِ ‘ (بِأَنَّ الْفِتْنَةَ وَرَأْسَ الْكُفْرِ مِنْهُ) مَا لَيْسَ هَذَا مَوْضِعَهُ وَإِنَّمَا كَانَ فَضْلُ الْمَشْرِقِ عَلَيْهِمْ بِوُجُودِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ وَذَلِكَ كَانَ أَمْرًا عَارِضًا؛ وَلِهَذَا لَمَّا ذَهَبَ عَلِيٌّ ظَهَرَ مِنْهُمْ مِنَ الْفِتَنِ وَالنِّفَاقِ وَالرَّدَّةِ وَالْبِدْعِ: مَا يُعْلَمُ بِهِ أَنَّ أَوْلَيْكَ كَانُوا أَرْجَحَ. وَكَذَلِكَ أَيْضًا لَا رَيْبَ أَنَّ فِي أَغْيَابِهِمْ مِنَ الْعُلَمَاءِ وَالصَّالِحِينَ مَنْ هُوَ أَفْضَلُ مِنْ كَثِيرٍ مِنْ أَهْلِ الشَّامِ كَمَا كَانَ عَلِيٌّ وَابْنُ مَسْعُودٍ وَعَمَارٌ وَحَدِيثُهُ وَنَحْوُهُمْ أَفْضَلُ مِنْ أَكْثَرِ مَنْ بِالشَّامِ مِنَ الصَّحَابَةِ لَكِنْ مُقَابَلَةً الْجُمْلَةِ وَتَرْجِيحَهَا لَا يَمْنَعُ اخْتِصَاصَ الطَّائِفَةِ الْأُخْرَى بِأَمْرِ رَاجِحٍ.

The texts in the Book of Allah, the Sunnah of His Messenger, and (the statements of) his Companions regarding the virtue of Ash-Shām and Ahl al-Gharb over Najd, Iraq, and the rest of Ahl al-Mashriq are too numerous to be mentioned here. Indeed, there are authentic texts from the Prophet (peace be upon him) disparaging the East and his reports {that fitnah and the head of disbelief are from it}, which this is not the place to detail. The virtue of the East over them (Ahl ash-Shām) was due to the presence of Amīr al-Mu'minin 'Alī, and that was a temporary matter. This is why, when 'Alī departed, such fitnah, hypocrisy, apostasy, and innovations emerged from them (the people of the East) that it became known that those others (Ahl ash-Shām) were more preponderant. Likewise, there is no doubt that among their prominent individuals (in the East) were scholars and righteous men who were more virtuous than many of Ahl ash-Shām, just as 'Alī, Ibn Mas'ūd, 'Ammār, Hudhayfah, and their like were more virtuous than most of the Companions in Ash-Shām. However, comparing the generality (of one group) and its preponderance does not prevent the other group from being distinguished by a specific preponderant matter.

وَالنَّبِيُّ ﷺ مَيَّزَ أَهْلَ الشَّامِ بِالْقِيَامِ بِأَمْرِ اللَّهِ دَائِمًا إِلَى آخِرِ الدَّهْرِ وَإِنَّ الطَّائِفَةَ الْمَنْصُورَةَ فِيهِمْ إِلَى آخِرِ الدَّهْرِ فَهِيَ أَخْبَارٌ عَنْ أَمْرِ دَائِمٍ مُسْتَمِرٍّ فِيهِمْ مَعَ الْكَثْرَةِ وَالْقُوَّةِ وَهَذَا الْوَصْفُ لَيْسَ لِبَعْضِ الشَّامِ مِنْ أَرْضِ الْإِسْلَامِ؛ فَإِنَّ الْجَبَارَ—الَّتِي هِيَ أَصْلُ الْإِيمَانِ تَقَعُ فِي آخِرِ الزَّمَانِ: مِنْهَا الْعِلْمُ وَالْإِيمَانُ وَالنَّصْرُ وَالْجِهَادُ وَكَذَلِكَ الْيَمَنُ وَالْعِرَاقُ وَالْمَشْرِقُ. وَأَمَّا الشَّامُ فَلَمْ يَزَلْ فِيهَا الْعِلْمُ وَالْإِيمَانُ وَمَنْ يَتَأْتَلِ عَلَيْهِ مَنْصُورًا مُؤَيَّدًا فِي كُلِّ وَقْتٍ فَهَذَا هَذَا وَاللَّهُ أَعْلَمُ.

The Prophet (peace be upon him) distinguished Ahl ash-Shām with upholding the command of Allah always, until the end of time, and with the victorious group being among them until the end of time. This is an informing about a permanent, continuous matter concerning them, along with their numbers and strength. This description is not for any land of Islam other than Ash-Shām. For the Hijāz—which is the origin of faith—will see a decrease in later times of its knowledge, faith, victory, and jihād. Likewise Yemen, Iraq, and the East. As for Ash-Shām, knowledge and faith have never ceased to be in it, nor have those who fight for it, being victorious and supported at all times. So, this is that, and Allah knows best.

وَهَذَا يُبَيِّنُ رُجْحَانَ الطَّائِفَةِ الشَّامِيَّةِ مِنْ بَعْضِ الْوُجُوهِ مَعَ أَنَّ عَلِيًّا كَانَ أَوْلَى بِالْحَقِّ مِنْ فَارَقَهُ وَمَعَ أَنَّ عَمَارًا قَتَلْتُهُ الْفِتْنَةُ الْبَاغِيَّةَ كَمَا جَاءَتْ بِهِ النُّصُوصُ فَعَلَيْنَا أَنْ نُؤْمِنَ بِكُلِّ مَا جَاءَ مِنْ عِنْدِ اللَّهِ وَنُحَرِّقَ بِالْحَقِّ كُلَّهُ وَلَا يَكُونُ لَنَا هَوًى وَلَا نَتَكَلَّمُ بِغَيْرِ عِلْمٍ؛ بَلْ نَسْلُكُ سَبِيلَ الْعِلْمِ وَالْعَدْلِ وَذَلِكَ هُوَ اتِّبَاعُ الْكِتَابِ وَالسُّنَّةِ؛ فَأَمَّا مَنْ تَمَسَّكَ بِبَعْضِ الْحَقِّ دُونَ بَعْضٍ فَهَذَا مَنُشَأُ الْفُرْقَةِ وَالْإِخْتِلَافِ.

This clarifies the preponderance of the Shāmi faction in some aspects, even though 'Alī

was more entitled to the truth than those who separated from him, and even though 'Ammār was killed by the rebellious faction, as established by the texts. Therefore, we must believe in all that has come from Allah, affirm all of the truth, not have personal desires (hawā), and not speak without knowledge. Rather, we must follow the paths of knowledge and justice, and that is by following the Book (Qur'an) and the Sunnah. As for one who clings to some part of the truth to the exclusion of another, this is the origin of division and disagreement.

وَلِهَذَا لَمَّا اُعْتَقِدَتْ طَوَائِفٌ مِنَ الْفُقَهَاءِ وَجُوبَ الْقِتَالِ مَعَ عَلِيٍّ جَعَلُوا ذَلِكَ قَاعِدَةً فِيهِمْ فِيمَا إِذَا خَرَجَتْ طَائِفَةٌ عَلَى الْإِمَامِ بِتَأْوِيلٍ سَائِغٍ وَهِيَ عِنْدَهُ رَأْسُ الْإِمَامِ فَإِنْ دَكَرُوا مَظْلِمَةً أَرَاهَا عَنْهُمْ وَإِنْ دَكَرُوا شُبُهَةً بَيْنَهَا فَإِنْ رَجَعُوا وَإِلَّا وَجِبَ قِتَالُهُمْ عَلَيْهِ وَعَلَى الْمُسْلِمِينَ. ثُمَّ إِنَّهُمْ أَدْخَلُوا فِي هَذِهِ الْقَاعِدَةِ قِتَالَ الصَّدِيقِ لِإِمَامِنِي الزَّكَاءِ وَقِتَالَ عَلِيٍّ لِلْخَوَارِجِ الْمَارِقِينَ وَصَارُوا فِيمَنْ يَتَوَلَّى أُمُورَ الْمُسْلِمِينَ مِنَ الْمُلُوكِ وَالْخُلَفَاءِ وَغَيْرِهِمْ يَجْعَلُونَ أَهْلَ الْعَدْلِ مَنْ اُعْتَقَدُوا لِدَلِيلِكَ ثُمَّ يَجْعَلُونَ الْمُقَاتِلِينَ لَهُ بَعَاةً لَا يُفَرِّقُونَ بَيْنَ قِتَالِ الْفِتْنَةِ الْمُنَوِّبِ عَنْهُ وَالَّذِي تَرَكُهُ خَيْرٌ مِنْ فِعْلِهِ كَمَا يَتَّعِ بَيْنَ الْمُلُوكِ وَالْخُلَفَاءِ وَغَيْرِهِمْ وَأَتْبَاعِهِمْ: كَأَقْبِتَالِ الْأَمِينِ وَالْمَأْمُونِ وَغَيْرِهِمَا؛ وَبَيْنَ قِتَالِ الْخَوَارِجِ الْحُرُورِيَةِ وَالْمُرْتَدَّةِ وَالْمُنَافِقِينَ كَالْمَزْدَكِيَّةِ وَنَحْوِهِمْ.

This is why, when factions of jurists (fuqahā) believed that fighting alongside 'Alī was obligatory, they made that a 'juristic principle' (qā'idah fiqhīyyah) for cases where a group rebels against the Imām based on a plausible interpretation (ta'wīl sā'igh). According to them, the Imām should correspond with them. If they mention an injustice (mazlimah), he should remove it from them. If they mention a misconception (shubhah), he should clarify it. If they then return (to obedience), well and good; otherwise, fighting them becomes obligatory upon him and upon the Muslims. Then, they included under this principle 'As-Ṣiddīq's (Abū Bakr's) fighting against the withholders of Zakāh and "Alī's fighting against the renegade Khawārij." Consequently, concerning those who assume the affairs of Muslims, be they kings, caliphs, or others, they designate as 'people of justice' (ahl al-'adl) whomever they believe to be such, and then they designate those who fight against him as 'rebels' (bughāh). They do not differentiate between the fighting of fitnah, which is forbidden and better to abstain from—such as occurs between kings, caliphs, and others, and their followers (like the fighting between Al-Amīn and Al-Ma'mūn and others)—and the fighting against the Ḥarūriyyah Khawārij, apostates (murtaddah), and hypocrites (munāfiqin) like the Mazdakites and their ilk.

وَهَذَا تَجَدُّهُ فِي الْأَصْلِ مِنْ رَأْيٍ بَعْضُ فُقَهَاءِ أَهْلِ الْكُوفَةِ وَأَتْبَاعِهِمْ ثُمَّ السَّافِي عِيٍّ وَأَصْحَابِهِ ثُمَّ كَثِيرٍ مِنْ أَصْحَابِ أَحْمَدَ الَّذِينَ صَنَعُوا بَابَ قِتَالِ أَهْلِ الْبَغْيِ نَسَجُوا عَلَى مِثْوَالِ أُولَئِكَ تَجَدُّهُمْ هَكَذَا فَإِنَّ الْخُرْقِي نَسَجَ عَلَى مِثْوَالِ الْمُرْزَنِ، وَالْمُرْزَنِ نَسَجَ عَلَى مِثْوَالِ مُحْتَصِرِ مُحَمَّدِ بْنِ الْحَسَنِ وَإِنْ كَانَ ذَلِكَ فِي بَعْضِ التَّبَوُّبِ وَالتَّرْتِيبِ. وَالْمُصَنِّفُونَ فِي الْأَحْكَامِ: يَذْكُرُونَ قِتَالَ الْبُعَاةِ وَالْخَوَارِجِ جَمِيعًا وَلَيْسَ عَنِ النَّبِيِّ ﷺ فِي قِتَالِ الْبُعَاةِ حَدِيثٌ إِلَّا حَدِيثُ كُوْثَرِ بْنِ حَكِيمٍ عَنْ نَافِعٍ وَهُوَ مَوْضُوعٌ. وَأَمَّا كُتُبُ الْحَدِيثِ الْمُصَنَّفَةُ مِثْلُ: صَحِيحِ الْبُخَارِيِّ وَالسَّنَنِ فَلَيْسَ فِيهَا إِلَّا قِتَالُ أَهْلِ الرَّدَّةِ وَالْخَوَارِجِ وَهُمْ أَهْلُ الْأَهْوَاءِ وَكَذَلِكَ كُتُبُ السُّنَنِ الْمَنْصُوصَةِ عَنِ الْإِمَامِ أَحْمَدَ وَنَحْوِهِ. وَكَذَلِكَ—فِيمَا أَظُنُّ—كُتُبُ مَالِكٍ وَأَصْحَابِهِ لَيْسَ فِيهَا بَابُ قِتَالِ الْبُعَاةِ وَإِنَّمَا ذَكَرُوا أَهْلَ الرَّدَّةِ وَأَهْلَ الْأَهْوَاءِ وَهَذَا هُوَ الْأَصْلُ الثَّابِتُ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَهُوَ الْفَرْقُ بَيْنَ الْقِتَالِ لِمَنْ خَرَجَ عَنِ الشَّرِيعَةِ وَالسُّنَّةِ فَهَذَا الَّذِي أَمَرَ بِهِ النَّبِيُّ ﷺ. وَأَمَّا الْقِتَالُ لِمَنْ لَمْ يَخْرُجْ إِلَّا عَنْ طَاعَةِ إِمَامٍ مُعَيَّنٍ فَلَيْسَ فِي النُّصُوصِ أَمْرٌ بِذَلِكَ

You find this originally in the opinion of some jurists of Kūfah and their followers, then Ash-Shāfi'ī and his companions, then many of Aḥmad's companions who authored the chapter on 'Fighting Ahl al-Baghy' (People of Rebellion); they followed the pattern of those earlier ones. You find them thus, for Al-Khiraqī followed the pattern of Al-Muzanī, and Al-Muzanī followed the pattern of the Mukhtaṣar of Muḥammad ibn al-Ḥasan, even

if this was in some aspects of chapter arrangement and ordering. Authors on legal rulings (aḥkām) mention fighting rebels (bughāh) and Khawārij together. However, there is no Hadith from the Prophet (peace be upon him) concerning 'fighting rebels' except the Hadith of Kawthar ibn Ḥakīm from Nāfi', which is fabricated (mawḍū'). As for the compiled books of Hadith, such as Ṣaḥīḥ al-Bukhārī and the Sunan collections, they only contain (sections on) fighting Ahl ar-Riddah (people of apostasy) and the Khawārij, who are Ahl al-Ahwā' (people of desires/innovations). Likewise, the books of Sunnah explicitly narrated from Imām Aḥmad and his like. Similarly—as I believe—the books of Mālik and his companions do not have a chapter on fighting rebels; they only mention Ahl ar-Riddah and Ahl al-Ahwā'. This is the principle established by the Book of Allah and the Sunnah of His Messenger, which is the distinction between fighting those who have deviated from the Sharī'ah and the Sunnah—this is what the Prophet (peace be upon him) commanded—and fighting those who have only deviated from obedience to a specific Imām, for which there is no command in the texts.

فَارْتَكَبَ الْأَوَّلُونَ ثَلَاثَةً مَحَاضِيرَ:

Thus, the earlier ones (jurists who generalized) committed three errors:

الْأَوَّلُ: قِتَالُ مَنْ خَرَجَ عَنْ طَاعَةِ مَلِكٍ مَعْنِيٍّ وَإِنْ كَانَ قَرِيبًا مِنْهُ وَمِثْلُهُ—فِي السَّنَةِ وَالشَّرِيعَةِ—لِوُجُودِ الْاِفْتِرَاقِ وَالْاِفْتِرَاقُ هُوَ الْفِتْنَةُ.

First: Fighting those who merely departed from obedience to a specific king, even if that king was close to them (in error) and similar to them—in terms of Sunnah and Sharī'ah—due to the existence of division (iftirāq), and division is fitnah.

وَالثَّانِي: التَّسْوِيَةُ بَيْنَ هَؤُلَاءِ وَبَيْنَ الْمُتَدَيِّنِينَ عَنْ بَعْضِ شَرَائِعِ الْإِسْلَامِ.

Second: Equating these individuals with those who apostatized from some of the laws of Islam.

وَالثَّالِثُ: التَّسْوِيَةُ بَيْنَ هَؤُلَاءِ وَبَيْنَ قِتَالِ الْخَوَارِجِ الْمَارِقِينَ مِنَ الْإِسْلَامِ كَمَا يَمُرُقُ السَّهْمُ مِنَ الرِّمِيَةِ؛

Third: Equating these individuals with (the case of) fighting the Khawārij, who seceded from Islam like an arrow passes through its target.

وَلِهَذَا تَجِدُ تِلْكَ الطَّائِفَةَ يَدْخُلُونَ فِي كَثِيرٍ مِنْ أَهْوَاءِ الْمُلُوكِ وَوَلَاةِ الْأُمُورِ وَيَأْمُرُونَ بِالْقِتَالِ مَعَهُمْ لِأَعْدَائِهِمْ بِنَاءً عَلَى أَنَّهُمْ أَهْلُ الْعَدْلِ وَأَوْلِيَاكَ الْبَغَاةِ؛ وَهُمْ فِي ذَلِكَ بِمَنْزِلَةِ الْمُتَعَصِّبِينَ لِبَعْضِ آيَةِ الْعِلْمِ أَوْ آيَةِ الْكَلَامِ أَوْ آيَةِ الْمَشِيخَةِ عَلَى نَظَرَانِهِمْ مَدْعِينَ أَنَّ الْحَقَّ مَعَهُمْ أَوْ أَنَّهُمْ أَرْجَحُ بِهَوَى قَدْ يَكُونُ فِيهِ تَأْوِيلٌ بِتَقْصِيرٍ لَا بِالْاجْتِهَادِ وَهَذَا كَثِيرٌ فِي عُلَمَاءِ الْأُمَّةِ وَعِبَادِهَا وَأَمْرَائِهَا وَأَجْنَادِهَا وَهُوَ مِنَ الْبَاسِ الَّذِي لَمْ يُرْفَعْ مِنْ بَيْنِهَا؛ فَتَسْأَلُ اللَّهُ الْعَدْلَ؛ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِهِ.

This is why you find that group (of jurists) often aligning with many of the desires of kings and rulers, and commanding fighting alongside them against their enemies, based on the premise that they (the rulers) are the people of justice and those (opponents) are the rebels. In this, they are like those who are fanatically devoted to certain Imāms of knowledge, or Imāms of Kalām (speculative theology), or leading Shaykhs, against their peers, claiming that the truth is with them or that they are more preponderant, based on a desire that might involve a deficient interpretation, not sound ijtihād. This is common among the scholars, worshippers, rulers, and soldiers of the Ummah, and it is part of the internal conflict (al-ba's) that has not been lifted from among them. So we ask Allah for justice, for there is no might nor power except with Him.

وَلِهَذَا كَانَ أَعْدَلُ الطَّوَائِفِ أَهْلُ السُّنَّةِ أَصْحَابُ الْحَدِيثِ. وَتَجِدُ هَؤُلَاءِ إِذَا أَمُرُوا بِقِتَالِ مَنْ مَرَقَ مِنَ الْإِسْلَامِ أَوْ ارْتَدَّ عَنْ

بَعْضَ شَرَائِعِهِ بِأَمْرٍ أَنْ يُسَارَ فِيهِ بِسِيرَةِ عَلِيٍّ فِي قِتَالِ طَلْحَةَ وَالزُّبَيْرِ؛ لَا يُسَبَى لَهُمْ دُرِّيَّةٌ وَلَا يُغَنَمَ لَهُمْ مَالٌ وَلَا يُجَهِّزُ لَهُمْ عَلَى جَرِيحٍ وَلَا يُقْتَلُ لَهُمْ أَسِيرٌ وَيُتْرَكُونَ مَا أَمَرَ بِهِ النَّبِيُّ ﷺ وَسَارَ بِهِ عَلِيٌّ فِي قِتَالِ الْخَوَارِجِ وَمَا أَمَرَ اللَّهُ بِهِ رَسُولُهُ وَسَارَ بِهِ الصَّدِيقُ فِي قِتَالِ مَا يَعِي الرِّكَازَ فَلَا يَجْمَعُونَ بَيْنَ مَا فَارَقَ اللَّهُ بَيْنَهُ مِنَ الْمُرْتَدِّينَ وَالْمَارِقِينَ وَبَيْنَ الْمُسْلِمِينَ الْمُسِيئِينَ؛ وَيَفْرُقُونَ بَيْنَ مَا جَمَعَ اللَّهُ بَيْنَهُ مِنَ الْمُلُوكِ وَالْأَيِّمَةِ الْمُتَقَاتِلِينَ عَلَى الْمُلْكِ وَإِنْ كَانَ يَتَأَوَّلُ. وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

This is why the most just of factions were 'Ahl as-Sunnah,' the companions of Hadith. You find these (other jurists), when commanded to fight those who have seceded from Islam or apostatized from some of its laws, they command that the conduct (sīrah) of 'Alī in fighting Ṭalḥah and Az-Zubayr be followed: their offspring are not to be enslaved, their wealth is not to be taken as spoils, their wounded are not to be finished off, and their prisoners are not to be killed. They abandon what the Prophet (peace be upon him) commanded and what 'Alī followed in fighting the Khawārij, and what Allah commanded His Messenger and Aṣ-Ṣiddīq followed in fighting the withholders of Zakāh. Thus, they do not distinguish between what Allah has differentiated—namely, apostates and renegades versus wrongdoing Muslims—and they differentiate between what Allah has equated—namely, kings and Imāms fighting over dominion, even if based on interpretation.

And Allah, Glorified and Exalted is He, knows best.

سُئِلَ الشَّيْخُ رَحِمَهُ اللَّهُ

The Shaykh (may Allah have mercy on him) was asked

عَنْ إِسْلَامِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ مَتَى كَانَ؟ وَهَلْ كَانَ إِيمَانُهُ كإِيمَانِ غَيْرِهِ أَمْ لَا؟ وَمَا قِيلَ فِيهِ غَيْرَ ذَلِكَ؟.

Concerning the Islam of Mu'āwiyah ibn Abī Sufyān: when did it occur? Was his faith (īmān) comparable to the faith of others, or not? And what else has been said regarding him?

فَأَجَابَ

So he responded

إِيمَانُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ ثَابِتٌ بِالنَّقْلِ الْمُتَوَاتِرِ وَإِجْمَاعِ أَهْلِ الْعِلْمِ عَلَى ذَلِكَ؛ كإِيمَانِ أُمَّتَالِهِ مِمَّنْ آمَنَ عَامَ فَتْحِ مَكَّةَ مِثْلَ أَخِيهِ يَزِيدَ بْنِ أَبِي سُفْيَانَ وَمِثْلَ سُهَيْلِ بْنِ عَمْرِو وَصْفْوَانَ بْنِ أُمَيَّةَ وَعِكْرِمَةَ بْنِ أَبِي جَهْلٍ وَالْحَارِثَ بْنَ هِشَامَ. وَأَبِي أَسَدٍ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ وَأُمَّتَالِ هَؤُلَاءِ. فَإِنَّ هَؤُلَاءِ يُسَمَّوْنَ الطَّلَقَاءَ: فَإِنَّهُمْ آمَنُوا عَامَ فَتْحِ النَّبِيِّ ﷺ مَكَّةَ فَهَرَا وَأُطْلِقَهُمْ وَمَنْ عَلَيْهِمْ وَأَعْطَاهُمْ وَتَأَلَّفَهُمْ وَقَدْ رَوَى: أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَسْلَمَ قَبْلَ ذَلِكَ وَهَاجَرَ كَمَا أَسْلَمَ خَالِدُ بْنُ الْوَلِيدِ وَعَمْرُو بْنُ الْعَاصِ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ—قَبْلَ فَتْحِ مَكَّةَ—وَهَاجَرُوا إِلَى الْمَدِينَةِ فَإِنْ كَانَ هَذَا صَحِيحًا فَهَذَا مِنْ الْمُهَاجِرِينَ.

The faith (īmān) of Mu'āwiyah ibn Abī Sufyān (may Allah be pleased with him) is established through mass-transmitted reports (an-naql al-mutawātir) and the consensus (ijmā') of the people of knowledge on this matter. His faith is like that of others similar to him who believed in the year of the Conquest of Makkah, such as his brother Yazid ibn Abī Sufyān, Suhayl ibn 'Amr, Ṣafwān ibn Umayyah, 'Ikrimah ibn Abī Jahl, Al-Hārith ibn Hishām, Abū Asad ibn Abī al-'Āṣ ibn Umayyah, and others like them. These individuals are known as aṭ-Ṭulaqā' (the freed ones), for they embraced Islam in the year the Prophet

(peace be upon him) conquered Makkah by force; he then set them free, bestowed his favor upon them, gave them provisions, and reconciled their hearts. It has also been narrated that Mu'āwiyah ibn Abī Sufyān embraced Islam before that time and performed hijrah (emigration)—just as Khālīd ibn al-Walīd, 'Amr ibn al-'Āṣ, and 'Uthmān ibn Ṭalḥah al-Ḥajabī embraced Islam before the Conquest of Makkah and emigrated to Madīnah. If this narration is authentic, then Mu'āwiyah would be counted among the Muhājirīn (the Emigrants).

وَأَمَّا إِسْلَامُهُ عَامَ الْفَتْحِ مَعَ مَنْ ذَكَرَ فَمَتَّقَ عَلَيْهِ بَيْنَ الْعُلَمَاءِ؛ سَوَاءٌ كَانَ أَسْلَمَ قَبْلَ ذَلِكَ أَوْ لَمْ يَكُنْ إِسْلَامُهُ إِلَّا عَامَ فَتْحِ مَكَّةَ؛ وَلَكِنَّ بَعْضَ الْكُذَّابِينَ زَعَمَ: أَنَّهُ عَيَّرَ أَبَاهُ بِإِسْلَامِهِ وَهَذَا كَذِبٌ بِإِتِّفَاقٍ مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ. وَكَانَ هَؤُلَاءِ الْمَذْكُورُونَ مِنْ أَحْسَنِ النَّاسِ إِسْلَامًا وَأَحْسَنَهُمْ سِيرَةً: لَمْ يَنْتَهُمُوا بِسُوءٍ وَلَمْ يَنْتَهُمُوا أَحَدٌ مِنْ أَهْلِ الْعِلْمِ بِنِقَاطٍ كَمَا أَتَاهُمْ عَيْرُهُمْ؛ بَلْ ظَهَرَ مِنْهُمْ مِنْ حُسْنِ الْإِسْلَامِ وَطَاعَةِ اللَّهِ وَرَسُولِهِ وَحُبِّ اللَّهِ وَرَسُولِهِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ وَحِفْظِ حُدُودِ اللَّهِ: مَا دَلَّ عَلَى حُسْنِ إِيْمَانِهِمُ الْبَاطِنِ وَحُسْنِ إِسْلَامِهِمْ وَمِنْهُمْ مَنْ أَمَرَهُ النَّبِيُّ ﷺ وَاسْتَعْمَلَهُ نَائِبًا لَهُ كَمَا اسْتَعْمَلَ عَنَابَ بْنِ أُسَيْدٍ أَمِيرًا عَلَى مَكَّةَ نَائِبًا عَنْهُ وَكَانَ مِنْ خِيَارِ الْمُسْلِمِينَ كَانَ يَقُولُ: يَا أَهْلَ مَكَّةَ وَاللَّهِ لَا يَبْلُغُنِي أَنَّ أَحَدًا مِنْكُمْ قَدْ تَخَلَّفَ عَنِ الصَّلَاةِ إِلَّا صَرَبْتُ عُنُقَهُ. وَقَدْ اسْتَعْمَلَ النَّبِيُّ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ—أَبَا مُعَاوِيَةَ—عَلَى نَجْرَانَ نَائِبًا لَهُ وَتُوَفِّيَ النَّبِيُّ ﷺ وَأَبُو سُفْيَانَ عَامِلَهُ عَلَى نَجْرَانَ.

As for his embracing Islam in the year of the Conquest along with those mentioned, this is unanimously agreed upon by the scholars, regardless of whether he had accepted Islam prior to that or only embraced Islam in the year of the Conquest of Makkah. However, some liars have claimed that he reproached his father for his Islam; this is a falsehood by the consensus of the scholars of Hadith. These aforementioned individuals were among the best of people in their Islam and the most praiseworthy in their conduct. They were not accused of any wrongdoing, nor did any of the people of knowledge accuse them of hypocrisy, as others were accused. Rather, they demonstrated such excellence in Islam, obedience to Allah and His Messenger, love for Allah and His Messenger, Jihād in the path of Allah, and observance of Allah's limits, as to indicate the sincerity of their inner faith and the genuineness of their Islam. Among them were those whom the Prophet (peace be upon him) appointed to positions of authority and employed as his deputies. For instance, he appointed 'Attāb ibn Asīd as governor of Makkah, his deputy, and he was among the best of Muslims. He used to say: 'O people of Makkah, by Allah, if I hear that any one of you has stayed away from the prayer, I will strike off his head.' The Prophet (peace be upon him) also appointed Abū Sufyān ibn Ḥarb—Mu'āwiyah's father—over Najrān as his deputy, and when the Prophet (peace be upon him) passed away, Abū Sufyān was still his governor of Najrān.

وَكَانَ مُعَاوِيَةُ أَحْسَنَ إِسْلَامًا مِنْ أَبِيهِ بِإِتِّفَاقٍ أَهْلِ الْعِلْمِ كَمَا أَنَّ أَخَاهُ يَزِيدَ بْنَ أَبِي سُفْيَانَ كَانَ أَفْضَلَ مِنْهُ وَمِنْ أَبِيهِ؛ وَلِهَذَا اسْتَعْمَلَهُ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ عَلَى قِتَالِ النَّصَارَى حِينَ فَتَحَ الشَّامَ وَكَانَ هُوَ أَحَدَ الْأُمَرَاءِ الَّذِينَ اسْتَعْمَلَهُمْ أَبُو بَكْرٍ الصِّدِّيقُ وَوَصَّاهُ بِوَصِيٍّ مَعْرُوفَةٍ نَقَلَهَا أَهْلُ الْعِلْمِ وَاعْتَمَدُوا عَلَيْهَا وَذَكَرَهَا مَالِكٌ فِي الْمَوْطُوعِ وَغَيْرُهُ وَمَسَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي رِكَابِهِ مُسَيِّعًا لَهُ فَقَالَ لَهُ: يَا خَلِيفَتَهُ رَسُولُ اللَّهِ إِمَّا أَنْ تَرْكَبَ وَإِمَّا أَنْ أُنْزَلَ فَقَالَ: لَسْتُ بِنَازِلٍ وَلَسْتُ بِرَاكِبٍ أَحْتَسِبُ خُطَايَ هَذِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. وَكَانَ عَمْرُو بْنُ الْعَاصِ أَحَدَ الْأُمَرَاءِ وَأَبُو عُبَيْدَةَ بْنُ الْجُرَّاجِ أَيْضًا وَقَدَّمَ عَلَيْهِمْ خَالِدَ بْنَ الْوَلِيدِ لِشَجَاعَتِهِ وَمَنْفَعَتِهِ فِي الْجِهَادِ.

Mu'āwiyah's Islam was better than his father's, by the consensus of the people of knowledge, just as his brother, Yazīd ibn Abī Sufyān, was more virtuous than both him and his father. For this reason, Abū Bakr aṣ-Ṣiddīq (may Allah be pleased with him) appointed Yazīd to fight the Christians during the conquest of Shām (Greater Syria). He was one of the commanders appointed by Abū Bakr aṣ-Ṣiddīq, who gave him well-known counsel that the people of knowledge have transmitted and relied upon, and which Mālik

mentioned in Al-Muwatta' and elsewhere. Abū Bakr (may Allah be pleased with him) walked alongside Yazīd's mount, seeing him off, whereupon Yazīd said to him: 'O Caliph of the Messenger of Allah, either you mount, or I will dismount.' Abū Bakr replied: 'I will not dismount, nor will you mount. I seek reward from Allah (the Mighty and Majestic) for these steps of mine in the path of Allah.' Amr ibn al-ʿĀs was also one of the commanders, as was Abū 'Ubaydah ibn al-Jarrāḥ. Abū Bakr placed Khālīd ibn al-Walīd in command over them due to his valor and effectiveness in Jihād.

فَلَمَّا تُوْفِّي أَبُو بَكْرٍ وَلَّى عُمَرُ بْنُ الْخَطَّابِ أَبَا عُبَيْدَةَ أَمِيرًا عَلَى الْجَمِيعِ؛ لِأَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ كَانَ شَدِيدًا فِي اللَّهِ قَوْلَى أَبَا عُبَيْدَةَ لِأَنَّهُ كَانَ لَيْنًا. وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَيْنًا وَخَالِدٌ شَدِيدًا عَلَى الْكُفَّارِ قَوْلَى اللَّيْنِ الشَّدِيدِ وَلَّى الشَّدِيدَ اللَّيْنُ؛ لِيَعْتَدِلَ الْأَمْرُ وَكِلَاهُمَا فَعَلَ مَا هُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَى فِي حَقِّهِ فَإِنَّ نَبِيَّنَا ﷺ أَكْمَلَ الْخَلْقَ وَكَانَ شَدِيدًا عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ وَنَعْتَهُ اللَّهُ تَعَالَى بِأَكْمَلَ الشَّرَائِعِ كَمَا قَالَ اللَّهُ تَعَالَى فِي نَعْتِ أُمَّتِهِ: (أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ) وَقَالَ فِيهِمْ: (أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ).

When Abū Bakr passed away, 'Umar ibn al-Khaṭṭāb appointed Abū 'Ubaydah as commander over all of them. This was because 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) was firm in matters pertaining to Allah, so he appointed Abū 'Ubaydah, who was known for his gentleness. Abū Bakr (may Allah be pleased with him) had been lenient, while Khālīd was severe against the disbelievers; thus, the lenient leader (Abū Bakr) appointed the firm one (Khālīd), and the firm leader ('Umar) appointed the lenient one (Abū 'Ubaydah), so that the matter would be balanced. Both Caliphs did what was most beloved to Allah, Exalted is He, in their respective situations. Indeed, our Prophet (peace be upon him) is the most perfect of creation, and he was firm against the disbelievers and the hypocrites. Allah, Exalted is He, described him with the most complete of laws, just as Allah, Exalted is He, said in describing his Ummah (community): {They are` severe against the disbelievers, merciful among themselves} [Al-Fath: 29]. And He said concerning them: {They are` humble toward the believers, stern toward the disbelievers, striving in the cause of Allah, and fearing no blame from anyone} [Al-Mā'idah: 54].

وَقَدْ ثَبَتَ فِي الصَّحِيحِ: (أَنَّ النَّبِيَّ ﷺ لَمَّا اسْتَشَارَ أَصْحَابَهُ فِي أَسَارَى بَدْرٍ وَأَشَارَ عَلَيْهِ أَبُو بَكْرٍ أَنْ يَأْخُذَ الْفِدْيَةَ مِنْهُمْ وَفُلَاحِقَهُمْ وَأَشَارَ عَلَيْهِ عُمَرُ بِضَرْبِ أَعْنَاقِهِمْ. قَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ يُلِينُ قُلُوبَ رَجَالٍ فِيهِ حَتَّى تَكُونَ أَلْيَنُ مِنَ الْبَرِّ وَيَشْدُدُ قُلُوبَ رَجَالٍ فِيهِ حَتَّى تَكُونَ أَشَدَّ مِنَ الصَّخْرِ وَإِنْ مَلَكَ يَا أَبَا بَكْرٍ مِثْلَ إِبْرَاهِيمَ الْخَلِيلِ إِذْ قَالَ: (فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ كَفُورٌ رَجِيمٌ) وَمِثْلَ عِيسَى بْنِ مَرْيَمَ إِذْ قَالَ: (إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ) وَمِثْلَ يَا عُمَرُ مِثْلَ نُوحٍ عَلَيْهِ السَّلَامُ إِذْ قَالَ: (رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَبَابًا) وَمِثْلَ مُوسَى بْنِ عِمْرَانَ إِذْ قَالَ: (رَبَّنَا أَهْلِيسْ عَلَى أَمْوَالِهِمْ وَأَشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)) وَكَانَا فِي حَيَاةِ النَّبِيِّ ﷺ كَمَا نَعْتَهُمَا رَسُولُ اللَّهِ ﷺ وَكَانَا هُمَا وَزِيرِيهِ مِنْ أَهْلِ الْأَرْضِ.

It is authentically reported in the Ṣaḥīḥ collections: When the Prophet (peace be upon him) consulted his Companions regarding the captives of Badr, Abū Bakr advised him to accept ransom from them and release them, while 'Umar advised him to strike off their necks. The Prophet (peace be upon him) said: 'Indeed, Allah softens the hearts of some men for His sake until they are softer than linen, and He hardens the hearts of other men for His sake until they are harder than rock. Your likeness, O Abū Bakr, is that of Ibrāhīm al-Khalīl (the Close Friend of Allah), when he said: {So whoever follows me is with me, and whoever disobeys me—it is You Who are All-Forgiving, Most Merciful} [Ibrāhīm: 36]. And it is like that of ʿĪsā ibn Maryam, when he said: {If You punish them, they are Your servants; but if You forgive them, You are indeed the Almighty, All-Wise} [Al-Mā'idah: 118]. And your likeness, O 'Umar, is that of Nūḥ (peace be upon him), when he said: {My Lord! Do not leave upon the earth a single dweller from among the disbelievers} [Nūḥ:

26]. And it is like that of Mūsā ibn 'Imrān, when he said: {Our Lord! Destroy their wealth and harden their hearts so that they may not believe until they see the painful punishment} [Yūnus: 88].¹ During the lifetime of the Prophet (peace be upon him), they were both as the Messenger of Allah (peace be upon him) had described them, and they were his two viziers from among the people of the earth.

وَقَدْ تَبَّتْ فِي الصَّحِيحِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا (أَنَّ سَرِيرَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَمَّا وَضِعَ وَجَاءَ النَّاسُ يُصَلُّونَ عَلَيْهِ قَالَ ابْنُ عَبَّاسٍ: فَالْتَفَتَ فَإِذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: وَاللَّهِ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ تَعَالَى بِعَمَلِهِ مِنْ هَذَا الْمَيِّتِ. وَاللَّهُ إِنِّي لَأَرْجُو أَنْ يَحْشُرَكَ اللَّهُ مَعَ صَاحِبَيْكَ فَإِنِّي كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: دَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ).

It is also authentically reported in the Ṣaḥīḥ collections from Ibn 'Abbās (may Allah be pleased with them both): When the bier of 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) was placed and the people came to pray over him, Ibn 'Abbās said: I turned and saw 'Alī ibn Abī Tālib (may Allah be pleased with him), who said: 'By Allah, there is no one on the face of the earth whose deeds I would rather meet Allah, Exalted is He, with than this deceased man. By Allah, I truly hope that Allah will resurrect you with your two companions (the Prophet Muḥammad and Abū Bakr), for I often used to hear the Prophet (peace be upon him) say: 'I entered, along with Abū Bakr and 'Umar; I went out, along with Abū Bakr and 'Umar; and I went, along with Abū Bakr and 'Umar.'

ثُمَّ تَبَّتْ فِي الصَّحِيحِ أَنَّهُ (لَمَّا كَانَ يَوْمُ أَحَدِ انْهَزَمَ أَكْثَرُ الْمُسْلِمِينَ فَإِذَا أَبُو سُفْيَانٌ وَكَانَ الْقَوْمُ الْمَرَامَ (۱) إِذْ قَالَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟ أَفِي الْقَوْمِ مُحَمَّدٌ؟ أَفِي الْقَوْمِ مُحَمَّدٌ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ فَقَالَ: أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ؟ فَقَالَ النَّبِيُّ ﷺ لَا تُجِيبُوهُ) الْحَدِيثُ بِطَوْلِهِ فَهَذَا أَبُو سُفْيَانٌ قَائِدُ الْأَحْزَابِ لَمْ يَسْأَلْ إِلَّا عَنْ هَؤُلَاءِ الثَّلَاثَةِ: عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِغَلِيهِ بِأَنَّ هَؤُلَاءِ هُمْ رُءُوسُ عَسْكَرِ الْمُسْلِمِينَ.

Then, it is authentically reported in the Ṣaḥīḥ collections: On the Day of Uhud, when most of the Muslims were routed, Abū Sufyān—and his forces were then in a position of dominance¹—called out, saying: 'Is Muḥammad among the people? Is Muḥammad among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' Then Abū Sufyān said: 'Is Ibn Abī Quḥāfah (Abū Bakr) among the people? Is Ibn Abī Quḥāfah among the people? Is Ibn Abī Quḥāfah among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' Then he said: 'Is Ibn al-Khaṭṭāb ('Umar) among the people? Is Ibn al-Khaṭṭāb among the people? Is Ibn al-Khaṭṭāb among the people?' The Prophet (peace be upon him) said, 'Do not answer him.' (The Hadith continues in full.) So this was Abū Sufyān, the leader of the confederates, asking only about these three: the Prophet (peace be upon him), Abū Bakr, and 'Umar (may Allah be pleased with them both), because he knew that these were the heads of the Muslim army.

وَقَالَ الرَّشِيدُ لِمَالِكِ بْنِ أَنَسٍ: أَخْبَرَنِي عَنْ مَرْثِلَةِ أَبِي بَكْرٍ وَعُمَرَ مِنَ النَّبِيِّ ﷺ فَقَالَ: مَنْزِلَتُهُمَا مِنْهُ فِي حَيَاتِهِ كَمَنْزِلَتِهِمَا بَعْدَ وَفَاتِهِ فَقَالَ: شَفِيتَنِي يَا مَالِكُ فَلَمَّا تُوُفِّي رَسُولُ اللَّهِ ﷺ وَاسْتَخْلَفَ أَبَا بَكْرٍ جَعَلَ اللَّهُ تَعَالَى فِيهِ مِنَ الشَّدَّةِ مَا لَمْ يَكُنْ فِيهِ قَبْلَ ذَلِكَ حَتَّى قَاتَلَ عُمَرُ فِي ذَلِكَ حَتَّى قَاتَلَ أَهْلَ الرَّدَّةِ بَعْدَ أَنْ جَهَّزَ جَيْسَ أُسَامَةَ وَكَانَ ذَلِكَ تَعْجِيلًا لَهُ لِكَمَالِ النَّبِيِّ ﷺ الَّذِي صَارَ خَلِيفَةً لَهُ. وَلَمَّا اسْتَخْلَفَ عُمَرُ جَعَلَ اللَّهُ فِيهِ مِنَ الرَّأْفَةِ وَالرَّحْمَةِ مَا لَمْ يَكُنْ فِيهِ قَبْلَ ذَلِكَ تَعْجِيلًا لَهُ حَتَّى صَارَ أَمِيرَ الْمُؤْمِنِينَ وَلِهَذَا اسْتَعْمَلَ هَذَا خَالِدًا؛ وَهَذَا أَبَا عُبَيْدَةَ.

Ar-Rashīd (Caliph Hārūn ar-Rashīd) said to Mālik ibn Anas: 'Tell me about the standing

¹ Thus in the original.

of Abū Bakr and 'Umar with the Prophet (peace be upon him).' Mālik replied: 'Their standing with him during his life was like their standing (in relation to his Sunnah and Caliphate) after his death.' Ar-Rashīd said: 'You have satisfied me, O Mālik.' When the Messenger of Allah (peace be upon him) passed away and Abū Bakr was made Caliph, Allah, Exalted is He, instilled in him a firmness that he did not possess before, to the extent that he surpassed 'Umar in that regard, even fighting the people of the Riddah (apostasy) after dispatching the army of Usāmah. This was a means of perfecting him, reflecting the perfection of the Prophet (peace be upon him) whose caliph he became. And when 'Umar was made Caliph, Allah instilled in him a gentleness and mercy that he did not possess before, perfecting him until he became the Amīr al-Mu'minīn (Commander of the Faithful). This is why the former (Abū Bakr) appointed Khālīd, and the latter ('Umar) appointed Abū 'Ubaydah.

وَكَانَ يَزِيدُ بْنُ أَبِي سُفْيَانَ عَلَى النَّاسِ؛ إِلَى أَنْ وَلَّى عُمَرُ؛ فَمَاتَ يَزِيدُ بْنُ أَبِي سُفْيَانَ؛ فَاسْتَعْمَلَ عُمَرُ مُعَاوِيَةَ مَكَانَ أَخِيهِ يَزِيدَ بْنِ أَبِي سُفْيَانَ وَيَقِي مُعَاوِيَةَ عَلَى وَلَايَتِهِ تَمَامَ خِلَافَتِهِ وَعُمَرُ وَرَعِيَّتُهُ تَشْكُرُهُ وَتَشْكُرُ سِيرَتَهُ فِيهِمْ وَتُؤَالِيهِ وَتُحِبُّهُ لِمَا رَأَوْا مِنْ حُلُمِهِ وَعَدْلِهِ؛ حَتَّى أَنَّهُ لَمْ يَشْكُهُ مِنْهُمْ مُسْتَلِكٌ وَلَا تَظْلَمَهُ مِنْهُمْ مُتَظَلِّمٌ، وَيَزِيدُ بْنُ مُعَاوِيَةَ لَيْسَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَإِنَّمَا وَلِدَ فِي خِلَافَةِ عُثْمَانَ؛ وَإِنَّمَا سَمَاهُ يَزِيدُ بِاسْمِ عَمِّهِ مِنَ الصَّحَابَةِ.

Yazīd ibn Abī Sufyān was governor of Shām until 'Umar assumed the caliphate. Then Yazīd ibn Abī Sufyān passed away, so 'Umar appointed Mu'āwiyah in place of his brother Yazīd ibn Abī Sufyān. Mu'āwiyah remained in his governorship for the entirety of 'Umar's caliphate, and 'Umar and his subjects were grateful to him, appreciated his conduct among them, supported him, and loved him for the clemency and justice they witnessed from him, to the extent that no one among them lodged a complaint against him, nor did anyone claiming to be wronged by him come forward. Yazīd ibn Mu'āwiyah was not one of the Companions of the Prophet (peace be upon him); he was born during the caliphate of 'Uthmān. He was named Yazīd after his paternal uncle, who was one of the Companions.

وَقَدْ شَهِدَ مُعَاوِيَةُ؛ وَأَخُوهُ يَزِيدُ؛ وَسَهْلُ بْنُ عَمْرٍو؛ وَالْحَارِثُ بْنُ هِشَامٍ وَعَبَرَهُمْ مِنْ مُسْلِمَةِ الْفَتْحِ مَعَ النَّبِيِّ ﷺ غَزْوَةُ حَنِينَ؛ وَدَخَلُوا فِي قَوْلِهِ تَعَالَى {ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ} وَكَانُوا مِنَ الْمُؤْمِنِينَ الَّذِينَ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِمْ مَعَ النَّبِيِّ ﷺ وَغَزْوَةُ الطَّائِفِ لَمَّا حَاصَرُوا الطَّائِفَ وَرَمَاهَا بِالْمُنْجَنِيقِ وَشَهِدُوا النَّصَارَى بِالشَّامِ وَأَنْزَلَ اللَّهُ فِيهَا سُورَةَ بَرَاءَةٍ؛ وَهِيَ غَزْوَةُ الْعُسْرَةِ الَّتِي جَهَزَ فِيهَا عُثْمَانُ بْنُ عَفَانَ رَضِيَ اللَّهُ عَنْهُ جَيْسَ الْعُسْرَةِ بِأَلْفٍ بَعِيرٍ فِي سَبِيلِ اللَّهِ تَعَالَى فَأَعُوذَتْ وَكَمَلَهَا بِخَمْسِينَ بَعِيرًا فَقَالَ النَّبِيُّ: (مَا ضَرَّ عُثْمَانَ مَا فَعَلَ بَعْدَ الْيَوْمِ) وَهَذَا آخِرُ مَغَازِي النَّبِيِّ ﷺ وَلَمْ يَكُنْ فِيهَا قِتَالٌ.

Mu'āwiyah, his brother Yazīd, Suhayl ibn 'Amr, Al-Hārith ibn Hishām, and others from among those who embraced Islam at the Conquest (Muslimat al-Fath) participated with the Prophet (peace be upon him) in the Battle of Hunayn. They are included in Allah's statement, Exalted is He: {Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down forces you did not see, and punished those who disbelieved. And that is the recompense of the disbelievers} [At-Tawbah: 26]. They were among the believers upon whom Allah sent down His tranquility with the Prophet (peace be upon him). They also participated in the campaign of Tā'if, when they besieged Tā'if and shelled it with catapults. They also witnessed (campaigns against) the Christians in Shām, concerning which Allah revealed Sūrah Barā'ah (At-Tawbah); this refers to the Expedition of Hardship (Ghazwat al-'Usrah), for which 'Uthmān ibn 'Affān (may Allah be pleased with him) equipped the Army of Hardship with one thousand camels for the cause of Allah, Exalted is He. When these proved insufficient, he completed it with another fifty camels, whereupon the Prophet (peace be upon him) said: 'Whatever

'Uthmān does after this day will not harm him.' This was the last of the military expeditions of the Prophet (peace be upon him), and there was no fighting in it.

وَقَدْ غَزَا النَّبِيُّ ﷺ أَكْثَرَ مِنْ عَشْرِينَ غَزَاً بِنَفْسِهِ وَلَمْ يَكُنْ الْقِتَالُ إِلَّا فِي تِسْعِ غَزَوَاتٍ: بَدْرَ وَأُحُدٍ وَبَنِي الْمُصْطَلِقِ وَالْخَنْدَقِ وَذِي قَرْدٍ وَغَزْوَةَ الطَّائِفِ وَأَعْظَمُ جَيْشِ جَمْعَةِ النَّبِيِّ ﷺ كَانَ بِحَنِينٍ وَالطَّائِفِ وَكَانُوا اثْنَيْ عَشَرَ أَلْفًا. وَأَعْظَمُ جَيْشٍ غَزَا مَعَ النَّبِيِّ ﷺ جَيْشُ تَبُوكَ فَإِنَّهُ كَانَ كَثِيرًا لَا يَحْصَى غَيْرَ أَنَّهُ لَمْ يَكُنْ فِيهِ قِتَالٌ.

The Prophet (peace be upon him) personally led more than twenty military expeditions (ghazawāt), and fighting occurred in only nine of them: Badr, Uḥud, Banī al-Muṣṭaliq, al-Khandaq (the Trench), Dhī Qarad, and the campaign of Ṭā'if. The largest army the Prophet (peace be upon him) assembled was for Ḥunayn and Ṭā'if, numbering twelve thousand. The largest army that went on an expedition with the Prophet (peace be upon him) was the army of Tabūk; it was so numerous it could not be counted, though no fighting occurred in it.

وَهَؤُلَاءِ الْمَذْكُورُونَ دَخَلُوا فِي قَوْلِهِ تَعَالَى (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلٌ أُولَئِكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) فَإِنَّ هَؤُلَاءِ الظُّلُمَاءَ مُسْلِمَةً لِلْفَتْحِ هُمْ مِمَّنْ أَنْفَقَ مِنْ بَعْدِ الْفَتْحِ وَقَاتِلٌ وَقَدْ وَعَدَهُمُ اللَّهُ الْحُسْنَى فَإِنَّهُمْ أَنْفَقُوا بِحَنِينٍ وَالطَّائِفِ وَقَاتَلُوا فِيهِمَا رَضِيَ اللَّهُ عَنْهُمْ.

These aforementioned individuals are included in the statement of Allah, Exalted is He: {Not equal among you are those who spent before the conquest [of Makkah] and fought. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]} [Al-Ḥadīd: 10]. For these Ṭulaqā', the Muslims of the Conquest, are among those who spent after the Conquest and fought, and Allah has promised them the best [reward]. Indeed, they spent in Ḥunayn and Ṭā'if and fought in both (may Allah be pleased with them).

وَهُمْ أَيْضًا دَاخِلُونَ فِيَمَنْ رَضِيَ اللَّهُ عَنْهُمْ حَيْثُ قَالَ تَعَالَى: (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ) فَإِنَّ السَّابِقِينَ هُمُ الَّذِينَ أَسْلَمُوا قَبْلَ الْحُدُوبِيَّةِ كَالَّذِينَ بَايَعُوهُ تَحْتَ الشَّجَرَةِ الَّذِينَ أَنْزَلَ اللَّهُ فِيهِمْ: (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ) كَانُوا أَكْثَرَ مَنْ أَلْفَ وَارْتِيعَاتِهِ وَكُلُّهُمْ مِنْ أَهْلِ الْجَنَّةِ كَمَا ثَبَتَ فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ) وَكَانَ فِيهِمْ حَاطِبُ بْنُ أَبِي بلتعَة وَكَانَتْ لَهُ سِتْنَاتٌ مَعْرُوفَةٌ مِثْلَ مَكَاتِبَتِهِ لِلْمُسْرِكِينَ بِأَخْبَارِ النَّبِيِّ ﷺ وَإِسَاءَتِهِ إِلَى مَمَالِيكِهِ وَقَدْ ثَبَتَ فِي الصَّحِيحِ (أَنَّ مَمْلُوكَهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَا بَدَأَ أَنْ يَدْخُلَ حَاطِبُ النَّارَ. فَقَالَ لَهُ النَّبِيُّ ﷺ كَذَبْتَ. إِنَّهُ شَهِدَ بَدْرًا وَحُدُوبِيَّةً).

They are also included among those with whom Allah is pleased, as He, Exalted is He, stated: {And the first forerunners [in faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him} [At-Tawbah: 100]. The 'Sābiqūn' (forerunners) are those who embraced Islam before the Treaty of Ḥudaybiyah, such as those who pledged allegiance to him under the tree, concerning whom Allah revealed: {Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree} [Al-Faṭḥ: 18]. They numbered more than one thousand four hundred, and all of them are from the people of Paradise, as is authentically reported in the Ṣaḥīḥ collections from the Prophet (peace be upon him) that he said: 'No one who pledged allegiance under the tree will enter the Fire.' Among them was Ḥāṭib ibn Abī Balṭa'ah, who had known wrongdoings, such as his writing to the polytheists with news of the Prophet (peace be upon him) and his mistreatment of his slaves. It is authentically reported in the Ṣaḥīḥ collections that his slave came to the Prophet (peace be upon him) and said: 'By Allah, O Messenger of Allah, Ḥāṭib will surely enter the Fire!' The Prophet (peace be upon him) told him, 'You have lied. Indeed, he witnessed Badr and Ḥudaybiyah.'

وَبَيَّتَ فِي الصَّحِيحِ أَنَّهُ (لَمَّا كَتَبَ إِلَى الْمُشْرِكِينَ يُخَيِّرُهُمْ بِمَسِيرِ النَّبِيِّ ﷺ إِلَيْهِمْ أَرْسَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ إِلَى الْمَرْأَةِ الَّتِي كَانَتْ مَعَهَا الْكِتَابُ فَأَتَيَا بِهَا فَقَالَ: مَا هَذَا يَا حَاطِبُ فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ مَا فَعَلْتُ ذَلِكَ ارْتِدَاذًا عَنْ دِينِي وَلَا رَضِيْتُ بِالْكَفْرِ بَعْدَ الْإِسْلَامِ وَلَكِنْ كُنْتُ امْرَأً مُلَصِّقًا فِي قُرَيْشٍ لَمْ أَكُنْ مِنْ أَنْفُسِهِمْ وَكَانَ مِنْ مَعَكَ مِنْ أَصْحَابِكَ لَهُمْ بِمَكَّةَ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ فَأَحْبَبْتُ إِذْ قَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ فِيهِمْ بَدَأً يَحْمُونَ بِهَا قَرَابَتِي فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ ﷺ إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ أَنَّ اللَّهَ قَالَ: اْعْمَلُوا مَا شِئْتُمْ قَدْ غَفَرْتُ لَكُمْ)

It is authentically reported in the Ṣaḥīḥ collections: When Ḥaṭīb wrote to the polytheists informing them of the Prophet's (peace be upon him) march towards them, the Prophet (peace be upon him) sent 'Alī ibn Abī Ṭālib and Az-Zubayr to the woman who had the letter, and they brought her back. He then asked, 'What is this, O Ḥaṭīb?' Ḥaṭīb replied: 'By Allah, O Messenger of Allah, I did not do this out of apostasy from my religion, nor out of acceptance of disbelief after Islam. However, I was a man allied with Quraysh but not one of them by lineage. Those of your Companions who are with you have relatives in Makkah through whom they protect their families. Since I lacked this, I wished to do them a favor so they might protect my relatives.' Umar ibn al-Khaṭṭāb then said: 'Let me strike off the neck of this hypocrite!' But the Prophet (peace be upon him) said: 'Indeed, he witnessed Badr. And what would let you know? Perhaps Allah looked upon the people of Badr and said, 'Do as you wish, for I have forgiven you.'

وَفِي هَذَا الْحَدِيثِ بَيَانٌ أَنَّ اللَّهَ يَغْفِرُ لِهَؤُلَاءِ السَّابِقِينَ—كَأَهْلِ بَدْرٍ وَالْحُدَيْبِيَّةِ—مِنَ الذُّنُوبِ الْعَظِيمَةِ بِفَضْلِ سَابِقَتِهِمْ وَإِيمَانِهِمْ وَجَهَادِهِمْ؛ مَا لَا يَجُوزُ لِأَحَدٍ أَنْ يُعَاقِبَهُمْ بِهَا كَمَا لَمْ تَحِبْ مُعَاقِبَةَ حَاطِبٍ مِمَّا كَانَ مِنْهُ. وَهَذَا مِمَّا يُسْتَدَلُّ بِهِ عَلَى أَنَّ مَا جَرَى بَيْنَ عَلِيٍّ وَطَلْحَةَ وَالزُّبَيْرِ وَتَحْوِهِمْ: فَإِنَّهُ إِمَّا أَنْ يَكُونَ اجْتِهَادًا لَا ذَنْبَ فِيهِ فَلَا كَلَامَ. فَقَدْ ثَبَتَ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ). وَإِنْ كَانَ هُنَاكَ ذَنْبٌ فَقَدْ ثَبَتَ أَنَّ هَؤُلَاءِ رَضِيَ اللَّهُ عَنْهُمْ وَغَفَرَ لَهُمْ مَا فَعَلُوا؛ فَلَا يَضُرُّهُمْ مَا وَقَعَ مِنْهُمْ مِنَ الذُّنُوبِ إِنْ كَانَ قَدْ وَقَعَ ذَنْبٌ: بَلْ إِنْ وَقَعَ مِنْ أَحَدِهِمْ ذَنْبٌ كَانَ اللَّهُ مَحَاهُ بِسَبَبِ قَدْ وَقَعَ مِنَ الْأَسْبَابِ الَّتِي يَحْمِلُهَا اللَّهُ بِهَا الذُّنُوبَ، مِثْلُ أَنْ يَكُونَ قَدْ تَابَ فَيُثَوِّبَ اللَّهُ عَلَيْهِ أَوْ كَانَ لَهُ حَسَنَاتٌ تَمْحُو السَّيِّئَاتِ أَوْ يَكُونُ قَدْ كَفَّرَ عَنْهُ بِبَلَاءٍ أَوْ بِلَاءٍ بِهِ فَإِنَّهُ قَدْ ثَبَتَ فِي الصَّحِيحِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصٍ وَلَا عَمٍّ وَلَا حَرَنِ وَلَا أَدَى إِلَّا كَفَّرَ اللَّهُ مِنْ خَطَايَاهُ).

This Hadith clarifies that Allah forgives these forerunners—such as the participants of Badr and Ḥudaybiyah—for major sins due to the merit of their precedence in faith, their belief, and their Jihād, to an extent that it is not permissible for anyone to punish them for such actions, just as it was not obligatory to punish Ḥaṭīb for what he did. This is one of the proofs used to argue that what occurred between 'Alī, Ṭalḥah, Az-Zubayr, and their like was either an instance of ijtihād (scholarly reasoning) wherein there is no sin—in which case there is no further discussion, for it is authentically reported from the Prophet (peace be upon him) that he said: 'If a judge strives in judgment (ijtihad) and is correct, he receives two rewards; and if he strives in judgment and is mistaken, he receives one reward'—or, if there was a sin involved, it is established that Allah is pleased with them and has forgiven them for what they did. Therefore, any sins they may have committed do not harm them, if indeed a sin occurred. Rather, if any one of them committed a sin, Allah would have erased it through one of the means by which Allah purifies from sins, such as the person having repented, whereupon Allah accepts their repentance; or their having good deeds that erase misdeeds; or its having been expiated for them through a trial with which Allah afflicted them. For it is authentically reported in the Ṣaḥīḥ collections from the Prophet (peace be upon him) that he said: 'No fatigue, nor illness, nor anxiety, nor sorrow, nor grief, nor harm befalls a believer, except that Allah expiates some of his sins thereby.'

وَأَمَّا مَنْ بَعْدَ هَؤُلَاءِ السَّابِقِينَ الْأَوَّلِينَ وَهُمْ الَّذِينَ أَسْلَمُوا بَعْدَ الْحُدَيْبِيَّةِ فَهَؤُلَاءِ دَخَلُوا فِي قَوْلِهِ تَعَالَى (وَكُلًّا وَعَدَ اللَّهُ

الْحُسْنَى) وَفِي قَوْلِهِ تَعَالَى (وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ) وَقَدْ أَسْلَمَ قَبْلَ فَتْحِ مَكَّةَ خَالِدُ بْنُ الْوَلِيدِ وَعَمْرُو بْنُ الْعَاصِ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَغَيْرُهُمْ. وَأَسْلَمَ بَعْدَ الطَّلَاقِ أَهْلُ الطَّائِفِ وَكَانُوا آخِرَ النَّاسِ إِسْلَامًا وَكَانَ مِنْهُمْ عُثْمَانُ بْنُ أَبِي الْعَاصِ التَّمِيمِيُّ الَّذِي أَمَرَهُ النَّبِيُّ ﷺ عَلَى أَهْلِ الطَّائِفِ وَكَانَ مِنْ خِيَارِ الصَّحَابَةِ؛ مَعَ تَأَخُّرِ إِسْلَامِهِ.

As for those who came after these initial forerunners (as-Sābiqūn al-Awwalūn), namely those who embraced Islam after Ḥudaybiyah, they are included in Allah's statement, Exalted is He: {But to all Allah has promised the best [reward]} [Al-Ḥadīd: 10], and in His statement, Exalted is He: {and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him} [At-Tawbah: 100]. Khālīd ibn al-Walīd, 'Amr ibn al-'Ās, 'Uthmān ibn Ṭalḥah al-Ḥajabī, and others had embraced Islam before the Conquest of Makkah. After the Ṭulaqā', the people of Ṭā'if embraced Islam, and they were the last people to do so. Among them was 'Uthmān ibn Abī al-'Ās ath-Thaqafī, whom the Prophet (peace be upon him) appointed as leader over the people of Ṭā'if, and he was among the best of the Companions, despite the lateness of his Islam.

فَقَدْ بَتَّأَخَّرَ إِسْلَامُ الرَّجُلِ وَيَكُونُ أَفْضَلَ مِنْ بَعْضِ مَنْ تَقَدَّمَ بِالْإِسْلَامِ كَمَا تَأَخَّرَ إِسْلَامُ عُمَرَ فَإِنَّهُ يُقَالُ: إِنَّهُ أَسْلَمَ تَمَامَ الْأَرْبَعِينَ وَكَانَ مِنْ فَضْلِهِ اللَّهُ عَلَى كَثِيرٍ مِمَّنْ أَسْلَمَ قَبْلَهُ وَكَانَ عُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَسْلَمُوا قَبْلَ عُمَرَ عَلَى يَدِ أَبِي بَكْرٍ وَتَقَدَّمَ عَنْهُمْ عُمَرُ. وَأَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ الْأَخْرَارِ الْبَالِغِينَ أَبُو بَكْرٍ وَمِنْ الْأَخْرَارِ الصَّبِيَّانِ عَلِيُّ وَمِنْ الْمَوَالِي زَيْدُ بْنُ حَارِثَةَ وَمِنْ النِّسَاءِ خَدِيجَةُ أُمُّ الْمُؤْمِنِينَ وَهَذَا بِاتِّفَاقٍ أَهْلِ الْعِلْمِ.

Indeed, a man's Islam may be delayed, yet he may be more virtuous than some of those who preceded him in Islam. This was the case with 'Umar, of whom it is said that he embraced Islam when the number of Muslims reached forty, and he was among those whom Allah favored over many who had embraced Islam before him. 'Uthmān, Ṭalḥah, Az-Zubayr, Sa'd, and 'Abd ar-Raḥmān ibn 'Awf had all embraced Islam before 'Umar at the hands of Abū Bakr, yet 'Umar surpassed them (in rank and virtue). The first free, adult man to embrace Islam was Abū Bakr; the first free boy was 'Alī; the first among the mawālī (freedmen or clients) was Zayd ibn Ḥārithah; and the first among women was Khadījah, the Mother of the Believers. This is by the consensus of the people of knowledge.

وَقَدْ قَالَ اللَّهُ تَعَالَى: (إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ) إِلَى قَوْلِهِ تَعَالَى (وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ) (وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ). فَهَذِهِ عَامَّةٌ.

Allah, Exalted is He, has said: {Indeed, those who have believed, emigrated, and striven with their wealth and their lives in the cause of Allah, and those who gave shelter and aided—they are allies of one another} [Al-Anfāl: 72]. And He continued until His statement: {And those who believed, and emigrated and fought in the cause of Allah, and those who gave shelter and aided—it is they who are the believers, truly. For them is forgiveness and noble provision} [Al-Anfāl: 74]. And: {And those who believed after [the initial emigration] and emigrated and fought with you—then those are of you} [Al-Anfāl: 75]. These statements are general in their application.

وَقَالَ تَعَالَى: (لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُونَ لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ) (وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ). فَهَذِهِ الْآيَةُ وَالَّتِي قَبْلَهَا: تَتَنَاوَلُ مَنْ دَخَلَ فِيهَا بَعْدَ السَّابِقِينَ الْأَوَّلِينَ إِلَى يَوْمِ الْقِيَامَةِ، فَكَيْفَ لَا يَدْخُلُ

فِيهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ الَّذِينَ آمَنُوا بِهِ وَجَاهَدُوا مَعَهُ؟

And Allah, Exalted is He, said: {For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, those are the truthful} [Al-Hashr: 8]. {And [also for] those who were settled in Madīnah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul—it is those who will be the successful} [Al-Hashr: 9]. {And [also for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful'} [Al-Hashr: 10]. This verse, and the ones preceding it (from Sūrah Al-Anfāl), encompass whoever enters into their scope after the initial forerunners, until the Day of Resurrection. How, then, could they not include the Companions of the Messenger of Allah (peace be upon him), who believed in him and strove in Jihād alongside him?

وَقَدْ قَالَ ﷺ فِي الْحَدِيثِ الصَّحِيحِ: (الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ) فَمَنْ كَانَ قَدْ أَسْلَمَ مِنَ الطَّلَاقِ وَهَجَرَ مَا نَهَى اللَّهُ عَنْهُ كَانَ لَهُ مَعْنَى هَذِهِ الْهَجْرَةِ فَدَخَلَ فِي قَوْلِهِ تَعَالَى (وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ) كَمَا دَخَلَ فِي قَوْلِهِ تَعَالَى (وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى).

The Prophet (peace be upon him) said in an authentic Hadith: 'The Muhājir (Emigrant) is one who forsakes (hajara) what Allah has forbidden.' Therefore, whoever among the Ṭulaqā' embraced Islam and forsook what Allah has forbidden, attains the meaning of this hijrah (emigration/forsaking) and is thus included in Allah's statement, Exalted is He: {And those who believed after [the initial emigration] and emigrated and fought with you—then those are of you} [Al-Anfāl: 75], just as they are included in His statement, Exalted is He: {But to all Allah has promised the best [reward]} [Al-Hadīd: 10].

وَقَدْ قَالَ تَعَالَى: (مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ سِجْدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا) فَهَذَا يَتَنَاوَلُ الَّذِينَ آمَنُوا مَعَ الرَّسُولِ مُطْلَقًا.

And Allah, Exalted is He, has said: {Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward} [Al-Fath: 29]. This verse encompasses all those who believed with the Messenger, without restriction.

وَقَدْ اسْتَفَاضَ عَنِ النَّبِيِّ ﷺ فِي الصَّحَاحِ وَغَيْرِهَا مِنْ غَيْرٍ وَجِهَ أَنَّهُ قَالَ: (خَيْرُ الْقُرُونِ الْقُرْنُ الَّذِي بُعِثَتْ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ). وَتَبَتَ عَنْهُ فِي الصَّحِيحِ (أَنَّهُ كَانَ بَيْنَ عَبْدِ الرَّحْمَنِ وَبَيْنَ خَالِدٍ كَلَامٌ فَقَالَ: يَا خَالِدُ لَا تَسْبُوا أَصْحَابِي. فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ) قَالَ ذَلِكَ لِخَالِدٍ وَنَحْوِهِ مِمَّنْ أَسْلَمَ بَعْدَ الْحُدَيْبِيَّةِ بِالنِّسْبَةِ إِلَى السَّابِقِينَ الْأَوَّلِينَ. يَقُولُ: إِذَا أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نِصْفَ مَدٍّ.

It has been widely narrated from the Prophet (peace be upon him) in the Ṣaḥīḥ

collections and elsewhere, through multiple chains of transmission, that he said: 'The best of generations is the generation in which I was sent, then those who follow them, then those who follow them.' It is also authentically reported from him in the Ṣaḥīḥ collections that there was an exchange of words between 'Abd ar-Raḥmān (ibn 'Awf) and Khālīd (ibn al-Walīd), whereupon the Prophet (peace be upon him) said: 'O Khālīd, do not revile my Companions! For by Him in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uḥud in gold, it would not reach the mudd (a dry measure of about two handfuls) of one of them, nor its half.' He said this to Khālīd and those like him who embraced Islam after Ḥudaybiyah, in relation to the initial forerunners. He meant that if one of you (later Muslims) were to spend the equivalent of Mount Uḥud in gold, it would not reach the mudd of one of them (the forerunners), nor half of their mudd.

وَهُؤُلَاءِ الَّذِينَ أَسْلَمُوا بَعْدَ الْخَيْبَةِ دَخَلُوا فِي قَوْلِهِ تَعَالَى (لَا يَسْتَوِي مِنْهُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلْ أُولَئِكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَى) بِهَذِهِ الْمَنْزِلَةِ. وَكَيْفَ يَكُونُ بَعْدَ أَصْحَابِهِ؟ وَالصَّحْبَةُ اسْمُ جُنُسٍ تَقَعُ عَلَى مَنْ صَحِبَ النَّبِيُّ ﷺ قَلِيلًا أَوْ كَثِيرًا لَكِنْ كُلٌّ مِنْهُمْ لَهُ مِنَ الصَّحْبَةِ بِقَدَرِ ذَلِكَ فَمَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً أَوْ رَأَاهُ مُؤْمِنًا فَلَهُ مِنَ الصَّحْبَةِ بِقَدَرِ ذَلِكَ كَمَا ثَبَتَ فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (يَغْزَوُا فِتْنَامَ مِنَ النَّاسِ فَيَقُولُونَ: هَلْ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ. وَفِي لَفْظٍ: هَلْ فِيكُمْ مَنْ رَأَى رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ؛ ثُمَّ يَغْزَوُا فِتْنَامَ مِنَ النَّاسِ فَيَقُولُونَ: هَلْ فِيكُمْ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟—وفِي لَفْظٍ: هَلْ فِيكُمْ مَنْ رَأَى مَنْ رَأَى رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ ثُمَّ يَغْزَوُا فِتْنَامَ مِنَ النَّاسِ فَيَقُولُونَ: هَلْ فِيكُمْ مَنْ رَأَى مَنْ رَأَى مَنْ رَأَى رَسُولَ اللَّهِ ﷺ؟—وفِي لَفْظٍ: مَنْ صَحِبَ مَنْ صَحِبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ) ' وَفِي بَعْضِ الطَّرِيقِ يُذَكَّرُ فِي الطَّبَقَةِ الرَّابِعَةِ كَذَلِكَ. فَقَدْ عَلَّقَ النَّبِيُّ ﷺ الْحُكْمَ بِصُحْبَتِهِ وَعَلَّقَ بِرُؤْيَيْهِ وَجَعَلَ فَتْحَ اللَّهِ عَلَى الْمُسْلِمِينَ بِسَبَبِ مَنْ رَأَاهُ مُؤْمِنًا بِهِ. وَهَذِهِ الْخَاصَّةُ لَا تُثَبَّتُ لِأَحَدٍ غَيْرِ الصَّحَابَةِ؛ وَلَوْ كَانَتْ أَعْمَالُهُمْ أَكْثَرَ مِنْ أَعْمَالِ الْوَاحِدِ مِنْ أَصْحَابِهِ ﷺ.

Those who embraced Islam after Ḥudaybiyah are included in Allah's statement, Exalted is He: {Not equal among you are those who spent before the conquest [of Makkah] and fought. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]} [Al-Ḥadīd: 10], with this particular standing (i.e., a high rank, though lesser than the forerunners). How then could they be considered as anything other than his Companions? 'Ṣuḥbah' (Companionship) is a generic term that applies to anyone who accompanied the Prophet (peace be upon him), whether for a short or long period. However, each of them possesses a degree of Companionship commensurate with that interaction. So, whoever accompanied him for a year, or a month, or a day, or an hour, or even saw him while being a believer, has a share of Companionship proportionate to that. This is as authentically reported in the Ṣaḥīḥ collections from the Prophet (peace be upon him) that he said: 'Groups of people will go on military expeditions, and it will be said to them, 'Is there among you anyone who accompanied the Prophet (peace be upon him)?' (And in another wording: 'Is there among you anyone who saw the Messenger of Allah (peace be upon him)?') They will reply, 'Yes,' and victory will be granted to them. Then, groups of people will go on military expeditions, and it will be said, 'Is there among you anyone who accompanied one who accompanied the Messenger of Allah (peace be upon him)?' (And in another wording: 'Is there among you anyone who saw one who saw the Messenger of Allah (peace be upon him)?') They will reply, 'Yes,' and victory will be granted to them. Then, groups of people will go on military expeditions, and it will be said, 'Is there among you anyone who saw one who saw one who saw the Messenger of Allah (peace be upon him)?' (And in another wording: 'anyone who accompanied one who accompanied one who accompanied the Messenger of Allah (peace be upon him)?') They will reply, 'Yes,' and

victory will be granted to them.' Some narrations mention a fourth generation in a similar manner. Thus, the Prophet (peace be upon him) linked the outcome (of victory) to companionship with him and to having seen him, and he made Allah's granting of victory to the Muslims conditional upon the presence of someone who saw him while believing in him. This unique distinction is not established for anyone other than the Companions, even if the deeds of such non-Companions were more numerous than the deeds of an individual Companion of his (peace be upon him).

فَصْلٌ

Section

إِذَا تَبَيَّنَ هَذَا؛ فَمِنَ الْمَعْلُومِ أَنَّ الطَّرِيقَ الَّتِي بِهَا يُعْلَمُ إِيْمَانُ الْوَاحِدِ مِنَ الصَّحَابَةِ هِيَ الطَّرِيقُ الَّتِي بِهَا يُعْلَمُ إِيْمَانُ نَظَرَايِهِ وَطَرِيقُ الَّتِي تُعْلَمُ بِهَا صُحْبَتُهُ هِيَ الطَّرِيقُ الَّتِي يُعْلَمُ بِهَا صُحْبَةُ أَهْلَائِهِ. فَالْطَّلَاقُ الَّذِي أَسْلَمُوا عَامَ الْفَتْحِ مِثْلُ: مُعَاوِيَةَ وَأَخِيهِ يَزِيدَ وَعِكْرَمَةَ بْنِ أَبِي جَهْلٍ؛ وَصَفْوَانَ بْنِ أُمَيَّةَ وَالْحَارِثَ بْنَ هِشَامٍ؛ وَسَهِيلَ بْنَ عَمْرٍو. وَقَدْ ثَبَتَ بِالتَّوَاتُرِ عِنْدَ الْخَاصَّةِ إِسْلَامُهُمْ وَبِقَاوُهُمْ عَلَى الْإِسْلَامِ إِلَى جِبِنِ الْمَوْتِ. وَمُعَاوِيَةُ أَظْهَرَ إِسْلَامًا مِنْ غَيْرِهِ فَإِنَّهُ تَوَلَّى أَرْبَعِينَ سَنَةً؛ عَشْرِينَ سَنَةً نَائِبًا لِعُمَرَ وَعُثْمَانَ مَعَ مَا كَانَ فِي خِلَافَةِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَعَشْرِينَ سَنَةً مُسْتَوِلِيًّا؛ وَأَنَّهُ تَوَلَّى سَنَةً سِتِّينَ بَعْدَ مَوْتِ النَّبِيِّ ﷺ بِخَمْسِينَ سَنَةً. وَسَلَّمْ إِلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا الْأَمْرَ عَامَ أَرْبَعِينَ الَّذِي يَقَالُ لَهُ عَامُ الْجَمَاعَةِ؛ لِاجْتِمَاعِ الْكَلِمَةِ وَزَوَالِ الْفِتْنَةِ بَيْنَ الْمُسْلِمِينَ.

Once this is clarified, it is well-established that the means by which the faith (īmān) of an individual Companion (Ṣaḥābī) is known is the same means by which the faith of his peers is known; and the means by which his companionship is known is the same means by which the companionship of those similar to him is known. Thus, the Ṭulaqā' (those pardoned at the Conquest of Makkah) who accepted Islam in the Year of the Conquest—such as Mu'āwiyah and his brother Yazīd, 'Ikrimah ibn Abī Jahl, Ṣafwān ibn Umayyah, al-Ḥārith ibn Hishām, and Suhayl ibn 'Amr—their acceptance of Islam and their remaining upon Islam until the time of their death is established through mass-transmitted reports (tawātur) among the knowledgeable elite. Mu'āwiyah's Islam was more evident than that of others among them, for he held authority for forty years: twenty years as a deputy for 'Umar and 'Uthmān, alongside what occurred during the caliphate of 'Alī (may Allah be pleased with him), and twenty years in full control. He assumed full authority in the year 60 AH, fifty years after the death of the Prophet (peace be upon him). Al-Ḥasan ibn 'Alī (may Allah be pleased with them both) handed over the authority to him in the year 40 AH, which is known as the Year of Unity ('Ām al-Jamā'ah), due to the unification of the word and the cessation of strife among the Muslims.

وَهَذَا الَّذِي فَعَلَهُ الْحَسَنُ رَضِيَ اللَّهُ عَنْهُ مِمَّا أَتْنَى عَلَيْهِ النَّبِيُّ ﷺ كَمَا ثَبَتَ فِي صَحِيحِ الْبُخَارِيِّ وَغَيْرِهِ عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ ابْنِي هَذَا سَيِّدٌ وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ) فَفَعَلَ النَّبِيُّ ﷺ مِمَّا أَتْنَى بِهِ عَلَى ابْنِهِ الْحَسَنِ وَمَدَحَهُ عَلَى أَنْ أَصْلَحَ اللَّهُ تَعَالَى بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ وَذَلِكَ جِبِنَ سَلَمِ الْأَمْرِ إِلَى مُعَاوِيَةَ وَكَانَ قَدْ سَارَ كُلُّ مِثْمُهَا إِلَى الْآخِرِ بِعَسَاكِرِ عَظِيمَةٍ. فَلَمَّا أَتْنَى النَّبِيُّ ﷺ عَلَى الْحَسَنِ بِالْإِصْلَاحِ وَتَرَكَ الْقِتَالَ دَلَّ عَلَى أَنَّ الْإِصْلَاحَ بَيْنَ تِلْكَ الطَّائِفَتَيْنِ كَانَ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ فِعْلِهِ فَقَدْ عَلَى أَنَّ الْإِقْتِتَالَ لَمْ يَكُنْ مَأْمُورًا بِهِ وَلَوْ كَانَ مُعَاوِيَةُ كَافِرًا لَمْ تَكُنْ تَوَلِيَّتُهُ كَافِرًا وَتَسْلِيمُ الْأَمْرِ إِلَيْهِ مِمَّا يُحِبُّهُ اللَّهُ وَرَسُولُهُ؛ بَلْ دَلَّ الْحَدِيثُ عَلَى أَنَّ مُعَاوِيَةَ وَأَصْحَابَهُ كَانُوا مُؤْمِنِينَ؛ كَمَا كَانَ الْحَسَنُ وَأَصْحَابُهُ مُؤْمِنِينَ؛ وَأَنَّ الَّذِي فَعَلَهُ الْحَسَنُ كَانَ مُحْمُودًا عِنْدَ اللَّهِ تَعَالَى مَحْبُوبًا مُرْضِيًا لَهُ وَلِرَسُولِهِ.

This act of al-Ḥasan (may Allah be pleased with him) was something for which the Prophet (peace be upon him) praised him, as is established in Ṣaḥīḥ al-Bukhārī and

elsewhere, from Abū Bakr (may Allah be pleased with him), that the Prophet (peace be upon him) said: 'Indeed, this son of mine is a leader (sayyid), and Allah will bring about reconciliation through him between two great factions of Muslims.' [Al-Bukhārī]. Thus, the Prophet (peace be upon him) included in his praise for his son al-Ḥasan, and commended him for the fact that Allah, the Exalted, would bring about reconciliation through him between two great factions of Muslims. This occurred when he handed over authority to Mu'āwiyah, at a time when each of them had marched towards the other with formidable armies. Since the Prophet (peace be upon him) praised al-Ḥasan for making peace and abandoning fighting, this indicates that reconciliation between those two parties was more beloved to Allah, the Exalted, than his [continuing to fight]. This, in turn, indicates that fighting was not a divinely commanded act. Had Mu'āwiyah been a disbeliever (kāfir), then appointing a disbeliever and handing over authority to him would not have been something beloved by Allah and His Messenger. Rather, the Ḥadīth indicates that Mu'āwiyah and his companions were believers, just as al-Ḥasan and his companions were believers, and that what al-Ḥasan did was praiseworthy in the sight of Allah, the Exalted, beloved and pleasing to Him and His Messenger.

وَهَذَا كَمَا نَبَتْ عَنِ النَّبِيِّ ﷺ فِي الصَّحِيحَيْنِ مِنْ حَدِيثِ أَبِي سَعِيدٍ الْخَدْرِيِّ أَنَّهُ قَالَ: (تَمُرُّ مَارِقَةٌ عَلَى جِبْنٍ فُرْقَةٍ مِنْ النَّاسِ فَتَقْتُلُهُمْ أَوْ لَى الطَّائِفَتَيْنِ بِالْحَقِّ وَفِي لَفْظٍ فَتَقْتُلُهُمْ أَذْنَاهُمْ إِلَى الْحَقِّ) فَهَذَا الْحَدِيثُ الصَّحِيحُ دَلِيلٌ عَلَى أَنَّ كِلَتَا الطَّائِفَتَيْنِ الْمُتَقَاتِلَتَيْنِ—عَلَيٍّ وَأَصْحَابُهُ وَمُعَاوِيَةَ وَأَصْحَابُهُ—عَلَى حَقٍّ وَأَنَّ عَلِيًّا وَأَصْحَابَهُ كَانُوا أَقْرَبَ إِلَى الْحَقِّ مِنْ مُعَاوِيَةَ وَأَصْحَابِهِ. فَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ هُوَ الَّذِي قَاتَلَ الْمَارِقِينَ وَهُمْ الْخَوَارِجُ الْحُرُورِيَّةُ الَّذِينَ كَانُوا مِنْ شِيعَةِ عَلِيٍّ ثُمَّ خَرَجُوا عَلَيْهِ وَكَفَرُوا وَكَتَبُوا مَنَ وَالَاهُ وَنَصَبُوا لَهُ الْعِدَاوَةَ وَقَاتَلُوهُ وَمَنَ مَعَهُ.

This is similar to what is established from the Prophet (peace be upon him) in the two Ṣaḥīḥ collections, from the Ḥadīth of Abū Sa'īd al-Khudrī, that he said: 'A deviant group (māriqah) will emerge during a time of division among the people. They will be killed by the one of the two factions that is closer to the truth.' And in another wording: 'They will be killed by the one of them that is nearer to the truth.' [Al-Bukhārī]. This authentic Ḥadīth is evidence that both of the fighting factions—'Alī and his companions, and Mu'āwiyah and his companions—were upon a form of right, and that 'Alī and his companions were closer to the truth than Mu'āwiyah and his companions. For indeed, 'Alī ibn Abī Ṭālib was the one who fought the deviators (al-māriqīn), who were the Khawārij of Ḥarūriyyah. They were initially from the partisans (shī'ah) of 'Alī, then they rebelled against him, declared him a disbeliever, declared disbelievers those who allied with him, showed him open hostility, and fought him and those with him.

وَهُمُ الَّذِينَ أَخْبَرَ عَنْهُمْ النَّبِيُّ ﷺ فِي الْأَحَادِيثِ الصَّحِيحَةِ الْمُسْتَفِيضَةِ؛ بَلِ الْمُتَوَاتِرَةِ حَيْثُ قَالَ فِيهِمْ: (يُحَقَّرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ وَقِرَاءَتَهُ مَعَ قِرَاءَتِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ أَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَيْتُهُمْ أَنَّ فِيهِمْ رَجُلًا مُخَدِّجَ الْيَدَيْنِ لَهُ عَصَلٌ عَلَيْهَا شَعْرَاتٌ تَدْرُدُّ. وَمَوْلَاهُ هُمُ الَّذِينَ نَصَبُوا الْعِدَاوَةَ لِعَلِيٍّ وَمَنَ وَالَاهُ وَهُمْ الَّذِينَ اسْتَحَلُّوا قَتْلَهُ وَجَعَلُوهُ كَافِرًا وَقَتْلَهُ أَحَدُ رُءُوسِهِمْ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيُّ

They are the ones about whom the Prophet (peace be upon him) informed in authentic, widely narrated (mustafīḍah), indeed mass-transmitted (mutawātirah), Aḥādīth, wherein he said concerning them: 'One of you would belittle his prayer compared to their prayer, his fasting compared to their fasting, and his recitation [of the Qur'ān] compared to their recitation. They will recite the Qur'ān, but it will not go beyond their throats. They will pass out of Islam as an arrow passes out of the game. Wherever you find them, kill them, for indeed, in killing them there is a reward with Allah on the Day of Resurrection. Their sign is that among them will be a man with a stunted arm (mukhdejj al-yadayn), having

a fleshy growth on it with hairs that quiver.' [Al-Bukhārī]. These are the ones who showed open hostility to 'Alī and those who allied with him. They are the ones who deemed it permissible to kill him, declared him a disbeliever, and he was killed by one of their leaders, 'Abd al-Raḥmān ibn Muljam al-Murādī.

فَهُؤُلَاءِ النَّوَاصِبُ الْخَوَارِجُ الْمَارِقُونَ إِذْ قَالُوا: إِنَّ عُثْمَانَ وَعَلِيَّ بْنَ أَبِي طَالِبٍ وَمَنْ مَعَهُمَا كَانُوا كُفْرًا مُرْتَدِّينَ فَإِنَّ مِنْ حُجَّةِ الْمُسْلِمِينَ عَلَيْهِمْ مَا تَوَاتَرَ مِنْ إِيْمَانِ الصَّحَابَةِ وَمَا ثَبَتَ بِالْكِتَابِ وَالسُّنَّةِ الصَّحِيحَةِ مِنْ مَدْحِ اللَّهِ تَعَالَى لَهُمْ وَتَنَاءِ اللَّهِ عَلَيْهِمْ وَرِضَاهُ عَنْهُمْ وَإِخْبَارِهِ بِأَنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ وَنَحْوِ ذَلِكَ مِنَ النَّصُوصِ وَمَنْ لَمْ يَقْبَلْ هَذِهِ الْحُجَجَ لَمْ يُمَكِّنْهُ أَنْ يُثَبِّتَ إِيْمَانَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَأُمَّتَالِهِ.

So, when these Nawāṣib (those who hate 'Alī), Khawārij, the deviators, said that 'Uthmān, 'Alī ibn Abī Ṭālib, and those with them were apostate disbelievers, then part of the Muslims' argument against them is the mass-transmitted evidence of the faith of the Companions, and what is established in the Book (the Qur'ān) and the authentic Sunnah of Allah the Exalted's praise for them, His commendation of them, His pleasure with them, and His informing that they are among the people of Paradise, and other such texts. Whoever does not accept these proofs cannot establish the faith of 'Alī ibn Abī Ṭālib and his like.

فَإِنَّهُ لَوْ قَالَ هَذَا النَّاصِبِيُّ لِلرَّافِضِيِّ: إِنَّ عَلِيًّا كَانَ كَافِرًا أَوْ فَاسِقًا ظَالِمًا وَأَنَّهُ قَاتَلَ عَلَى الْمُلْكِ: لَطَلَبَ الرِّيَاسَةَ؛ لَا لِلدِّينِ وَأَنَّهُ قَتَلَ مِنْ أَهْلِ الْمِلَّةِ مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ بِالْجَمَلِ وَصَفِينَ وَحُرُورَاءَ الْوُفَا مُؤَلَّفَةً وَلَمْ يَقَاتِلْ بَعْدَ وَفَاةِ النَّبِيِّ ﷺ كَافِرًا وَلَا فَتَحَ مَدِينَةَ بَلٍّ قَاتَلَ أَهْلَ الْقِبْلَةِ وَنَحْوَ هَذَا الْكَلَامِ—الَّذِي تَقُولُهُ النَّوَاصِبُ الْمُبْغِضُونَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ لَمْ يُمَكِّنْ أَنْ يُجِيبَ هَؤُلَاءِ النَّوَاصِبِ إِلَّا أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ؛ الَّذِينَ يُجِيبُونَ السَّابِقِينَ الْأَوَّلِينَ كُلَّهُمْ وَيُؤَلِّوْنَهُمْ.

For if this Nāṣibī were to say to a Rāfiḍī (a type of extremist Shī'ī): "Alī was a disbeliever or a corrupt, unjust person, and he fought for dominion out of a desire for leadership, not for the sake of religion. He killed thousands upon thousands from the people of the faith (ahl al-millah), from the Ummah of Muḥammad (peace be upon him), at [the battles of] al-Jamal, Ṣiffīn, and Ḥarūrā'. After the death of the Prophet (peace be upon him), he did not fight any disbeliever nor conquer any city; rather, he fought the people of the Qiblah (ahl al-qiblah, i.e., Muslims),' and other such statements—which are uttered by the Nawāṣib who hate 'Alī (may Allah be pleased with him)—none can answer these Nawāṣib except the Ahl al-Sunnah wa al-Jamā'ah (the People of the Sunnah and the Community), who love all the Sābiqūn al-Awwalūn (the first and foremost Companions) and ally themselves with them.

فَيَقُولُونَ لَهُمْ: أَبُو بَكْرٌ وَعُمَرُ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَنَحْوُهُمْ ثَبَتَ بِالتَّوَاتُرِ إِيْمَانُهُمْ وَهَجَرْتُهُمْ وَجَاهَدَهُمْ. وَثَبَتَ فِي الْقُرْآنِ تَنَاءُ اللَّهِ عَلَيْهِمْ وَالرِّضَى عَنْهُمْ وَثَبَتَ بِالْأَحَادِيثِ الصَّحِيحَةِ تَنَاءُ النَّبِيِّ ﷺ عَلَيْهِمْ خُصُوصًا وَعُمُومًا كَقَوْلِهِ فِي الْحَدِيثِ الْمُسْتَفِيزِ عَنْهُ: (لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا) وَقَوْلِهِ: (إِنَّهُ قَدْ كَانَ فِي الْأُمَمِ قَبْلَكُمْ مُحَدِّثُونَ فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ فَعَمْرٌ) وَقَوْلِهِ عَنْ عُثْمَانَ: (أَلَا أَسْجِي مِمَّنْ تَسْجِي مِنْهُ الْمَلَائِكَةُ)؟ وَقَوْلِهِ لِعَلِيِّ: (لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ) وَقَوْلِهِ: (لِكُلِّ نَبِيٍّ حَوَارِيُّونَ وَحَوَارِيَّ الزُّبَيْرِيِّ) وَأَمثال ذلك.

They [Ahl al-Sunnah] say to them [the Nawāṣib]: Abū Bakr, 'Umar, 'Uthmān, Ṭalḥah, al-Zubayr, and their like—their faith, migration (hijrah), and jihād are established by mass transmission (tawātur). Allah's praise for them and His pleasure with them are established in the Qur'ān. And the Prophet's (peace be upon him) praise for them, both specifically and generally, is established by authentic Aḥādīth, such as his widely narrated (mustafīd) saying: 'If I were to take an intimate friend (khalīl) from the people of the earth, I would have taken Abū Bakr as an intimate friend.' [Al-Bukhārī]. And his saying: 'Indeed,

there were among the nations before you those who were inspired (muḥaddathūn); if there is anyone such in my Ummah, it is 'Umar.' [Al-Bukhārī]. And his saying about 'Uthmān: 'Should I not be shy of a man of whom the angels are shy?' [Muslim]. And his saying to 'Alī: 'I shall certainly give the standard to a man who loves Allah and His Messenger, and whom Allah and His Messenger love. Allah will grant victory at his hands.' [Al-Bukhārī]. And his saying: 'For every Prophet there are disciples (ḥawāriyyūn), and my disciple is al-Zubayr.' [Al-Bukhārī], and other such examples.

وَأَمَّا الرَّافِضِيُّ فَلَا يُمَكِّنُهُ إِقَامَةُ الْحُجَّةِ عَلَى مَنْ يَبْغِضُ عَلِيًّا مِنَ النَّوَاصِبِ كَمَا يُمَكِّنُ ذَلِكَ أَهْلَ السُّنَّةِ الَّذِينَ يُجِبُونَ الْجَمِيعَ. فَإِنَّهُ إِنْ قَالَ: إِسْلَامٌ عَلَيَّ مَعْلُومٌ بِالتَّوَاتُرِ. قَالَ لَهُ: وَكَذَلِكَ إِسْلَامُ أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَمَعَاوِيَةُ وَغَيْرُهُمْ وَأَنْتَ تَطْعُنُ فِي هَؤُلَاءِ إِمَّا فِي إِسْلَامِهِمْ؛ وَإِمَّا فِي عَدَالَتِهِمْ. فَإِنْ قَالَ: إِيْمَانٌ عَلَيَّ ثَبَتَ بِنَاءُ النَّبِيِّ ﷺ. قُلْنَا لَهُ: هَذِهِ الْأَحَادِيثُ إِنَّمَا نَقَلَهَا الصَّحَابَةُ الَّذِينَ تَطْعُنُ أَنْتَ فِيهِمْ وَرَوَاهُ فَضَائِلُهُمْ: سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَاصِمَةُ وَسَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ وَأَمَّا لَهُمْ وَالرَّافِضَةُ تَفْدُحُ فِي هَؤُلَاءِ.

As for the Rāfiḍī, he cannot establish an argument against those Nawāṣib who hate 'Alī in the way that Ahl al-Sunnah, who love all [the Companions], can. For if he [the Rāfiḍī] says: 'Alī's Islam is known by mass transmission (tawātur),' it would be said to him: 'Likewise is the Islam of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, and others, yet you disparage these individuals, either regarding their Islam or their integrity ('adālah).' If he says: 'Alī's faith is established by the praise of the Prophet (peace be upon him),' we would say to him: 'These Aḥādīth were transmitted only by the Companions whom you disparage. The narrators of their virtues include: Sa'd ibn Abī Waqqāṣ, 'Ā'ishah, Sahl ibn Sa'd al-Sā'idī, and their like, and the Rāfiḍah discredit these individuals.'

فَإِنْ كَانَتْ رِوَايَةُ هَؤُلَاءِ وَأَمَّا لَهُمْ ضَعِيفَةٌ بَطَلَتْ كُلَّ فَضِيلَةٍ تَرَوَى لِعَلِيِّ وَلَمْ يَكُنْ لِلرَّافِضَةِ حُجَّةٌ وَإِنْ كَانَتْ رِوَايَتُهُمْ صَحِيحَةً ثَبَّتَتْ فَضَائِلَ عَلِيٍّ وَغَيْرِهِ؛ مِمَّنْ رَوَى هَؤُلَاءِ فَضَائِلُهُ: كَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَغَيْرُهُمْ. فَإِنْ قَالَ الرَّافِضِيُّ: فَضَائِلُ عَلِيٍّ مُتَوَاتِرَةٌ عِنْدَ الشَّيْعَةِ—كَمَا يَقُولُونَ: إِنَّ النَّصَّ عَلَيْهِ بِالْإِمَامَةِ مُتَوَاتِرٌ—قِيلَ لَهُ أَمَّا الشَّيْعَةُ الَّذِينَ لَبَسُوا مِنَ الصَّحَابَةِ: فَإِنَّهُمْ لَمْ يَرَوْا النَّبِيَّ ﷺ وَلَا سَمِعُوا كَلَامَهُ وَتَقَلَّبَتْ نَقْلَ مُرْسَلٍ مُنْقَطِعٍ إِنْ لَمْ يُسَيِّدْهُ إِلَى الصَّحَابَةِ لَمْ يَكُنْ صَحِيحًا. وَالصَّحَابَةُ الَّذِينَ ثَوَّلِيهِمُ الرَّافِضَةُ نَقَرٌ قَلِيلٌ—بِضْعَةِ عَشَرَ وَإِمَّا نَحْوَ ذَلِكَ—وَهَؤُلَاءِ لَا يَثْبُتُ التَّوَاتُرُ بِنَقْلِهِمْ لِحَوَازِ التَّوَاتُرِ عَلَى مِثْلِ هَذَا الْعَدَدِ الْقَلِيلِ، وَالْجُمْهُورُ الْأَعْظَمُ مِنَ الصَّحَابَةِ الَّذِينَ نَقَلُوا فَضَائِلَهُمْ تَفْدُحُ الرَّافِضَةُ فِيهِمْ؛ ثُمَّ إِذَا جَوَّزُوا عَلَى الْجُمْهُورِ الَّذِينَ أَنْتَ عَلَيْهِمُ الْقُرْآنُ الْكَذِبَ وَالْكِثْمَانَ فَتَجَوِّزُ ذَلِكَ عَلَى نَقَرٍ قَلِيلٍ أَوَّلَى وَأَجُوزَ.

If the narrations of these individuals and their like are weak, then every virtue narrated for 'Alī is nullified, and the Rāfiḍah would have no argument. And if their narrations are authentic, then the virtues of 'Alī and others whose virtues these individuals narrated—such as Abū Bakr, 'Umar, 'Uthmān, and others—are established. If the Rāfiḍī says: 'The virtues of 'Alī are mass-transmitted (mutawātirah) among the Shī'ah'—just as they claim that the explicit designation (naṣṣ) of him for Imamate is mass-transmitted—it would be said to him: As for the 'Shī'ah' who are not from the Companions, they did not see the Prophet (peace be upon him) nor hear his words. Their transmission is a mursal (with a missing link to the Prophet, usually a Companion) and munqaṭī' (broken chain) narration; if they do not attribute it back to the Companions, it is not authentic. The Companions with whom the Rāfiḍah ally themselves are a small group—a dozen or so, or thereabouts—and mass transmission (tawātur) cannot be established by their narration, due to the possibility of collusion among such a small number. The vast majority of the Companions who transmitted their virtues are discredited by the Rāfiḍah. Then, if they permit [the accusation of] lying and concealment against the majority whom the Qur'ān praised, then permitting that against a small group is even more plausible and permissible.

وَأَيْضًا فَإِذَا قَالَ الرَّافِضِيُّ: إِنَّ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانَ قَصْدُهُمُ الرَّيَاسَةَ وَالْمُلْكَ فَظَلَمُوا غَيْرَهُمْ بِالْوِلَايَةِ. قَالَ لَهُمْ: هَؤُلَاءِ لَمْ يُقَاتِلُوا مُسْلِمًا عَلَى الْوِلَايَةِ وَإِنَّمَا قَاتَلُوا الْمُرْتَدِّينَ وَالْكَفَّارَ وَهُمْ الَّذِينَ كَسَرُوا كِسْرَى وَقَيَّصَرُوا فَتَحُوا بِلَادَ فَارِسَ وَأَقَامُوا الْإِسْلَامَ وَأَعَزَّوْا الْإِيمَانَ وَأَهْلَهُ وَأَذَلُّوا الْكُفْرَ وَأَهْلَهُ.

Furthermore, if the Rāfiḍī says: 'Abū Bakr, 'Umar, and 'Uthmān sought leadership and dominion, so they wronged others by assuming authority,' it would be said to them: These individuals did not fight any Muslim over authority. Rather, they fought apostates and disbelievers. They are the ones who broke Kisrā (Chosroes, the Persian emperor) and Qayṣar (Caesar, the Byzantine emperor), conquered the lands of Persia, established Islam, honored faith and its people, and humiliated disbelief and its people.

وَعُثْمَانُ هُوَ دُونَ أَبِي بَكْرٍ وَعُمَرَ فِي الْمُنْتَزِلَةِ. وَمَعَ ذَلِكَ فَقَدْ طَلَبُوا قَتْلَهُ وَهُوَ فِي وَلَايَتِهِ فَلَمْ يُقَاتِلِ الْمُسْلِمِينَ وَلَا قَتَلَ مُسْلِمًا عَلَى وَلَايَتِهِ؛ فَإِنْ جَوَّزْتَ عَلَى هَؤُلَاءِ أَنَّهُمْ كَانُوا ظَالِمِينَ فِي وَلَايَتِهِمْ أَغْدَاءُ الرَّسُولِ: كَانَتْ حُجَّةُ النَّاصِبِي عَلَيْكَ أَظْهَرَ. وَإِذَا أَسَاتِ الْقَوْلُ فِي هَؤُلَاءِ وَنَسَبْتَهُمْ إِلَى الظُّلْمِ وَالْمَعَادَاةِ لِلرَّسُولِ وَطَائِفَتِهِ: كَانَ ذَلِكَ حُجَّةً لِلْخَوَارِجِ النَّوَاصِبِ الْأَمَارِقِينَ عَلَيْكَ.

'Uthmān is below Abū Bakr and 'Umar in rank. Despite that, when they sought to kill him while he was in authority, he did not fight the Muslims nor kill any Muslim over his authority. If you permit [the claim] that these individuals were unjust in their authority and enemies of the Messenger, then the Nāṣibī's argument against you becomes stronger. And if you speak ill of these individuals and attribute injustice and enmity towards the Messenger and his faction to them, that becomes an argument for the Khawārij, the Nawāṣib, the deviators, against you.

فَأَنبَهُمْ يَقُولُونَ: أَيُّمَا أَوْلَى أَنْ يُنْسَبَ إِلَى طَلَبِ الرَّيَاسَةِ: مَنْ قَاتَلَ الْمُسْلِمِينَ عَلَى وَلَايَتِهِ—وَلَمْ يُقَاتِلِ الْكُفَّارَ—وَابْتَدَأَهُمْ بِالْقِتَالِ لِطُغْيَانِهِمْ؛ وَهُمْ لَا يُطِيعُونَهُ وَقَتَلَ مِنْ أَهْلِ الْقِبْلَةِ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَحُجُّونَ الْبَيْتَ الْحَرَامَ؛ وَيَصُومُونَ شَهْرَ رَمَضَانَ وَيَقْرَأُونَ الْقُرْآنَ أَلْفًا مَوْلَعَةً؛ وَمَنْ لَمْ يُقَاتِلِ مُسْلِمًا؛ بَلْ أَعَزَّوْا أَهْلَ الصَّلَاةِ وَالزَّكَاةِ وَنَصَرُوهُمْ وَأَوْوَهُمْ أَوْ مَنْ قَتَلَ وَهُوَ فِي وَلَايَتِهِ لَمْ يُقَاتِلِ وَلَمْ يَدْفَعْ عَنْ نَفْسِهِ حَتَّى قُتِلَ فِي دَارِهِ وَبَيْنَ أَهْلِهِ رَضِيَ اللَّهُ عَنْهُ؛ فَإِنْ جَوَّزْتَ عَلَى مِثْلِ هَذَا أَنْ يَكُونَ ظَالِمًا لِلْمُلْكِ ظَالِمًا لِلْمُسْلِمِينَ بِوِلَايَتِهِ فَتَحْجُوزُ هَذَا عَلَى مَنْ قَاتَلَ عَلَى الْوِلَايَةِ وَقَتَلَ الْمُسْلِمِينَ عَلَيْهَا أَوْلَى وَأَخْرَى.

For they [the Khawārij/Nawāṣib] say: Who is more deserving of being accused of seeking leadership: one who fought Muslims over his authority—and did not fight disbelievers—and initiated fighting against them so that they would obey him, while they were not obeying him, and killed thousands upon thousands from the 'people of the Qiblah' (ahl al-qiblah) who establish the prayer, pay the Zakāh, perform Ḥajj to the Ancient House, fast the month of Ramaḍān, and recite the Qur'ān; or one who did not fight Muslims, but rather honored the people of prayer and Zakāh, supported them, and sheltered them? Or one who, when sought to be killed while in authority, did not fight and did not defend himself until he was killed in his home and among his family (may Allah be pleased with him)? If you permit [the claim] that such a person [as 'Uthmān] was unjust for seeking dominion and unjust to the Muslims through his authority, then permitting this [claim] against one who fought for authority and killed Muslims over it is even more plausible and fitting.

وَبِهَذَا وَأَمَنَالِهِ يَتَّبِعُونَ أَنَّ الرَّافِضَةَ أُمَةٌ لَيْسَ لَهَا عَقْلٌ صَرِيحٌ؛ وَلَا نَفْلٌ صَحِيحٌ وَلَا دِينَ مُقْبُولٌ؛ وَلَا دُنْيَا مَنْصُورَةٌ بَلْ هُمْ مِنْ أَعْظَمِ الطَّوَائِفِ كَذِبًا وَجَهْلًا وَدَيْبُهُمْ يَدْخُلُ عَلَى الْمُسْلِمِينَ كُلِّ زُنْدِيقٍ وَمُرْتَدٍّ كَمَا دَخَلَ فِيهِمُ النَّصِيرِيَّةُ؛ وَالْإِسْمَاعِيلِيَّةُ وَغَيْرُهُمْ فَأَنبَهُمْ يَعْمِدُونَ إِلَى خِيَارِ الْأُمَمِ يَعَادُونَهُمْ وَإِلَى أَغْدَاءِ اللَّهِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمُشْرِكِينَ يَوَالُونَهُمْ وَيَعْمِدُونَ إِلَى الصَّدَقِ الظَّاهِرِ الْمُتَوَاتِرِ يَدْفَعُونَهُ وَإِلَى الْكُذِبِ الْمُخْتَلَقِ الَّذِي يُعْلَمُ فَسَادُهُ يُعِيْمُونَهُ؛ فَهَمْ كَمَا قَالَ فِيهِمُ السَّعْيِيُّ—

وَكَانَ مِنْ أَعْلَمِ النَّاسِ بِهِمْ—لَوْ كَانُوا مِنَ الْبَهَائِمِ لَكَانُوا حُمُرًا وَلَوْ كَانُوا مِنَ الطَّيْرِ لَكَانُوا رَحْمًا.

Through this and similar arguments, it becomes clear that the Rāfiḍah are a group that possesses neither sound intellect, nor authentic transmission [of knowledge], nor an accepted religion, nor a victorious worldly state. Rather, they are among the greatest of factions in lying and ignorance. Their religion allows every zindīq (heretic who conceals disbelief) and apostate to enter among the Muslims, just as the Nuṣayriyyah, the Ismāʿīliyyah, and others have entered through them. They intentionally antagonize the best of the Ummah and ally themselves with the enemies of Allah from among the Jews, Christians, and polytheists. They intentionally reject manifest, mass-transmitted truth and uphold fabricated falsehoods whose corruption is well-known. Thus, they are as al-Shaʿbī—who was one of the most knowledgeable people about them—said concerning them: 'If they were from among the beasts, they would be donkeys; and if they were from among the birds, they would be vultures (rukham).'

وَلِهَذَا كَانُوا أَهْبَتْ النَّاسِ وَأَشَدَّهُمْ فِرْيَةً مِثْلَ مَا يُذَكِّرُونَ عَنْ مُعَاوِيَةَ. فَإِنَّ مُعَاوِيَةَ ثَبَتَ بِالتَّوَاتُرِ أَنَّهُ أَمَرَهُ النَّبِيُّ ﷺ كَمَا أَمَرَ غَيْرَهُ وَجَاهَدَ مَعَهُ وَكَانَ أَمِينًا عِنْدَهُ يَكْتُبُ لَهُ الْوَحْيَ وَمَا اتَّهَمَهُ النَّبِيُّ ﷺ فِي كِتَابَةِ الْوَحْيِ. وَوَلَّاهُ عُمَرُ بْنُ الْخَطَّابِ الَّذِي كَانَ مِنْ أَخْبَرِ النَّاسِ بِالرِّجَالِ وَقَدْ ضَرَبَ اللَّهُ الْحَقَّ عَلَى لِسَانِهِ وَقَلْبِهِ وَلَمْ يَنْهَمْ فِي وَلَا يَنْهَى. وَقَدْ وَلَّى رَسُولُ اللَّهِ ﷺ أَبَاهُ أَبَا سَفْيَانَ إِلَى أَنْ مَاتَ النَّبِيُّ ﷺ وَهُوَ عَلَى وَلَا يَتِيهِ فَمُعَاوِيَةُ خَبَرَ مِنْ أَبِيهِ وَأَحْسَنَ إِسْلَامًا مِنْ أَبِيهِ بِاتِّفَاقِ الْمُسْلِمِينَ وَإِذَا كَانَ النَّبِيُّ ﷺ وَلَّى أَبَاهُ فَلَا تَجُوزُ وَلَا يَتِيهِ بِطَرِيقِ الْأُولَى وَالْأُخْرَى؛ وَلَمْ يَكُنْ مِنْ أَهْلِ الرَّدَّةِ فَطَرًا وَلَا نَسَبًا أَحَدٌ مِنْ أَهْلِ الْعِلْمِ إِلَى الرَّدَّةِ فَالَّذِينَ يَنْسُبُونَ هَؤُلَاءِ إِلَى الرَّدَّةِ هُمُ الَّذِينَ يَنْسُبُونَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَامَّةَ أَهْلِ بَدْرٍ وَأَهْلَ بَيْعَةِ الرِّضْوَانِ وَغَيْرِهِمْ مِنَ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ إِلَى مَا لَا يَلِيقُ بِهِمْ.

This is why they [the Rāfiḍah] are the most slanderous of people and the most severe in fabrication, such as what they mention about Mu'āwiyah. For it is established by mass transmission (tawātur) that the Prophet (peace be upon him) appointed him, just as he appointed others, and Mu'āwiyah performed jihād with him and was trustworthy in his presence, writing down the revelation for him. The Prophet (peace be upon him) never accused him regarding the writing of the revelation. 'Umar ibn al-Khaṭṭāb, who was one of the most knowledgeable of men and on whose tongue and heart Allah had placed the truth, appointed him and did not accuse him in his governorship. The Messenger of Allah (peace be upon him) had appointed his [Mu'āwiyah's] father, Abū Sufyān, [to a position] until the Prophet (peace be upon him) died while he was still in his post. Mu'āwiyah was better than his father and had a better Islam than his father, by the consensus of Muslims. If the Prophet (peace be upon him) appointed his father, then Mu'āwiyah's appointment is permissible by greater reason and propriety. He was never among the people of apostasy (ahl al-riddah), nor did any person of knowledge ever attribute apostasy to him. Those who attribute apostasy to these individuals are the same ones who attribute to Abū Bakr, 'Umar, 'Uthmān, the generality of the people of Badr, the people of the Pledge of Riḍwān, and others from the Sābiqūn al-Awwalūn (first and foremost) among the Muhājirīn (Emigrants) and Anṣār (Helpers), and those who followed them in excellence, that which is unbecoming of them.

وَالَّذِينَ نَسَبُوا هَؤُلَاءِ إِلَى الرَّدَّةِ يَقُولُ بَعْضُهُمْ: إِنَّهُ مَاتَ وَوَجَّهَهُ إِلَى الشَّرْقِ وَالصَّلِيبِ عَلَى وَجْهِهِ وَهَذَا مِمَّا يَعْلَمُ كُلُّ عَاقِلٍ أَنَّهُ مِنْ أَعْظَمِ الْكُذِبِ وَالْفِرْيَةِ عَلَيْهِ. وَلَوْ قَالَ قَائِلُ هَذَا فِيمَنْ هُوَ دُونَ مُعَاوِيَةَ مِنْ مُلُوكِ بَنِي أُمَيَّةَ وَبَنِي الْعَبَّاسِ كَعَبِيدِ الْمَلِكِ بْنِ مَرْوَانَ وَأَوْلَادِهِ وَأَبِي جَعْفَرٍ الْمَنْصُورِ وَلَدَيْهِ—الْمُلَقَّبِينَ بِالْمُهَدِّيِّ وَالْهَادِي—وَالرَّشِيدِ وَأَمَنَّا لَهُمْ مِنَ الَّذِينَ تَوَلَّوْا الْخِلَافَةَ وَأَمَرُوا الْمُؤْمِنِينَ؛ فَمَنْ نَسَبَ وَاحِدًا مِنْ هَؤُلَاءِ إِلَى الرَّدَّةِ وَإِلَى أَنَّهُ مَاتَ عَلَى دِينِ النَّصَارَى لَعَلَّمَ كُلُّ عَاقِلٍ أَنَّهُ مِنْ أَعْظَمِ النَّاسِ فِرْيَةً فَكَيْفَ يَقُولُ مِثْلَ هَذَا فِي مُعَاوِيَةَ وَأَمَنَّا لَهُ مِنَ الصَّحَابَةِ.

Those who attributed apostasy to these individuals, some of them say: 'He [Mu'āwiyah]

died with his face towards the East and a cross upon his face.' This is something that every rational person knows to be among the greatest of lies and fabrications against him. If someone were to say this about those lesser than Mu'āwiyah from the kings of Banū Umayyah and Banū al-'Abbās—such as 'Abd al-Malik ibn Marwān and his sons, Abū Ja'far al-Manṣūr and his two sons (nicknamed al-Mahdī and al-Hādī), al-Rashīd, and their like, from those who assumed the Caliphate and the command of the believers—then whoever attributed apostasy to any one of these, or claimed that he died upon the religion of the Christians, every rational person would know that he is among the greatest of fabricators. How then can such a thing be said about Mu'āwiyah and his like from among the Companions?

بَلْ يَرِيدُ ابْنُهُ مَعَ مَا أَحْدَثَ مِنَ الْأَحَادِيثِ مَنْ قَالَ فِيهِ: إِنَّهُ كَافِرٌ مُرْتَدٌّ فَقَدْ افْتَرَى عَلَيْهِ. بَلْ كَانَ مُلْكًا مِنْ مُلُوكِ الْمُسْلِمِينَ كَسَائِرِ مُلُوكِ الْمُسْلِمِينَ وَأَكْثَرَ الْمُلُوكِ لَهُمْ حَسَنَاتٌ وَلَهُمْ سَيِّئَاتٌ وَحَسَنَاتُهُمْ عَظِيمَةٌ وَسَيِّئَاتُهُمْ عَظِيمَةٌ فَالطَّاعِنُ فِي وَاحِدٍ مِنْهُمْ دُونَ نُظَرَائِهِ إِمَّا جَاهِلٌ وَإِمَّا ظَالِمٌ. وَهُوَ لَا لَهُ مَا لِسَائِرِ الْمُسْلِمِينَ مِنْهُمْ مَنْ تَكُونُ حَسَنَاتُهُ أَكْثَرَ مِنْ سَيِّئَاتِهِ وَمِنْهُمْ مَنْ قَدْ تَابَ مِنْ سَيِّئَاتِهِ وَمِنْهُمْ مَنْ كَفَرَ اللَّهُ عَنْهُ وَمِنْهُمْ مَنْ قَدْ يُدْخِلُهُ الْجَنَّةَ وَمِنْهُمْ مَنْ قَدْ يُعَاقِبُهُ لِسَيِّئَاتِهِ وَمِنْهُمْ مَنْ قَدْ يَقْبَلُ اللَّهُ فِيهِ شَفَاعَةَ نَبِيِّ أَوْ غَيْرِهِ مِنَ الشُّفَعَاءِ فَالْشَّهَادَةُ لِوَاحِدٍ مِنْ هَؤُلَاءِ بِالنَّارِ هُوَ مِنْ أَقْوَالِ أَهْلِ الْبِدْعِ وَالضَّلَالِ.

Indeed, even concerning his son Yazīd, despite the misdeeds (aḥdāth) he committed, whoever says about him that he was an apostate disbeliever has indeed slandered him. Rather, he was a king from among the kings of the Muslims, like other Muslim kings. Most kings have good deeds and misdeeds; their good deeds can be great, and their misdeeds can be great. Therefore, one who disparages one of them without [doing so for] his peers is either ignorant or unjust. These individuals are subject to what applies to all other Muslims: among them are those whose good deeds outweigh their misdeeds; among them are those who may have repented from their misdeeds; among them are those for whom Allah has expiated [their sins]; among them are those whom He may admit to Paradise; among them are those whom He may punish for their misdeeds; and among them are those for whom Allah may accept the intercession of a Prophet or other intercessors. Thus, testifying that any one of these individuals is in the Hellfire is from the sayings of the people of innovation (ahl al-bida') and misguidance.

وَكَذَلِكَ قَصْدُ لَعْنَتِهِ أَحَدٍ مِنْهُمْ بَعِيْنُهُ لَيْسَ هُوَ مِنْ أَعْمَالِ الصَّالِحِينَ وَالْأَبْرَارِ. وَقَدْ ثَبَتَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَعَنَ اللَّهُ الْخَمْرَ وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَسَاقِيَهَا وَسَارِبَهَا وَبَائِعَهَا وَمُسْتَرِبَهَا وَكُلَّ تَمْنِيَا). وَصَحَّ عَنْهُ: (أَنَّهُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رَجُلٌ يَكْتُمُ شَرِبَهَا يَدْعَى جِمَارًا وَكَانَ كُلَّمَا أَتَى بِهِ النَّبِيُّ ﷺ جَلَدَهُ فَاتَى بِهِ إِلَيْهِ لِيَجْلِدَهُ فَقَالَ رَجُلٌ: لَعْنَةُ اللَّهِ مَا أَكْثَرَ مَا يُؤْتَى بِهِ النَّبِيُّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: لَا تَلْعَنُهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ). وَقَدْ لَعَنَ النَّبِيُّ ﷺ شَارِبَ الْخَمْرِ عُمُومًا وَنَهَى عَنْ لَعْنَةِ الْمُؤْمِنِ الْمُعَيَّنِ.

Likewise, intentionally cursing any one of them specifically is not from the actions of the righteous and the pious. It is established from the Prophet (peace be upon him) that he said: 'Allah has cursed wine (al-khamrah), its presser, the one for whom it is pressed, its carrier, its server, its drinker, its seller, its buyer, and the one who consumes its price.' [Abū Dāwūd]. And it is authentically reported from him that during the time of the Messenger of Allah (peace be upon him), there was a man who drank excessively, nicknamed Ḥimār (donkey). Whenever he was brought to the Prophet (peace be upon him), he would have him flogged. Once, he was brought to him to be flogged, and a man said: 'May Allah curse him! How often he is brought to the Prophet (peace be upon him)!' The Prophet (peace be upon him) said: 'Do not curse him, for indeed he loves Allah and His Messenger.' [Al-Bukhārī]. The Prophet (peace be upon him) cursed the drinker of wine in a general sense but forbade cursing a specific believer.

كَمَا أَنَّا نَقُولُ مَا قَالَ اللَّهُ تَعَالَى: (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا) فَلَا يَنْبَغِي لِأَحَدٍ

أَنْ يَشْهَدَ لِوَاحِدٍ بِعَيْنِهِ أَنَّهُ فِي النَّارِ لِإِمْكَانِ أَنْ يَتُوبَ أَوْ يَغْفَرَ لَهُ اللَّهُ بِحَسَنَاتٍ مَاجِيَةٍ أَوْ مَصَائِبٍ مَكْفُورَةٍ أَوْ سَفَاعَةٍ مَقْبُولَةٍ أَوْ يَغْفُوَ اللَّهُ عَنْهُ أَوْ غَيْرَ ذَلِكَ. فَهَكَذَا الْوَاحِدُ مِنَ الْمُلُوكِ أَوْ غَيْرِ الْمُلُوكِ وَإِنْ كَانَ صَدَرَ مِنْهُ مَا هُوَ ظَلَمَ فَإِنَّ ذَلِكَ لَا يُوجِبُ أَنْ تُلْعَنَهُ وَتَشْهَدَ لَهُ بِالنَّارِ. وَمَنْ دَخَلَ فِي ذَلِكَ كَانَ مِنْ أَهْلِ الْبَيْدِ وَالضَّلَالِ؛ فَكَيْفَ إِذَا كَانَ لِلرَّجُلِ حَسَنَاتٌ عَظِيمَةٌ يُرَجَّى لَهُ بِهَا الْمَغْفِرَةُ مَعَ ظُلْمِهِ كَمَا تَبَيَّنَ فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (أَوَّلُ جَيْشٍ يَغْرُو قُسْطَنْطِينِيَّةَ مَغْفُورٌ لَهُ) وَأَوَّلُ جَيْشٍ غَرَاها كَانَ أَمِيرُهُمْ يَزِيدُ بْنُ مَعَاوِيَةَ وَكَانَ مَعَهُ فِي الْغَزَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَتُوفِّيَ هُنَاكَ وَقَبِرَهُ هُنَاكَ إِلَى الْآنِ.

Just as we say what Allah, the Exalted, said: {Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire.} [An-Nisā': 10], it is not appropriate for anyone to testify concerning a specific individual that he is in the Hellfire, due to the possibility that he may repent, or that Allah may forgive him due to effacing good deeds, or expiating calamities, or accepted intercession, or that Allah may pardon him, or other such reasons. Thus, for an individual, whether a king or not, even if an act of injustice has emanated from him, that does not necessitate that we curse him and testify that he is in the Hellfire. Whoever engages in that is from the people of innovation and misguidance. How much more so if the man has great good deeds for which forgiveness is hoped for him, despite his injustice? This is as established in Ṣaḥīḥ al-Bukhārī from Ibn 'Umar, from the Prophet (peace be upon him), that he said: 'The first army to raid Constantinople will be forgiven.' [Al-Bukhārī]. And the commander of the first army that raided it was Yazīd ibn Mu'āwiyah, and with him in that raid was Abū Ayyūb al-Anṣārī, who passed away there, and his grave is there to this day.

وَلِهَذَا كَانَ الْمُتَمَتِّدُونَ مِنْ أَيْمَةِ السَّلَفِ يَقُولُونَ فِي يَزِيدٍ وَأَمْثَالِهِ: إِنَّا لَا نَسُبُّهُمْ وَلَا نُحِبُّهُمْ أَيْ لَا نُحِبُّ مَا صَدَرَ مِنْهُمْ مِنْ ظُلْمٍ. وَالشَّخْصُ الْوَاحِدُ يَجْتَمِعُ فِيهِ حَسَنَاتٌ وَسَيِّئَاتٌ وَطَاعَاتٌ وَمَعَاصٍ وَبِرٌّ وَفُجُورٌ وَشَرٌّ فَيُشِيبُهُ اللَّهُ عَلَى حَسَنَاتِهِ وَيُعَاقِبُهُ عَلَى سَيِّئَاتِهِ إِنْ شَاءَ أَوْ يَغْفِرَ لَهُ وَيُحِبُّ مَا فَعَلَهُ مِنَ الْخَيْرِ وَيُبْغِضُ مَا فَعَلَهُ مِنَ الشَّرِّ.

This is why the balanced ones among the Imāms of the Salaf (pious predecessors) would say regarding Yazīd and his like: 'We neither revile them nor love them'—meaning, we do not love the injustice that emanated from them. A single individual may combine good deeds and misdeeds, acts of obedience and disobedience, piety and impiety, and evil. Allah will reward him for his good deeds and punish him for his misdeeds, if He wills, or He may forgive him. He loves what he did of good and detests what he did of evil.

فَأَمَّا مَنْ كَانَتْ سَيِّئَاتُهُ صَغَائِرَ فَقَدْ وَافَقَتْ الْمُعْتَرِئَةَ عَلَى أَنَّ اللَّهَ يَغْفِرُهَا. وَأَمَّا صَاحِبُ الْكِبِيرَةِ فَسَلَفُ الْأُمَمِ وَأَيُّمَتُهَا وَسَائِرُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ لَا يَشْهَدُونَ لَهُ بِالنَّارِ بَلْ يَجُوزُونَ أَنَّ اللَّهَ يَغْفِرُ لَهُ كَمَا قَالَ تَعَالَى: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) فَهَذَا فِي حَقِّ مَنْ لَمْ يُشْرِكْ فَإِنَّهُ قَبِلَ بِهَا بِالشَّيْبَةِ وَأَمَّا قَوْلُهُ تَعَالَى (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا) فَهَذَا فِي حَقِّ مَنْ تَابَ وَلِذَلِكَ أَطْلُقَ وَعَمَّ وَالْخَوَارِجَ وَالْمُعْتَرِئَةَ يَقُولُونَ: إِنَّ صَاحِبَ الْكِبِيرَةِ يَخْلُدُ فِي النَّارِ

As for one whose misdeeds are minor sins (ṣaḡhā'ir), even the Mu'tazilah (a theological school) agree that Allah forgives them. As for the perpetrator of a major sin (kabīrah), the Salaf of the Ummah, its Imāms, and all of Ahl al-Sunnah wa al-Jamā'ah do not testify that he is in the Hellfire; rather, they consider it possible that Allah will forgive him, as He, the Exalted, said: {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.} [An-Nisā': 48, 116]. This is concerning one who did not commit shirk (association of partners with Allah), for He restricted it by His will. As for His saying, the Exalted: {Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins.'} [Az-Zumar: 53], this is concerning one who repents, and for that reason, He made it absolute and general. The Khawārij and the Mu'tazilah say that the perpetrator of a

major sin will abide eternally in the Hellfire.

ثُمَّ إِنَّهُمْ قَدْ يَتَوَهَّمُونَ فِي بَعْضِ الْأَخْيَارِ أَنَّهُ مِنْ أَهْلِ الْكِبَايِرِ كَمَا تَتَوَهَّمُ الْخَوَارِجُ فِي عُثْمَانَ وَعَلِيٍّ وَأَنْبَاعِهِمَا أَنَّهُمْ مُخْلَدُونَ فِي النَّارِ كَمَا يَتَوَهَّمُ بَعْضُ ذَلِكَ فِي مِثْلِ مُعَاوِيَةَ وَعَمْرُو بْنِ الْعَاصِ وَأَمْثَالِهِمَا وَيَبْنُونَ مَذَاهِبَهُمْ عَلَى مَقَدِّمَتَيْنِ بَاطِلَتَيْنِ:

Then, they may mistakenly assume that some of the virtuous are among the perpetrators of major sins, just as the Khawārīj mistakenly assume regarding 'Uthmān, 'Alī, and their followers that they are eternally in the Hellfire. Similarly, some mistakenly assume this regarding individuals like Mu'āwiyah, 'Amr ibn al-Āṣ, and their like. They build their doctrines upon two false premises:

إِحْدَاهُمَا: أَنَّ فَلَانًا مِنْ أَهْلِ الْكِبَايِرِ.

One: That so-and-so is among the perpetrators of major sins.

وَالثَّانِيَةُ: أَنَّ كُلَّ صَاحِبِ كَبِيرَةٍ يَخْلُدُ فِي النَّارِ.

Two: That every perpetrator of a major sin will abide eternally in the Hellfire.

وَكِلَا الْقَوْلَيْنِ بَاطِلٌ. وَأَمَّا الثَّانِي فَبَاطِلٌ عَلَى الْإِطْلَاقِ. وَأَمَّا الْأَوَّلُ فَقَدْ يَعْلَمُ بُطْلَانُهُ وَقَدْ يَتَوَقَّفُ فِيهِ.

Both of these statements are false. As for the second, it is absolutely false. As for the first, its falsehood may be known, or one may reserve judgment on it.

وَمَنْ قَالَ عَنْ مُعَاوِيَةَ وَأَمْثَالِهِ؛ مِمَّنْ ظَهَرَ إِسْلَامُهُ وَصَلَاتُهُ وَحُجَّتُهُ وَصِيَامُهُ أَنَّهُ لَمْ يَسْلَمْ وَأَنَّهُ كَانَ مُقِيمًا عَلَى الْكُفْرِ فَهُوَ بِمَنْزِلَةِ مَنْ يَقُولُ ذَلِكَ فِي غَيْرِهِ كَمَا لَوْ ادَّعَى مَدَّحُ ذَلِكَ فِي الْعَبَّاسِ وَجَعْفَرٍ وَعَقِيلٍ وَفِي أَبِي بَكْرٍ وَعَمْرٍ وَعُثْمَانَ. وَكَمَا لَوْ ادَّعَى أَنَّ الْحَسَنَ وَالْحُسَيْنَ لَيْسَا وَلَدَيَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِنَّمَا هُمَا أَوْلَادُ سَلْمَانَ الْفَارِسِيِّ وَلَوْ ادَّعَى أَنَّ النَّبِيَّ ﷺ لَمْ يَتَزَوَّجْ ابْنَتِي أَبِي بَكْرٍ وَعَمْرُو وَلَمْ يَزَوَّجْ ابْنَتَيْهِ عُثْمَانَ؛ بَلْ إِنَّكَ إِسْلَامَ مُعَاوِيَةَ أَقْبَحُ مِنْ إنْكَارِ هَذِهِ الْأُمُورِ فَإِنَّ مِنْهَا مَا لَا يَعْرِفُهُ إِلَّا الْعُلَمَاءُ. وَأَمَّا إِسْلَامُ مُعَاوِيَةَ وَلَا يَتَنَبَّهُ عَلَى الْمُسْلِمِينَ وَالْإِمَارَةَ وَالْخِلَافَةَ فَأَمْرٌ يَعْرِفُهُ جَمَاهِيرُ الْخَلْقِ وَلَوْ أَنْكَرَ مُنْكَرُ إِسْلَامٍ عَلَيَّ أَوْ ادَّعَى بَقَاءَهُ عَلَى الْكُفْرِ؛ لَمْ يَحْتَجْ عَلَيْهِ إِلَّا بِمِثْلٍ مَا يَحْتَجُّ بِهِ عَلَى مَنْ أَنْكَرَ إِسْلَامَ أَبِي بَكْرٍ؛ وَعَمْرُو؛ وَعُثْمَانَ وَمُعَاوِيَةَ وَغَيْرِهِمْ. وَإِنْ كَانَ بَعْضُهُمْ أَفْضَلَ مِنْ بَعْضٍ فَتَفَاوَضَهُمْ لَا يَمْنَعُ اشْتِرَاكَهُمْ فِي ظُهُورِ إِسْلَامِهِمْ.

Whoever says about Mu'āwiyah and his like—from those whose Islam, prayer, Hajj, and fasting were manifest—that he did not accept Islam and that he remained upon disbelief, is like one who says that about others. It is as if a claimant were to claim that about al-'Abbās, Ja'far, and 'Aqīl, or about Abū Bakr, 'Umar, and 'Uthmān. Or as if one were to claim that al-Ḥasan and al-Ḥusayn were not the sons of 'Alī ibn Abī Tālib, but rather the sons of Salmān al-Fārisī. Or if one were to claim that the Prophet (peace be upon him) did not marry the daughters of Abū Bakr and 'Umar, and did not marry his two daughters to 'Uthmān. Indeed, denying the Islam of Mu'āwiyah is more repugnant than denying these matters, for some of them are known only to scholars. As for the Islam of Mu'āwiyah, his governorship over the Muslims, his leadership (imārah), and his caliphate, these are matters known to the masses of creation. If someone were to deny the Islam of 'Alī or claim he remained upon disbelief, the argument against him would be the same as the argument against one who denies the Islam of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, and others. Even if some of them are more virtuous than others, their differing in virtue does not preclude their shared, manifest Islam.

وَأَمَّا قَوْلُ الْقَائِلِ: إِيْمَانُ مُعَاوِيَةَ كَانَ نِفَاقًا؛ فَهُوَ أَيْضًا مِنَ الْكُذِبِ الْمُخْتَلَقِ. فَإِنَّهُ لَيْسَ فِي عِلْمَاءِ الْمُسْلِمِينَ مِنْ أَنَّهُمْ مُعَاوِيَةَ بِالْإِنْفَاقِ؛ بَلْ الْعُلَمَاءُ مُتَّفِقُونَ عَلَى حُسْنِ إِسْلَامِهِ؛ وَقَدْ تَوَقَّفَ بَعْضُهُمْ فِي حُسْنِ إِسْلَامِ أَبِي سَفْيَانَ—أَبِيهِ—وَأَمَّا مُعَاوِيَةُ؛ وَأَخُوهُ يَزِيدُ فَلَمْ يَتَنَازَعُوا فِي حُسْنِ إِسْلَامِهِمَا كَمَا لَمْ يَتَنَازَعُوا فِي حُسْنِ إِسْلَامِ عِكْرَمَةَ بْنِ أَبِي جَهْلٍ وَشَهِيلِ بْنِ عَمْرٍو وَصَفْوَانَ بْنِ أُمَيَّةَ وَأَمْثَالِهِمْ مِنْ مُسْلِمَةِ الْفَتْحِ وَكَيْفَ يَكُونُ رَجُلًا مُتَوَلِّيًا عَلَى الْمُسْلِمِينَ أَرْبَعِينَ سَنَةً نَائِبًا وَمُسْتَقْلًا بِصَلِّي بِهِمُ الصَّلَوَاتِ الْخَمْسَ وَيَخْطُبُ وَيُعْظَمُ وَيَأْمُرُهُمُ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيَقِيمُ فِيهِمُ الْحُدُودَ وَيَقْسِمُ بَيْنَهُمْ

فَيَأْهُمُ وَمَعَانِيَهُمْ وَصِدْقَاتِهِمْ وَيَحُجُّ بِهِمْ وَمَعَ هَذَا يُخْفِي نِفَاقَهُ عَلَيْهِمْ كُلَّهُمْ؟ وَفِيهِمْ مِنْ أَعْيَانِ الصَّاحِبَةِ جَمَاعَةً كَثِيرَةً.

As for the statement of one who says: 'Mu'āwiyah's faith was hypocrisy (nifāq),' this too is a fabricated lie. For there is no one among the Muslim scholars who accused Mu'āwiyah of hypocrisy. Rather, the scholars are in agreement regarding the soundness of his Islam. Some of them did express reservations about the soundness of the Islam of Abū Sufyān—his father—but as for Mu'āwiyah and his brother Yazīd, they did not dispute the soundness of their Islam, just as they did not dispute the soundness of the Islam of 'Ikrimah ibn Abī Jahl, Suhayl ibn 'Amr, Ṣafwān ibn Umayyah, and their like from among those who accepted Islam at the Conquest [of Makkah]. How could a man who governed the Muslims for forty years, both as a deputy and independently, leading them in the five daily prayers, delivering sermons, admonishing them, commanding them to good and forbidding them from evil, establishing the prescribed punishments (ḥudūd) among them, distributing their fay' (spoils acquired without fighting), war booty, and ṣadaqāt (charities) among them, and leading them in Ḥajj—and despite all this, conceal his hypocrisy from all of them, among whom were many notable Companions?

بَلْ أُبْلَغُ مِنْ هَذَا أَنَّهُ—وَلِلَّهِ الْحُكْمُ—لَمْ يَكُنْ مِنَ الْخُلَفَاءِ الَّذِينَ لَهُمْ وَلَايَةٌ عَامَّةٌ مِنْ خُلَفَاءِ بَنِي أُمَيَّةَ وَبَنِي الْعَبَّاسِ أَحَدٌ يُنْفَرُ بِالزُّنْدَقَةِ وَالنَّفَاقِ وَبُتُو أُمَيَّةَ لَمْ يُنْسَبْ أَحَدٌ مِنْهُمْ إِلَى الزُّنْدَقَةِ وَالنَّفَاقِ وَإِنْ كَانَ قَدْ يُنْسَبُ الرَّجُلُ مِنْهُمْ إِلَى نَوْجٍ مِنَ الْبِدْعَةِ أَوْ نَوْجٍ مِنَ الظُّلْمِ لَكِنْ لَمْ يُنْسَبْ أَحَدٌ مِنْهُمْ مِنْ أَهْلِ الْعِلْمِ إِلَى زُنْدَقَةٍ وَنِفَاقٍ.

Indeed, more profound than this is that—and to Allah belongs all praise—there was not among the Caliphs who held general authority, from the Caliphs of Banū Umayyah and Banū al-'Abbās, anyone accused of zandaqah (heresy/concealed disbelief) or hypocrisy. None of the Banū Umayyah were attributed with zandaqah or hypocrisy, although an individual among them might be attributed with some type of innovation (bid'ah) or some type of injustice. However, no one among them was accused by the people of knowledge of zandaqah or hypocrisy.

وَأَيْمًا كَانَ الْمَعْرُوفُونَ بِالزُّنْدَقَةِ وَالنَّفَاقِ بَنِي عُبَيْدِ الْقَدَاحِ الَّذِينَ كَانُوا بِبَصْرَ وَالْمَغْرِبِ وَكَانُوا يَدْعُونَ أَنَّهُمْ عَلَوِيُّونَ وَإِنَّمَا كَانُوا مِنْ ذُرِّيَةِ الْكُفَّارِ فَهَؤُلَاءِ قَدْ اتَّفَقَ أَهْلُ الْعِلْمِ عَلَى رَمِيهِمْ بِالزُّنْدَقَةِ وَالنَّفَاقِ وَكَذَلِكَ رُمِيَ بِالزُّنْدَقَةِ وَالنَّفَاقِ قَوْمٌ مِنْ مُلُوكِ النَّوَاحِي الْخُلَفَاءِ مِنْ بَنِي بُوَيْهٍ وَعَبِيدِ بَنِي بُوَيْهٍ؛ فَأَمَّا خَلِيفَةُ عَامِ الْوِلَايَةِ فِي الْإِسْلَامِ فَقَدْ طَهَّرَ اللَّهُ الْمُسْلِمِينَ أَنْ يَكُونُوا وَلِيَّ أَمْرِهِمْ زُنْدِيقًا مُنَافِقًا فَهَذَا مِمَّا يَنْبَغِي أَنْ يُعْلَمَ وَيُعْرَفَ فَإِنَّهُ نَافِعٌ فِي هَذَا الْبَابِ.

Those known for zandaqah and hypocrisy were rather the Banū 'Ubayd al-Qaddāh (the Fatimids) who were in Egypt and the Maghrib. They claimed to be 'Alawites (descendants of 'Alī), but they were actually from the progeny of disbelievers. The people of knowledge have unanimously agreed on accusing them of zandaqah and hypocrisy. Likewise, some regional kings who claimed caliphate, from Banū Buwayh (the Buyids) and others, were accused of zandaqah and hypocrisy. As for a Caliph with general authority in Islam, Allah has purified the Muslims from having their leader be a zindīq and a hypocrite. This is something that should be known and understood, for it is beneficial in this subject.

وَاتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّ مَعَاوِيَةَ أَفْضَلُ مُلُوكِ هَذِهِ الْأُمَّةِ فَإِنَّ الْأَرْبَعَةَ قَبْلَهُ كَانُوا خُلَفَاءَ بُتُوهُ وَهُوَ أَوَّلُ الْمُلُوكِ؛ كَانَ مُلْكُهُ مُلْكًا وَرَحْمَةً كَمَا جَاءَ فِي الْحَدِيثِ: (يَكُونُ الْمُلْكُ ثُبُوتًا وَرَحْمَةً ثُمَّ تَكُونُ خِلَافَةٌ وَرَحْمَةً ثُمَّ يَكُونُ مُلْكٌ وَرَحْمَةٌ ثُمَّ مُلْكٌ وَجَبَرِيَّةٌ ثُمَّ مُلْكٌ عَضُوضٌ) وَكَانَ فِي مُلْكِهِ مِنَ الرَّحْمَةِ وَالْحِلْمِ وَنَفْعِ الْمُسْلِمِينَ مَا يُعْلَمُ أَنَّهُ كَانَ خَيْرًا مِنْ مُلْكِ عَبِيدِ.

The scholars are in agreement that Mu'āwiyah was the best of the kings of this Ummah. For the four before him were Caliphs of Prophethood (Khulafā' Nubuwwah), and he was the first of the kings. His kingship was a kingship and a mercy, as mentioned in the Ḥadīth: 'There will be Prophethood and mercy, then there will be Caliphate and mercy, then there will be kingship and mercy, then there will be tyrannical kingship, then there will

be biting kingship.' [Aḥmad]. And there was in his kingship such mercy, forbearance, and benefit to the Muslims that it is known he was better than the kingship of others.

وَأَمَّا مَنْ قَبْلَهُ فَكَانُوا خُلَفَاءَ نُبُوَّةٍ فَإِنَّهُ قَدْ ثَبَتَ عَنْهُ النَّبِيُّ ﷺ أَنَّهُ قَالَ: (تَكُونُ خِلَافَةُ النَّبُوَّةِ ثَلَاثِينَ سَنَةً ثُمَّ تَصِيرُ مُلْكًا) وَكَانَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُمْ هُمُ الْخُلَفَاءُ الرَّاشِدُونَ وَالْأَيُّمَةُ الْمُهْدِيُونَ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ 'عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مَنْ بَعْدِي تَمَسَّكُوا بِهَا وَعَصُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ).

As for those before him, they were Caliphs of Prophethood. For it is established from the Prophet (peace be upon him) that he said: 'The Caliphate of Prophethood will be for thirty years, then it will become kingship.' [Abū Dāwūd]. And Abū Bakr, 'Umar, 'Uthmān, and 'Alī (may Allah be pleased with them) were the Rightly-Guided Caliphs (al-Khulafā' al-Rāshidūn) and the Guided Imāms (al-A'imma al-Mahdiyyūn), about whom the Prophet (peace be upon him) said: 'Adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me. Hold fast to it and bite onto it with your molar teeth. And beware of newly invented matters, for every newly invented matter is an innovation (bid'ah).' [Abū Dāwūd].

وَقَدْ تَنَازَعَ كَثِيرٌ مِنَ النَّاسِ فِي خِلَافَةِ عَلِيٍّ وَقَالُوا: زَمَانُهُ زَمَانٌ فَتَنَةٌ لَمْ يَكُنْ فِي زَمَانِهِ جَمَاعَةٌ وَقَالَتْ طَائِفَةٌ: يَصِحُّ أَنَّ يُوَلَّى خَلِيفَتَانِ فَهُوَ خَلِيفَةٌ وَمُعَاوِيَةُ خَلِيفَةٌ؛ لِأَنَّ الْأُمَّةَ لَمْ تَتَّفَقْ عَلَيْهِ وَلَمْ تَتَّطِعْ فِي خِلَافَتِهِ. وَالصَّحِيحُ الَّذِي عَلَيْهِ الْأَيُّمَةُ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ بِهَذَا الْحَدِيثِ فَرَمَانَ عَلِيٍّ كَانَ يُسَمَّى نَفْسَهُ أَمِيرَ الْمُؤْمِنِينَ وَالصَّحَابَةَ تُسَمِّيهِ بِذَلِكَ. قَالَ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ لَمْ يَرْبِعْ بِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي الْخِلَافَةِ فَهُوَ أَضَلُّ مِنْ جَمَارِ أَهْلِهِ

Many people have disputed regarding the caliphate of 'Alī. They said: 'His time was a time of fitnah (tribulation); there was no unified community (jamā'ah) in his time.' Another group said: 'It is valid for two caliphs to be appointed, so he is a caliph and Mu'āwiyah is a caliph, because the Ummah did not agree upon him, nor was it united under his caliphate.' The correct view, upon which the Imāms are, is that 'Alī (may Allah be pleased with him) is one of the Rightly-Guided Caliphs, based on this Ḥadīth. In 'Alī's time, he called himself Amīr al-Mu'minīn (Commander of the Faithful), and the Companions called him by that title. Imām Aḥmad ibn Ḥanbal said: 'Whoever does not count 'Alī (may Allah be pleased with him) as the fourth [Rightly-Guided Caliph] is more astray than his family's donkey.'

وَمَعَ هَذَا فِكَلَّ خَلِيفَةٍ مَرَّتَيْنِ. فَأَبُو بَكْرٍ وَعُمَرُ لَا يُوَارِثُهُمَا أَحَدٌ كَمَا قَالَ النَّبِيُّ ﷺ (اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي: أَبِي بَكْرٍ وَعُمَرُ) وَلَمْ يَكُنْ نِزَاعٌ بَيْنَ شِيعَةِ عَلِيٍّ الَّذِينَ صَجَّوْهُ فِي تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرُ وَثَبَّتَ عَنْ عَلِيٍّ مِنْ وَجُوهِ كَثِيرَةٍ أَنَّهُ قَالَ: لَا أُوْتِي بِرَجُلٍ يُفَضِّلُنِي عَلَى أَبِي بَكْرٍ وَعُمَرُ إِلَّا جَلَدْتُهُ حَذَّ الْمُفْتَرِي. وَإِنَّمَا كَانُوا يَتَنَازَعُونَ فِي عُثْمَانَ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا لَكِنْ ثَبَّتَ تَقْدِيمَ عُثْمَانَ عَلَى عَلِيٍّ بِاتِّفَاقِ السَّابِقِينَ عَلَى مُبَايَعَةِ (عُثْمَانَ طَوْعًا بِلَا كَرْهٍ; بَعْدَ أَنْ جَعَلَ عُمَرُ الشُّوْرَى فِي سِتِّهِ: عُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَالزُّبَيْرَ وَسَعْدَ وَعَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ. وَتَرَكَهَا ثَلَاثَةً وَهُمْ: طَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ. فَبَقِيَ فِي ثَلَاثَةِ عُثْمَانَ وَعَلِيٍّ وَعَبْدَ الرَّحْمَنِ. قَوْلِي أَحَدُهُمَا قَبِيحٌ عَبْدُ الرَّحْمَنِ يُشَاوِرُ الْمُهَاجِرِينَ وَالْأَنْصَارَ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ ثَلَاثَةَ أَيَّامٍ ثُمَّ أَخْبَرَ أَنَّهُمْ لَمْ يَعِدُوا عُثْمَانَ. وَنَقَلَ وَقَاتَهُ وَوَلَايَتَهُ: حَدِيثٌ طَوِيلٌ فَمَنْ أَرَادَهُ فَلَعَلَّهِ بِأَحَادِيثِ الثَّقَاتِ. وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَسَلَّمَ.

Despite this, each Caliph has his rank. Abū Bakr and 'Umar are not equaled by anyone, as the Prophet (peace be upon him) said: 'Follow the two after me: Abū Bakr and 'Umar.' [At-Tirmidhī]. There was no dispute among the partisans (shī'ah) of 'Alī who accompanied him regarding the precedence of Abū Bakr and 'Umar. It is established from 'Alī through many chains of narration that he said: 'No man shall be brought to me who

prefers me over Abū Bakr and 'Umar, except that I will flog him with the punishment prescribed for a slanderer.' They only disputed regarding 'Uthmān and 'Alī (may Allah be pleased with them both). However, the precedence of 'Uthmān over 'Alī was established by the agreement of the early Muslims (al-Sābiqīn) to pledge allegiance to 'Uthmān willingly, without coercion, after 'Umar had placed the Shūrā (consultation council) among six individuals: 'Uthmān, 'Alī, Ṭalḥah, al-Zubayr, Sa'd, and 'Abd al-Raḥmān ibn 'Awf. Three of them—Ṭalḥah, al-Zubayr, and Sa'd—withdrawed. So it remained among three: 'Uthmān, 'Alī, and 'Abd al-Raḥmān. One of them ['Alī or 'Uthmān] was to be appointed. 'Abd al-Raḥmān then consulted the Muhājirīn, the Anṣār, and those who followed them in excellence for three days, then he informed them that they did not consider anyone equal to 'Uthmān. The narration of his ['Umar's] death and his ['Uthmān's] appointment is a long Ḥadīth; whoever desires it should refer to the Aḥādīth of the trustworthy narrators. And Allah knows best. And may Allah send prayers and peace upon our Prophet Muḥammad.

فَصْلٌ: افْتَرَقَ النَّاسُ فِي يَزِيدَ بْنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ

A chapter concerning the differing views on Yazīd ibn Mu'āwiyah ibn Abī Sufyān

قَالَ شَيْخُ الْإِسْلَامِ رحمه الله: ثَلَاثُ فِرَقٍ: طَرَفَانِ وَوَسْطَ.

Shaykh al-Islām (may Allah have mercy on him) said: . People have diverged into three distinct groups regarding him: two extremes and a moderate, middle path.

فَأَحَدُ الطَّرَفَيْنِ قَالُوا: إِنَّهُ كَانَ كَافِرًا مُنَافِقًا وَأَنَّهُ سَعَى فِي قَتْلِ سَبْطِ رَسُولِ اللَّهِ تَسْعًا مِنْ رَسُولِ اللَّهِ ﷺ وَابْتِغَاءً مِنْهُ وَأَخَذًا بِثَأْرِ جَدِّهِ عْتَبَةَ وَأَخِي جَدِّهِ شَيْبَةَ وَخَالِهِ الْوَلِيدَ بْنِ عْتَبَةَ وَغَيْرِهِمْ مِمَّنْ قَتَلَهُمْ أَصْحَابُ النَّبِيِّ ﷺ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَغَيْرِهِ يَوْمَ بَدْرٍ وَغَيْرِهَا؛ وَقَالُوا: تِلْكَ أَحْقَادُ بَدْرِيَّةٍ وَأَثَارُ جَاهِلِيَّةٍ وَأَنْشَدُوا عَنْهُ:

The first of these two extremes comprises those who assert that Yazīd was an unbeliever (kāfir) and a hypocrite (munāfiq). They claim he deliberately orchestrated the killing of the grandson of the Messenger of Allah (peace be upon him) out of malice towards the Messenger of Allah (peace be upon him) himself, seeking revenge against him and avenging his own grandfather 'Utbah, his grandfather's brother Shaybah, his maternal uncle Al-Walīd ibn 'Utbah, and others whom the Companions of the Prophet (peace be upon him) had killed at the hands of 'Alī ibn Abī Ṭālib and others during the Battle of Badr and other encounters. This group alleges that these were 'grudges from Badr' and 'vestiges of pre-Islamic ignorance (Jāhiliyyah).' They attribute verses to Yazīd, such as:

لَمَّا بَدَتْ تِلْكَ الْحُمُولُ وَأَشْرَفَتْ ... تِلْكَ الرُّؤُوسُ عَلَى رَبِّي جِيرُونِ
نَعَقَ الْغُرَابُ فَقُلْتُ نَحْ أَوْ لَا تَنْحُ ... فَلَقَدْ قَصَصْتُ مِنَ النَّبِيِّ دُيُونِي

'When those camel-litters appeared and

Those heads overlooked the hill of Jayrūn,

The crow cawed, so I said, 'Croak or do not croak,

For I have now settled my debts with the Prophet."

وَقَالُوا: إِنَّهُ تَمَثَّلَ بِشُعْرِ ابْنِ الزَّبْعَرَى الَّذِي أَنْشَدَهُ يَوْمَ أُحُدٍ:

They also claim that he recited the verses of Ibn al-Zibā'rā, which the latter had declaimed on the Day of Uḥud:

لَيْتَ أَشْيَاخِي بِبَدْرِ شَهِدُوا ... جَزَعُ الْخَزْرَجِ مِنْ وَقْعِ الْأَسْلِ
قَدْ قَتَلْنَا الْكَثِيرَ مِنْ أَشْيَاخِهِمْ ... وَعَدَلْنَا بِبَدْرِ فَأَعْتَدَلْ

'Would that my chieftains at Badr had witnessed
The Khazraj tribe's anguish from the spear-thrusts.

We have slain many of their nobles,

And we made it equivalent to Badr, and so it was made equal.'

وَأَشْيَاءٌ مِنْ هَذَا النَّمَطِ. وَهَذَا الْقَوْلُ سَهْلٌ عَلَى الرَّافِضَةِ الَّذِينَ يُكْفَرُونَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَتَكْفِيرُ يَزِيدٍ أَسْهَلُ بِكَيْفٍ.

They cite other statements of this nature. This view is readily adopted by the Rāfiḍah (a Shi'ite sect known for its extreme views), who declare Abū Bakr, 'Umar, and 'Uthmān to be unbelievers; thus, for them, declaring Yazīd an unbeliever is a far simpler matter.

وَالظَّرْفُ الثَّانِي يُظَنُّونَ أَنَّهُ كَانَ رَجُلًا صَالِحًا وَإِمَامًا عَدْلٌ وَأَنَّهُ كَانَ مِنَ الصَّحَابَةِ الَّذِينَ وَلِدُوا عَلَى عَهْدِ النَّبِيِّ ﷺ وَحَمَلَهُ عَلَى يَدَيْهِ وَبَرَكَ عَلَيْهِ وَرَبَّمَا فَضَّلَهُ بَعْضُهُمْ عَلَى أَبِي بَكْرٍ وَعُمَرَ. وَرَبَّمَا جَعَلَهُ بَعْضُهُمْ نَبِيًّا وَيَقُولُونَ عَنْ الشَّيْخِ عَدِيِّ أَوْ حَسَنِ الْمُقْتُولِ—كَذِبًا عَلَيْهِ—إِنَّ سَبْعِينَ وَلِيًّا صُرِفَتْ وُجُوهُهُمْ عَنْ الْقِبْلَةِ لِتَوْقُفِهِمْ فِي يَزِيدٍ. وَهَذَا قَوْلٌ غَالِيَةٌ الْعُدُوبَةِ وَالْأَكْرَادِ وَتَحْوِهِمْ مِنَ الضَّلَالِ. فَإِنَّ الشَّيْخَ عَدِيًّا كَانَ مِنْ بَنِي أُمَيَّةٍ وَكَانَ رَجُلًا صَالِحًا عَابِدًا قَاضِلًا وَلَمْ يُحْفَظْ عَنْهُ أَنَّهُ دَعَاهُمْ إِلَّا إِلَى السُّنَّةِ الَّتِي يَقُولُهَا غَيْرُهُ كَالشَّيْخِ أَبِي الْفَرَجِ الْمَقْدِسِيِّ فَإِنَّ عَقِيدَتَهُ مُوَافِقَةً لِعَقِيدَتِهِ؛ لَكِنْ زَادُوا فِي السُّنَّةِ أَشْيَاءَ كَذِبَ وَضَلَالٍ مِنَ الْأَحَادِيثِ الْمَوْضُوعَةِ وَالتَّنْسِيهِ الْبَاطِلِ وَالْعُلُوفِ الشَّيْخِ عَدِيِّ وَفِي يَزِيدٍ وَالْعُلُوفِ دَمَ الرَّافِضَةِ بِأَنَّهُ لَا تَقْبَلُ لَهُمْ تَوْبَةٌ وَأَشْيَاءُ أُخَرَ وَكِلَا الْقَوْلَيْنِ ظَاهِرُ الْبُطْلَانِ عِنْدَ مَنْ لَهُ أَدْنَى عَقْلٍ وَعِلْمٌ بِالْأُمُورِ وَسِرُّ الْمُتَقَدِّمِينَ؛ وَلِهَذَا لَا يُنْسَبُ إِلَى أَحَدٍ مِنْ أَهْلِ الْعِلْمِ الْمَعْرُوفِينَ بِالسُّنَّةِ وَلَا إِلَى ذِي عَقْلٍ مِنَ الْعُقَلَاءِ الَّذِينَ لَهُمْ رَأْيٌ وَخَبَرَةٌ.

The second extreme faction believes Yazīd was a righteous man and a just Imām. They even claim he was one of the 'Companions' (Ṣaḥābah) born during the Prophet's (peace be upon him) lifetime, whom the Prophet (peace be upon him) held in his arms and blessed. Some among them might even elevate him above Abū Bakr and 'Umar, and perhaps some even consider him a prophet. They falsely attribute to Shaykh 'Adī or Ḥasan al-Maqtūl (the one who was killed) the statement that seventy saints (awliyā') had their faces turned away from the Qiblah (direction of prayer) merely for hesitating to affirm Yazīd's status. This is the assertion of extremist elements among the 'Adawiyyah, the Kurds, and other misguided groups. In truth, Shaykh 'Adī was from the Banū Umayyah clan and was a righteous, devout, and virtuous man. It is not preserved from him that he called people to anything other than the Sunnah, similar to what others like Shaykh Abū al-Faraj al-Maqdisī proclaimed, as their creed was in agreement. However, these extremists have added falsehoods and deviations to the Sunnah, such as fabricated ḥadīths, invalid anthropomorphic comparisons (tashbih), excessive veneration of Shaykh 'Adī and Yazīd, and extreme condemnation of the Rāfiḍah, claiming that their repentance is never accepted, along with other such matters. Both of these extremist positions are patently false to anyone possessing even a minimal degree of intellect, knowledge of affairs, and understanding of the lives of the early Muslims. Consequently, neither view is attributed to any recognized scholar of the Sunnah, nor to any rational person of sound judgment and experience.

وَالْقَوْلُ الثَّالِثُ: أَنَّهُ كَانَ مَلِكًا مِنْ مُلُوكِ الْمُسْلِمِينَ لَهُ حَسَنَاتٌ وَسَيِّئَاتٌ وَلَمْ يُولَدْ إِلَّا فِي خِلَافَةِ عُثْمَانَ وَلَمْ يَكُنْ كَافِرًا؛ وَلَكِنْ جَرَى بِسَبَبِهِ مَا جَرَى مِنْ مَضَرِّعِ الْحَسَنِ وَفَعَلَ مَا فَعَلَ بِأَهْلِ الْحَرَّةِ وَلَمْ يَكُنْ صَاحِبًا وَلَا مِنْ أَوْلِيَاءِ اللَّهِ الصَّالِحِينَ وَهَذَا قَوْلٌ غَامِهُ أَهْلُ الْعَقْلِ وَالْعِلْمِ وَالسُّنَّةِ وَالْجَمَاعَةِ.

The third view is that Yazīd was one of the kings of the Muslims, who had both good deeds and misdeeds. He was not born until the caliphate of 'Uthmān and was not an

unbeliever. However, it was under his rule that the tragic killing of Al-Ḥusayn occurred, and the atrocities against the people of Al-Ḥarrah (an incident in Madīnah) were committed. He was not a Companion (Ṣaḥābī), nor was he one of the righteous saints (awliyā') of Allah. This is the position of the majority of people of reason, knowledge, and the Ahl al-Sunnah wa al-Jamā'ah (the mainstream Sunni community).

ثُمَّ افْتَرَقُوا (ثَلَاثَ فِرَقٍ: فِرْقَةٌ لَعَنَتْهُ وَفِرْقَةٌ أَحَبَّتْهُ وَفِرْقَةٌ لَا تَسُبُّهُ وَلَا تُحِبُّهُ وَهَذَا هُوَ الْمَنْصُوصُ عَنِ الْإِمَامِ أَحْمَدَ وَعَلَيْهِ الْمُفْتَضِلُونَ مِنْ أَصْحَابِهِ وَغَيْرِهِمْ مِنْ جَمِيعِ الْمُسْلِمِينَ. قَالَ صَالِحُ بْنُ أَحْمَدَ: قُلْتُ لِأَبِي إِنْ قَوْمًا يَقُولُونَ إِنَّهُمْ يُحِبُّونَ يَزِيدَ فَقَالَ: يَا بَنِي وَهْلُ يُحِبُّ يَزِيدَ أَحَدُ يَوْمِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؟ فَقُلْتُ: يَا أَبَتِ فِيمَاذَا لَا تَلْعَنُهُ؟ فَقَالَ: يَا بَنِي وَمَتَى رَأَيْتَ أَبَاكَ يَلْعَنُ أَحَدًا. وَقَالَ مَهْنًا: سَأَلْتُ أَحْمَدَ عَنْ يَزِيدَ بْنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. فَقَالَ: هُوَ الَّذِي فَعَلَ بِالْمَدِينَةِ مَا فَعَلَ قُلْتُ: وَمَا فَعَلَ؟ قَالَ: قَتَلَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَعَلَ. قُلْتُ: وَمَا فَعَلَ؟ قَالَ: نَهَبَهَا قُلْتُ: فَيَذْكُرُ عَنْهُ الْحَبِيبُ؟ قَالَ: لَا يَذْكُرُ عَنْهُ حَدِيثٌ. وَهَكَذَا ذَكَرَ الْقَاضِي أَبُو يَعْلَى وَغَيْرُهُ. وَقَالَ أَبُو مُحَمَّدٍ الْمُقَدِّسِيُّ لَمَّا سُئِلَ عَنْ يَزِيدَ: فِيمَا يَلْعَنِي لَا يُسَبُّ وَلَا يُحِبُّ. وَبَلَّغَنِي أَيْضًا أَنَّ جَدَّنَا أَبَا عَبْدِ اللَّهِ ابْنَ تَيْمِيَّةٍ سُئِلَ عَنْ يَزِيدَ. فَقَالَ: لَا تُنْقِصُ وَلَا تَزِدْ. وَهَذَا أَغْدَلُ الْأَقْوَالِ فِيهِ وَفِي أَمَثَالِهِ وَأَحْسِنَهَا.

Within this group, they further divided into three factions: one that cursed him, one that loved him, and one that neither reviled nor loved him. This latter stance is the one explicitly reported from Imām Aḥmad and is adopted by the moderate ones among his followers and others from the generality of Muslims. Ṣāliḥ ibn Aḥmad said: 'I said to my father (Imām Aḥmad), 'Some people say they love Yazīd.' He replied, 'O my son, does anyone who believes in Allah and the Last Day love Yazīd?' I then asked, 'O my father, then why do you not curse him?' He responded, 'O my son, when have you ever seen your father curse anyone?' Muḥannā said: 'I asked Aḥmad about Yazīd ibn Mu'āwiyah ibn Abī Sufyān. He replied, 'He is the one who did to Madīnah what he did.' I asked, 'And what did he do?' He said, 'He killed some of the Companions of the Messenger of Allah (peace be upon him) and committed other acts.' I asked, 'And what else did he do?' He said, 'He plundered it.' I asked, 'So, should ḥadīth be narrated from him?' He replied, 'No ḥadīth is to be narrated from him.' Al-Qāḍī Abū Ya'lā and others have reported similarly. Abū Muḥammad al-Maḥdisī, when asked about Yazīd, said: 'From what has reached me, he is neither to be reviled nor loved.' It has also reached me that our grandfather, Abū 'Abd Allāh ibn Taymiyyah, was asked about Yazīd and he replied: 'Neither disparage nor praise excessively (lā tunqish wa lā tazid).' This is the most balanced and best of the opinions concerning him and others like him.

أَمَّا تَرْكُ سَبِّهِ وَلَعْنَتِهِ فَبِنَاءٌ عَلَى أَنَّهُ لَمْ يَنْبُتْ فِسْقُهُ الَّذِي يَقْتَضِي لَعْنَهُ أَوْ بِنَاءٌ عَلَى أَنَّ الْفَاسِقَ الْمُعَيَّنَ لَا يُلْعَنُ بِخُصُوصِهِ إِمَّا تَحْرِيمًا وَإِمَّا تَنْزِيهًا. فَقَدْ ثَبَتَ فِي صَحِيحِ الْبُخَارِيِّ عَنْ عُمَرَ فِي قِصَّةِ جِمَارِ الَّذِي تَكَرَّرَ مِنْهُ شَرْبُ الْخَمْرِ وَجَلِدَ لَمَّا لَعَنَهُ بَعْضُ الصَّحَابَةِ قَالَ النَّبِيُّ ﷺ (لَا تَلْعَنُهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ) وَقَالَ: (لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ) مُتَّفَقٌ عَلَيْهِ. هَذَا مَعَ أَنَّهُ قَدْ ثَبَتَ عَنْ النَّبِيِّ ﷺ أَنَّهُ لَعَنَ الْخَمْرَ وَشَارِبَهَا فَقَدْ ثَبَتَ أَنَّ النَّبِيَّ لَعَنَ عُمُومًا شَارِبَ الْخَمْرِ وَنَهَى فِي الْحَدِيثِ الصَّحِيحِ عَنْ لَعْنِ هَذَا الْمُعَيَّنِ. وَهَذَا كَمَا أَنَّ نَصُوصَ الْوَعِيدِ عَامَّةٌ فِي أَكْلِ أَمْوَالِ الْيَتَامَى وَالزَّانِي وَالسَّارِقِ فَلَا نَشْهَدُ بِهَا عَامَّةً عَلَى مُعَيَّنٍ بِأَنَّهُ مِنْ أَصْحَابِ النَّارِ؛ لِجَوَازِ تَخَلُّفِ الْمُفْتَضِّلِ عَنِ الْمُفْتَضَّلِ لِمُعَارَضِ رَاجِحٍ: إِمَّا نَوِيَّةً، وَإِمَّا حَسَنَاتٍ مَاجِيَةٍ، وَإِمَّا مَصَانِبَ مُكْتَفَرَةٍ، وَإِمَّا شَفَاعَةً مُقْبُولَةً، وَإِمَّا غَيْرَ ذَلِكَ كَمَا قَرَّرْنَاهُ فِي غَيْرِ هَذَا الْمَوْضِعِ. فَهَذِهِ ثَلَاثَةٌ مَآخِذٌ وَمِنْ اللَّاعِنِينَ مَنْ يَرَى أَنَّ تَرْكَ لَعْنَتِهِ مِثْلُ تَرْكِ سَائِرِ الْمُبَاحَاتِ مِنْ فَضُولِ الْقَوْلِ لَا لِكِرَاهَةٍ فِي اللَّعْنَةِ.

As for refraining from reviling and cursing him, this is based either on the premise that his open sinfulness (fisq), which would necessitate cursing, has not been definitively established, or on the principle that a specific individual sinner (fāsiq mu'ayyan) is not to be cursed by name, either due to prohibition (taḥrīm) or out of scrupulousness (tanzīh). It is established in Ṣaḥīḥ al-Bukhārī, from 'Umar, regarding the incident of a man

nicknamed 'Himār' (donkey) who repeatedly drank alcohol and was flogged for it; when one of the Companions cursed him, the Prophet (peace be upon him) said: '{Do not curse him, for indeed he loves Allah and His Messenger.}' [Al-Bukhārī] And he (peace be upon him) also said: '{Cursing a believer is like killing him.}' [Agreed upon by Al-Bukhārī and Muslim]. This is despite the fact that it is established from the Prophet (peace be upon him) that he cursed wine and its drinker. Thus, it is confirmed that the Prophet (peace be upon him) cursed wine-drinkers in a general sense, yet in the authentic ḥadīth, he forbade cursing this specific individual. This is analogous to how texts of divine threat (wa'id) are general concerning those who unjustly consume the wealth of orphans, the adulterer, and the thief; yet, we do not testify based on these general texts that any specific individual is among the denizens of Hellfire. This is because it is possible for the consequence (the punishment) to be averted from the one who seemingly deserves it due to a prevailing counteracting factor, such as repentance, effacing good deeds, expiating calamities, accepted intercession, or other reasons, as we have elaborated elsewhere. These are three grounds [for not cursing]. Among those who do curse, some view refraining from cursing him as merely abstaining from a permissible act, like other superfluous speech, not due to any inherent reprehensibility in the act of cursing itself.

وَأَمَّا تَرْكُ مَحَبَّتِهِ فَلِأَنَّ الْمَحَبَّةَ الْخَاصَّةَ إِنَّمَا تَكُونُ لِلنَّبِيِّينَ وَالْمُصَدِّقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ؛ وَلَيْسَ وَاحِدًا مِنْهُمْ وَقَدْ قَالَ النَّبِيُّ ﷺ (الْمَرْءُ مَعَ مَنْ أَحَبَّ) وَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ لَا يَخْتَارُ أَنْ يَكُونَ مَعَ زَيْدٍ وَلَا مَعَ أَمثَالِهِ مِنَ الْمُلُوكِ؛ الَّذِينَ لَيْسُوا بِعَادِلِينَ.

As for refraining from loving him, it is because special love (al-maḥabbah al-khāṣṣah) is reserved for the Prophets, the steadfast affirmers of truth (ṣiddīqīn), the martyrs (shuhadā'), and the righteous (ṣāliḥīn); Yazīd was not one of them. The Prophet (peace be upon him) said: '{A person will be with whom he loves.}' [Agreed upon by Al-Bukhārī and Muslim]. And whoever believes in Allah and the Last Day would not choose to be with Yazīd, nor with others like him from among the kings who were not just.

وَلِتَرْكِ الْمَحَبَّةِ مَأْخَذَانِ:

There are two grounds for refraining from loving him:

أَحَدُهُمَا: أَنَّهُ لَمْ يَصُدْرْ عَنْهُ مِنَ الْأَعْمَالِ الصَّالِحَةِ مَا يُوجِبُ مَحَبَّتَهُ فَبَقِيَ وَاحِدًا مِنَ الْمُلُوكِ الْمُسْلِمِينَ. وَمَحَبَّةُ أَشْخَاصٍ هَذَا النَّوعِ لَيْسَتْ مَشْرُوعَةً؛ وَهَذَا الْمَأْخَذُ وَمَأْخَذُ مَنْ لَمْ يَنْتُثِرْ عِنْدَهُ فَسَقَهُ اعْتَقَدَ تَأْوِيلًا.

Firstly, he did not perform righteous deeds that would warrant such love, so he remains merely one of the rulers who held power. Loving individuals of this type is not legislated (in Islam). This ground, along with the ground of those who did not find his sinfulness established, is based on a particular interpretation (ta'wīl).

وَالثَّانِي: أَنَّهُ صَدَرَ عَنْهُ مَا يَنْقُضِي ظُلْمَهُ وَفَسَقَهُ فِي سِيرَتِهِ؛ وَأَمْرُ الْحُسَيْنِ وَأَمْرُ أَهْلِ الْحَرَّةِ.

Secondly, actions emanated from him that indicated injustice and sinfulness in his conduct, such as the affair of Al-Ḥusayn and the affair of the people of Al-Ḥarrah.

وَأَمَّا الَّذِينَ لَعَنُوهُ مِنَ الْعُلَمَاءِ كَأَبِي الْفَرْجِ بْنِ الْجَوَازِيِّ وَالْكَلْبِ الْهَرَّاسِيِّ وَغَيْرِهِمَا: فَلَمَّا صَدَرَ عَنْهُ مِنَ الْأَفْعَالِ الَّتِي تُبِيحُ لَعْنَتُهُ ثُمَّ قَدْ يَقُولُونَ هُوَ فَاسِقٌ وَكُلُّ فَاسِقٍ يَلْعَنُ. وَقَدْ يَقُولُونَ بَلْعَنَ صَاحِبَ الْمَعْصِيَةِ وَإِنْ لَمْ يَحْكَمْ بِفِسْقِهِ كَمَا لَعَنَ أَهْلُ صَفِينِ بَعْضُهُمْ بَعْضًا فِي الْقُنُوتِ فَلَعَنَ عَلِيٌّ وَأَصْحَابُهُ فِي قُنُوتِ الصَّلَاةِ رَجَالًا مُعَيَّنِينَ مِنْ أَهْلِ الشَّامِ؛ وَكَذَلِكَ أَهْلُ الشَّامِ لَعَنُوا مَعَ أَنَّ الْمُقْتَتِلِينَ مِنْ أَهْلِ التَّأْوِيلِ السَّائِفِ: الْعَادِلِينَ وَالْبَاغِينَ: لَا يَسْقُ وَاحِدٌ مِنْهُمْ. وَقَدْ يَلْعَنُ لِخُصُوصِ ذُنُوبِهِ الْكِبَارِ؛ وَإِنْ كَانَ لَا يَلْعَنُ سَائِرَ الْفَاسِقِ كَمَا لَعَنَ رَسُولُ اللَّهِ ﷺ أَنْوَاعًا مِنْ أَهْلِ الْمَعَاصِي وَأَشْخَاصًا مِنَ الْعَصَاةِ؛ وَإِنْ لَمْ يَلْعَنُ جَمِيعَهُمْ فَهَذِهِ (ثَلَاثَةٌ مَأْخَذٌ لِلْعَنْتَةِ).

As for those scholars who did curse him, like Abū al-Faraj ibn al-Jawzī, Ilkiyā al-Harrāsī, and others, it was due to actions that emanated from him which permit cursing. Then, they might say he is a sinner (fāsiq), and every sinner is to be cursed. Or they might advocate cursing the perpetrator of a sin even if he is not judged to be a fāsiq, just as the people of Ṣiffīn cursed one another in the Qunūt (supplication during prayer). 'Alī and his companions cursed specific men from the people of Shām (Greater Syria) in their Qunūt during prayer, and likewise, the people of Shām cursed back, even though the combatants from among those who had a plausible interpretation (ahl al-ta'wīl al-sā'igh)—both the just and the transgressors—were not considered fāsiq. He might also be cursed for his specific major sins, even if other sinners are not generally cursed, just as the Messenger of Allah (peace be upon him) cursed types of sinners and specific individuals among the disobedient, even if he did not curse all of them. These, then, are three grounds for cursing him.

وَأَمَّا الَّذِينَ سَوَّغُوا حَبَبَهُ أَوْ أَحَبُّوهُ كَالْغَزَالِيِّ والدستى فَلَهُمْ مَا خَدَانِ:

As for those who permitted loving him or actually loved him, such as Al-Ghazālī and Al-Dustī, they have two grounds:

أَحَدُهُمَا: أَنَّهُ مُسْلِمٌ وَلَيْ أَمْرُ الْأَمَّةِ عَلَى عَهْدِ الصَّحَابَةِ وَتَابَعَهُ بَقَايَاهُمْ وَكَانَتْ فِيهِ خِصَالٌ مَحْمُودَةٌ وَكَانَ مُتَوَلًّا فِيمَا يُنْكِرُ عَلَيْهِ مِنْ أَمْرِ الْحَرَّةِ وَغَيْرِهِ فَيَقُولُونَ: هُوَ مُجْتَنِدٌ مُخْطِئٌ وَيَقُولُونَ: إِنَّ أَهْلَ الْحَرَّةِ هُمْ نَقَضُوا بَيْعَتَهُ أَوَّلًا وَأَنْكَرَ ذَلِكَ عَلَيْهِمْ ابْنُ عَمْرٍ وَغَيْرُهُ وَأَمَّا قَتْلُ الْحُسَيْنِ فَلَمْ يَأْمُرْ بِهِ وَلَمْ يَرْضَ بِهِ بَلْ ظَهَرَ مِنْهُ التَّأَلُّمُ لِقَتْلِهِ وَدَمٌ مِنْ قَتْلِهِ وَلَمْ يُحْمَلِ الرَّأْسُ إِلَيْهِ وَإِنَّمَا حُمِلَ إِلَى ابْنِ زِيَادٍ.

Firstly, that he was a Muslim who was appointed to govern the affairs of the Ummah during the era of the Companions, and the remaining Companions pledged allegiance to him. He possessed some commendable qualities and was acting upon an interpretation (mutawwil) regarding the matters for which he is criticized, such as the affair of Al-Harrah and others. They would say he was a mujtahid (one qualified to exercise independent legal reasoning) who erred. They also argue that the people of Al-Harrah were the ones who first broke their pledge of allegiance to him, an act which Ibn 'Umar and others condemned. Regarding the killing of Al-Husayn, they maintain that Yazīd did not order it nor was he pleased with it; rather, he expressed grief over his killing and condemned those who killed him, and Al-Husayn's head was not brought to him but was taken to Ibn Ziyād.

وَالْمَاخُذُ الثَّانِي: أَنَّهُ قَدْ ثَبَتَ فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (أَوَّلُ جَيْشٍ يَغْزُو الْقُسْطَنْطِينِيَّةَ مَغْفُورٌ لَهُ) وَأَوَّلُ جَيْشٍ غَزَاهَا كَانَ أَمِيرُهُ يَزِيدٌ.

The second ground is that it is established in Ṣaḥīḥ al-Bukhārī from Ibn 'Umar that the Messenger of Allah (peace be upon him) said: {The first army to raid Constantinople (Al-Qusṭanṭīniyyah) will be forgiven.} [Al-Bukhārī], and the commander of the first army that raided it was Yazīd.

وَالْتَحَقِيقُ. أَنَّ هَذَيْنِ الْقَوْلَيْنِ يَسُوعُ فِيهِمَا الْإِجْتِهَادُ؛ فَإِنَّ اللَّعْنَةَ لِمَنْ يَعْمَلُ الْمَعَاصِيَ مِمَّا يَسُوعُ فِيهَا الْإِجْتِهَادُ وَكَذَلِكَ مَحَبَّةٌ مَنْ يَعْمَلُ حَسَنَاتٍ وَسَيِّئَاتٍ بَلْ لَا يَتَنَافَى عِنْدَنَا أَنْ يَجْتَمِعَ فِي الرَّجُلِ الْحَمْدُ وَالذَّمُّ وَالنَّوَابُ وَالْعِقَابُ؛ كَذَلِكَ لَا يَتَنَافَى أَنْ يُصَلَّى عَلَيْهِ وَيُدْعَى لَهُ وَأَنْ يُلْعَنَ وَيُسْتَمَّ أَيْضًا بِاعْتِبَارِ وَجْهِهِ. فَإِنَّ أَهْلَ السَّنَةِ مُتَّفِقُونَ عَلَى أَنَّ سَبَاقَ أَهْلِ الْمِلَّةِ—وَرَأَى دَخَلُوا النَّارَ أَوْ اسْتَحَقُّوا دُخُولَهَا فَإِنَّهُمْ—لَا بُدَّ أَنْ يَدْخُلُوا الْجَنَّةَ فَيَجْتَمِعَ فِيهِمُ النَّوَابُ وَالْعِقَابُ؛ وَلَكِنَّ الْخَوَارِجَ وَالْمُعْتَرِلَةَ تُنْكِرُ ذَلِكَ وَتَرَى أَنَّ مَنْ اسْتَحَقَّ النَّوَابَ لَا يَسْتَحَقُّ الْعِقَابَ وَمَنْ اسْتَحَقَّ الْعِقَابَ لَا يَسْتَحَقُّ النَّوَابَ. وَالْمَسْأَلَةُ مَشْهُورَةٌ وَتَقْرَأُ فِي غَيْرِ هَذَا الْمَوْضِعِ.

The sound position ('At-Taḥqīq') is that ijtihād (scholarly reasoning) is permissible

regarding both these stances [cursing or loving]. Indeed, the matter of cursing one who commits sins is an area where ijtiḥād is permissible, as is the matter of loving one who performs both good deeds and misdeeds. In fact, according to our principles, it is not contradictory for praise and blame, reward and punishment, to be applicable to the same person. Similarly, it is not contradictory for prayers and supplications to be made for him, while he may also be cursed and reviled from different perspectives. The Ahl al-Sunnah are in agreement that the sinners among the people of the Millah (the Muslim community)—even if they enter Hellfire or deserve to enter it—will ultimately enter Paradise. Thus, both reward and punishment can apply to them. However, the Khawārij and the Mu'tazilah deny this, believing that whoever deserves reward cannot deserve punishment, and whoever deserves punishment cannot deserve reward. This issue is well-known, and its detailed discussion is found elsewhere.

وَأَمَّا جَوَازُ الدُّعَاءِ لِلرَّجُلِ وَعَلَيْهِ قَبَسْتُ هَذِهِ الْمَسْأَلَةَ فِي الْجَنَائِزِ فَإِنَّ مَوْتَى الْمُسْلِمِينَ يُصَلَّى عَلَيْهِمْ بِرُحْمٍ وَفَاجِرُهُمْ وَإِنْ لَعِنَ الْفَاجِرُ مَعَ ذَلِكَ بَعِيْهِ أَوْ يَتَوَعَّى لِكُنْ الْحَالِ الْأَوَّلِ أَوْ سَطَّ وَأَعْدَلَ؛ وَبِذَلِكَ أَجَبْتُ مَقْدَمَ الْمَغْلِ بُولَايَ؛ لَمَّا قَدِمُوا دِمَشْقَ فِي الْفِتْنَةِ الْكُبْرَى وَجَرَتْ بَيْنِي وَبَيْنَهُ وَبَيْنَ غَيْرِهِ مَخَاطِبَاتٌ؛ فَسَأَلَنِي. فِيمَا سَأَلَنِي: مَا تَقُولُونَ فِي يَزِيدٍ؟ فَقُلْتُ: لَا نَسْبُهُ وَلَا نَحِبُهُ فَإِنَّهُ لَمْ يَكُنْ رَجُلًا صَالِحًا فَتَجَبُّهُ وَنَحْنُ لَا نَسُبُ أَحَدًا مِنَ الْمُسْلِمِينَ بَعِيْهِ. فَقَالَ: أَفَلَا تَلْعَنُونَهُ؟ أَمَا كَانَ ظَالِمًا؟ أَمَا قَتَلَ الْحُسَيْنَ؟ فَقُلْتُ لَهُ: نَحْنُ إِذَا ذَكَرَ الظَّالِمُونَ كَالْحَجَّاجِ بْنِ يُوسُفَ وَأَمْثَالِهِ: نَقُولُ كَمَا قَالَ اللَّهُ فِي الْقُرْآنِ: {أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ} وَلَا نَحِبُّ أَنْ نَلْعَنَ أَحَدًا بَعِيْهِ؛ وَقَدْ لَعَنَهُ قَوْمٌ مِنَ الْعُلَمَاءِ؛ وَهَذَا مَذْهَبُ يَسُوعَ فِيهِ الْاجْتِهَادُ؛ لَكِنْ ذَلِكَ الْقَوْلُ أَحَبُّ إِلَيْنَا وَأَحْسَنُ. وَأَمَّا مَنْ قَتَلَ الْحُسَيْنَ أَوْ أَعَانَ عَلَى قَتْلِهِ أَوْ رَضِيَ بِذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ؛ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

As for the permissibility of supplicating both for and against a person, this issue is elaborated upon in the context of funeral prayers (janā'iz). Indeed, funeral prayers are offered for deceased Muslims, both the righteous and the sinful among them, even if the sinner is also cursed, whether specifically by name or as part of a general category. However, the former approach [of neither specific love nor specific curse] is the most moderate and just. This was the response I gave to Būlāy, the Mongol commander, when they came to Damascus during the great fitnah (tribulation), and discussions took place between me, him, and others. Among the questions he asked me was: 'What do you say about Yazid?' I replied: 'We neither revile him nor love him. He was not a righteous man for us to love him, and we do not revile any Muslim by name.' He then asked: 'So, do you not curse him? Was he not an oppressor? Did he not kill Al-Ḥusayn?' I said to him: 'When oppressors like Al-Ḥajjāj ibn Yūsuf and his ilk are mentioned, we say as Allah says in the Qur'ān: {Indeed, the curse of Allah is upon the oppressors.} [Hūd: 18]. We do not like to curse anyone by name, although some scholars have cursed him, and this is a position wherein ijtiḥād is permissible. However, the aforementioned stance [of not specifically cursing] is more beloved to us and better. As for whoever killed Al-Ḥusayn, or aided in his killing, or was pleased with it, upon him is the curse of Allah, the angels, and all people; Allah will accept from him neither obligatory (ṣarf) nor voluntary ('adl) good deeds.'

قَالَ: فَمَا تُحِبُّونَ أَهْلَ النَّبِيِّ؟ قُلْتُ: مَحَبَّتُهُمْ عِنْدَنَا فَرَضٌ وَاجِبٌ يُوجِرُ عَلَيْهِ فَإِنَّهُ قَدْ ثَبَتَ عِنْدَنَا فِي صَحِيحِ مُسْلِمٍ عَنْ زَيْدِ بْنِ أَرْقَمَ (قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ بِغَيْرِ يَدْعَى خُفَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَقَالَ: أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ النَّفْلَيْنِ كِتَابَ اللَّهِ فَذَكَرَ كِتَابَ اللَّهِ وَحَضَّ عَلَيْهِ ثُمَّ قَالَ: وَعِثْرَتِي أَهْلَ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي) قُلْتُ لِمَقْدَمٍ: وَنَحْنُ نَقُولُ فِي صَلَاتِنَا كُلِّ يَوْمٍ: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ قَالَ مَقْدَمٌ: فَمَنْ يُبْغِضُ أَهْلَ النَّبِيِّ؟ قُلْتُ: مَنْ أَبْغَضَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

He (Būlāy) then asked: 'So, do you not love the Ahl al-Bayt (the Prophet's Household)?' I

replied: 'Loving them is, in our view, an obligatory duty for which one is rewarded. Indeed, it is established with us in Ṣaḥīḥ Muslim from Zayd ibn Arqam, who said: {The Messenger of Allah (peace be upon him) addressed us at a pond called Khumm, between Makkah and Madīnah. He said: 'O people, I am leaving among you two weighty things: the Book of Allah'—he then mentioned the Book of Allah and urged adherence to it—'and then he said: 'And my progeny, my Ahl al-Bayt. I remind you of Allah concerning my Ahl al-Bayt; I remind you of Allah concerning my Ahl al-Bayt.'} [Muslim]. I said to the commander: 'And we say in our prayers every day: 'Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣallayta 'alā Ibrāhīma innaka Ḥamīdun Majīd, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā āli Ibrāhīma innaka Ḥamīdun Majīd" [O Allah, bestow Your prayers upon Muḥammad and the family of Muḥammad, as You bestowed Your prayers upon Ibrāhīm; indeed, You are Praiseworthy, Glorious. And bestow Your blessings upon Muḥammad and the family of Muḥammad, as You bestowed Your blessings upon the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious]. The commander then asked: 'So who is it that hates the Ahl al-Bayt?' I replied: 'Whoever hates them, upon him is the curse of Allah, the angels, and all people; Allah will accept from him neither obligatory nor voluntary good deeds.'

ثُمَّ قُلْتُ لِلْوَزِيرِ الْمُغُولِيِّ لِأَيِّ شَيْءٍ قَالَ عَنْ يَزِيدَ وَهَذَا تَتَرَى؟ قَالَ: قَدْ قَالُوا لَهُ إِنَّ أَهْلَ دِمَشْقَ نَوَاصِبُ قُلْتُ بِصَوْتٍ عَالٍ: يَكْذِبُ الَّذِي قَالَ هُنَا وَمَنْ قَالَ هَذَا: فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَاللَّهُ مَا فِي أَهْلِ دِمَشْقَ نَوَاصِبُ وَمَا عَلِمْتُ فِيهِمْ نَاصِبًا وَلَوْ تَنَتَّصَ أَحَدٌ عَلَيَّا بِدِمَشْقَ لَقَامَ الْمُسْلِمُونَ عَلَيْهِ لَكِنْ كَانَ—قَدِيمًا لَمَّا كَانَ بَنُو أُمَيَّةَ وَوَلَاةَ الْبِلَادِ—بَعْضُ بَنِي أُمَيَّةَ يَنْصِبُ الْعَدَاوَةَ لِعَلِيٍّ وَيَسُبُّهُ وَأَمَّا الْيَوْمَ فَمَا بَقِيَ مِنْ أَوْلِيكَ أَحَدٌ.

Then I said to the Mongol vizier: 'Why did he (Būlāy) ask about Yazīd, given that he is a Tatar?' He replied: 'They told him that the people of Damascus are Nawāṣib (those who harbor hatred for 'Alī and the Ahl al-Bayt).' I exclaimed in a loud voice: 'Whoever said this lies! And upon whoever said this is the curse of Allah! By Allah, there are no Nawāṣib among the people of Damascus, nor have I ever known any Nāṣibi (singular of Nawāṣib) among them. If anyone were to disparage 'Alī in Damascus, the Muslims would rise up against him. However, in the distant past, when the Banū Umayyah were rulers of the land, some among the Banū Umayyah did harbor enmity towards 'Alī and reviled him. But today, none of those people remain.'

سُئِلَ

A question was posed

عَنْ جَمَاعَةٍ اجْتَمَعُوا عَلَى أُمُورٍ مُتَنَوِّعَةٍ فِي الْفَسَادِ؛ وَمِنْهُمْ مَنْ يَقُولُ: إِنَّ الدِّينَ فَسَدَ مِنْ قَبْلِ هَذِهِ وَهُوَ مِنْ حِينَ أُخِذَتْ الْخِلَافَةُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّ الَّذِينَ تَوَلَّوْا مَكَانَهُ لَمْ يَكُونُوا أَهْلًا لِلْوِلَايَةِ فَلَمْ تَصَحَّ تَوَلِّيَتُهُمْ وَلَمْ يَصَحَّ لِلْمُسْلِمِينَ بَعْدَ ذَلِكَ عَقْدُ مَنْ عَقُدُوهُمْ لَا عَقْدَ نِكَاحٍ وَلَا غَيْرَهُ وَأَنَّ جَمِيعَ مَنْ تَزَوَّجَ بَعْدَ تِلْكَ الْوَاقِعَةِ فَنِكَاحُهُ فَاسِدٌ؛ وَكَذَلِكَ الْعُقُودُ جَمِيعُهَا فَاسِدَةٌ وَالْوِلَايَاتُ وَغَيْرُهَا. وَيَزْعُمُ قَائِلُ هَذَا: أَنَّ اللَّهَ صَلَّيْبٌ وَأَنَّ كُلَّ حَرْفٍ مِنَ الْجَلَالَةِ عَلَى رَأْسِ حُطٍّ مِنْ حُطُوطِ الصَّلَيبِ وَيَقَرُّ لِلنَّاسِ أَنَّ الْيَهُودَ وَالنَّصَارَى عَلَى حَقٍّ وَكَذَلِكَ الْمَجُوسُ وَغَيْرُهُمْ.

Regarding a group of people who have gathered upon various forms of corruption. Among them is one who claims that the religion became corrupted even before this current situation, asserting that it has been so since the Caliphate was taken from 'Alī ibn Abī Tālib (may Allah be pleased with him). He argues that those who assumed his position were not qualified for leadership, thus their appointments were invalid. Consequently, he claims, no contracts entered into by Muslims after that event—neither marriage contracts nor any others—are valid. He further alleges that all marriages

contracted after that incident are null and void, and similarly, all other contracts, positions of authority, and related matters are also invalid. The proponent of this view also alleges that Allah is a cross, with each letter of the Divine Name (Allāh) situated at the head of one of the lines of the cross. He also affirms to people that the Jews and Christians are upon truth, as are the Magians and others.

فَأَجَابَ:—رَحِمَهُ اللَّهُ تَعَالَى

He responded—may Allah Almighty have mercy on him

أَمَّا هَذَا الْجَاهِلُ فَهُوَ شَبِيهٌ فِي جَهْلِهِ بِالرَّافِضَةِ الَّذِينَ يَكْذِبُونَ؛ وَخَرَأَفَاتُهُمُ الَّتِي لَا تَرْجُو إِلَّا عَلَى جَاهِلٍ لَا يَعْرِفُ أَصُولَ الْإِسْلَامِ كَالَّذِينَ ذَكَرُوا فِي هَذَا السُّؤَالِ. وَقِيلَ إِنَّهُمْ يَقُولُونَ إِنَّ الدِّينَ فَسَدَ مِنْ جِوْنٍ أَخَذَتْ الْخِلَافَةَ مِنْ عَلِيٍّ وَذَلِكَ مِنْ جِوْنٍ مَوْتِ النَّبِيِّ ﷺ وَأَنَّ الْخُلَفَاءَ الرَّاشِدِينَ لَمْ يَكُونُوا أَهْلًا لِلْوِلَايَةِ وَأَنَّ عُقُودَ الْمُسْلِمِينَ بَاطِلَةٌ وَأَنَّ اللَّهَ صَلِيبٌ وَيَقَرُّ دِينَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ:

As for this ignorant individual, his ignorance resembles that of the Rāfiḍah (a term for certain Shīʿi groups who reject the early Caliphs), who propagate falsehoods and myths that gain currency only among the ignorant who do not know the fundamentals of Islam, much like those mentioned in this question. It is said that they claim the religion became corrupted from the moment the Caliphate was taken from 'Alī—that is, from the time of the Prophet's (peace be upon him) death—and that the Rightly-Guided Caliphs were not qualified for leadership, that the Muslims' contracts are void, that Allah is a cross, and they affirm the religions of the Jews, Christians, and Magians.

فَإِنَّ هَذَا زِنْدِيقٌ مِنْ شَرِّ الزَّنَادِقَةِ مِنْ جُنْسِ قَرَامِطَةِ الْبَاطِنِيَّةِ كَالنَّصِيرِيَّةِ وَالْإِسْمَاعِيلِيَّةِ وَأَتْبَاعِهِمْ. وَلِهَذَا يَتَكَلَّمُ بِالتَّنَاقُضِ فَإِنَّ مَنْ يَقَرُّ دِينَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَيَطْعُنُ فِي دِينِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَيِّدِينَ وَالسَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: لَا يَكُونُ إِلَّا مِنْ أَجْهَلِ النَّاسِ وَأَكْفَرِهِمْ وَلَوْ كَانَ مِنَ الْمُؤْمِنِينَ الَّذِينَ يَعْلَمُونَ أَنَّ هَذِهِ الْأُمَّةَ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَأَنَّ خَيْرَ الْأُمَّةِ الْقُرْنِ الْأَوَّلِ ثُمَّ الَّذِينَ يَلُونَهُ ثُمَّ الَّذِينَ يَلُونَهُ؛ لِمَا كَانَ مُقَرَّرًا لِدِينِ الْكُفَّارِ طَاعِنًا فِي دِينِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالرَّدَّ عَلَى هَذَا وَتَحْوِهِ مَبْسُوطٌ فِي غَيْرِ هَذَا الْمَوْضِعِ. وَقَدْ ذَكَرْنَا فِي ذَلِكَ فِي الرَّدِّ عَلَى الرَّافِضَةِ مَا لَا يَتَسَعُّ لَهُ هَذَا الْمَوْضِعُ. وَمِثْلُ هَذَا الْقَوْلِ لَا يَقُولُهُ مَنْ يُؤْمِنُ بِأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَتُجِيبُ مَنْ يَقُولُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَنُبَيِّنُ لَهُ مِمَّا جَاءَ بِهِ مَا يُزِيلُ شُبُهَتَهُ فَأَمَّا مَنْ يَطْعُنُ فِي نُبُوتِهِ فَتُكَلِّمُهُ مِنْ وَجْهِ آخَرٍ وَلِكُلِّ مَقَامٍ مَقَالٌ.

Indeed, such a person is a Zindīq (arch-heretic) among the worst of heretics, akin to the Bāṭinī Qarāmiṭah (an esoteric Ismāʿīlī group), such as the Nuṣayriyyah (Alawites) and the Ismāʿīliyyah and their followers. This is why he speaks in contradictions. For one who affirms the religions of the Jews, Christians, and Magians, while simultaneously disparaging the religion of the Rightly-Guided, Divinely-Guided Caliphs and the first and foremost among the Muhājirīn (Emigrants) and the Anṣār (Helpers), can only be among the most ignorant and disbelieving of people. If he were among the believers who know that this Ummah (nation) is the best nation brought forth for mankind, and that the best of this Ummah is the first generation, then those who follow them, then those who follow them, he would not be affirming the religion of the disbelievers while disparaging the religion of the Muhājirīn and the Anṣār. The refutation of this and similar claims is detailed elsewhere. We have already mentioned in the refutation of the Rāfiḍah more on this subject than can be accommodated here. Such a statement would not be made by one who believes that Muḥammad is the Messenger of Allah. We would respond to one who affirms that Muḥammad is the Messenger of Allah by explaining to him from what the Prophet (peace be upon him) brought that which would dispel his doubt. As for one who impugns his prophethood, we would address him from a different angle, for every

situation has its appropriate discourse.

سُئِلَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) was asked

هَلْ يَصِحُّ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَاتَلَ الْجِنَّ فِي الْبَيْتِ؟ وَمَدَّ يَدَهُ يَوْمَ خَبَرَ فَعَبَرَ الْعُسْكَرَ عَلَيْهَا وَأَنَّهُ حَمَلَ فِي الْأُخْرَابِ فَأَفْتَرَقَتْ قَدَامَهُ سَبْعَ عَشْرَةَ فِرْقَةً وَخَلَفَ كُلَّ فِرْقَةٍ رَجُلٌ بِضَرْبِ السَّيْفِ يَقُولُ أَنَا عَلِيٌّ وَأَنَّهُ كَانَ لَهُ سَيْفٌ يُقَالُ لَهُ ذُو الْفَقَارِ وَكَانَ يَمْنَدُ وَيَقْصُرُ وَأَنَّهُ ضَرَبَ بِهِ مَرْحَبًا وَكَانَ عَلَى رَأْسِهِ جُرْنٌ مِنْ رُحَامٍ فَقَصَمَ لَهُ وَلَفَرَسِهِ بِضَرْبَةٍ وَاحِدَةٍ وَنَزَلَتْ الضَّرْبَةُ فِي الْأَرْضِ وَمُنَادٍ يُنَادِي فِي الْهَوَاءِ: لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ وَأَنَّهُ رَمَى فِي الْمُنْجَنِيقِ إِلَى حِصْنِ الْغُرَابِ وَأَنَّهُ بُعِثَ إِلَى كُلِّ نَبِيٍّ سِرًّا وَبُعِثَ مَعَ النَّبِيِّ ﷺ جَهْرًا وَأَنَّهُ كَانَ يَحْمِلُ فِي خَمْسِينَ أَلْفًا وَفِي عَشْرِينَ أَلْفًا وَفِي ثَلَاثِينَ أَلْفًا وَحْدَهُ وَأَنَّهُ لَمَّا بَرَزَ إِلَيْهِ مَرْحَبٌ مِنْ خَيْبَرَ ضَرَبَهُ ضَرْبَةً وَاحِدَةً فَقَدَهُ طَوْلًا وَقَدَّ الْفَرَسَ عَرْضًا وَنَزَلَ السَّيْفُ فِي الْأَرْضِ ذِرَاعَيْنِ أَوْ ثَلَاثَةً وَأَنَّهُ مَسَكَ حَلَقَةَ بَابِ خَيْبَرَ وَهَزَّهَا فَاهْتَزَّتِ الْمَدِينَةُ وَوَقَعَ مِنْ عَلَى السُّورِ شُرَفَاتٌ فَهَلْ صَحَّ مِنْ ذَلِكَ شَيْءٌ

Is it considered authentic among the people of knowledge that 'Alī (may Allah be pleased with him) fought the jinn in the well? That he extended his hand on the day of Khaybar, and the army crossed over it? That during the Battle of the Confederates (Al-Aḥzāb), he charged, and seventeen divisions scattered before him, with a man behind each division striking with a sword, saying, 'I am 'Alī'? That he possessed a sword called Dhū al-Faqār, which could extend and shorten? That with it, he struck Marḥab, who had a marble basin on his head, cleaving both him and his horse with a single blow, the strike penetrating the earth? That a herald proclaimed from the air: 'Lā sayfa illā Dhū al-Faqār, wa lā fatā illā 'Alī' (There is no sword but Dhū al-Faqār, and no hero but 'Alī)? That he launched projectiles from a catapult (manjaniq) towards the Fortress of the Crow (Ḥiṣn al-Ghurāb)? That he was sent secretly to every prophet and openly with the Prophet Muḥammad (peace be upon him)? That he alone would charge against fifty thousand, twenty thousand, or thirty thousand men? That when Marḥab of Khaybar came forth to duel him, he struck him a single blow that split him lengthwise and his horse widthwise, and the sword penetrated the earth by two or three cubits? That he grasped the ring of the gate of Khaybar and shook it, causing the city to tremble and battlements to fall from the wall? Is any of this authentic?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ، هَذِهِ الْأُمُورُ الْمَذْكُورَةُ كَذِبٌ مُخْتَلَقٌ بِاتِّفَاقِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ

Al-Hamdulillāh (All praise is due to Allah). These aforementioned matters are fabricated lies, by the consensus of the people of knowledge and faith.

لَمْ يُقَاتِلْ عَلِيٌّ وَلَا غَيْرُهُ مِنَ الصَّحَابَةِ الْجِنَّ وَلَا قَاتَلَ الْجِنَّ أَحَدٌ مِنَ الْإِنْسِ، لَا فِي بَيْتٍ ذَاتِ الْعِلْمِ وَلَا غَيْرِهَا. وَالْحَدِيثُ الْمَرْوِيُّ فِي قِتَالِهِ لِلْجِنِّ مَوْضُوعٌ مَكْذُوبٌ بِاتِّفَاقِ أَهْلِ الْمَعْرِفَةِ وَلَمْ يُقَاتِلْ عَلِيٌّ حُطَّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ لِعُسْكَرٍ كَانَ خَمْسِينَ أَلْفًا أَوْ ثَلَاثِينَ أَلْفًا فَضْلًا عَنْ أَنْ يَكُونَ وَحْدَهُ قَدْ حَمَلَ فِيهِمْ وَمَغَارِيهِ الَّتِي شَهِدَهَا مَعَ رَسُولِ اللَّهِ ﷺ وَقَاتَلَ فِيهَا كَانَتْ تِسْعَةٌ: بَدْرًا وَأُحُدًا وَالْخَنْدَقَ وَخَيْبَرَ وَقَتَحَ مَكَّةَ وَيَوْمَ حَنْزِ وَغَيْرِهَا. وَأَكْثَرُ مَا يَكُونُ الْمُسْرِكُونَ فِي الْأُخْرَابِ وَهِيَ الْخَنْدَقُ وَكَانُوا مُحَاصِرِينَ لِلْمَدِينَةِ وَلَمْ يَقْتَتِلُوا هُمْ وَالْمُسْلِمُونَ كُلُّهُمْ وَإِنَّمَا كَانَ يَقْتَتِلُ قَلِيلٌ مِنْهُمْ وَقَلِيلٌ مِنَ الْكُفَّارِ وَفِيهَا قَتَلَ عَلِيٌّ عُمَرُو بْنَ عَبْدِ وَدَّ الْعَامِرِيَّ وَلَمْ يُبَارِزْ عَلِيٌّ وَحْدَهُ قَطُّ إِلَّا وَاحِدًا وَلَمْ يُبَارِزْ اثْنَيْنِ.

Neither 'Alī nor any other Companion fought the jinn, nor has any human ever fought the jinn, neither in the Well of Dhāt al-'Alam nor elsewhere. The narration reported about his fighting the jinn is fabricated and false, by the consensus of those with knowledge (of Hadith). 'Alī never, during the era of the Messenger of Allah (peace be upon him), fought an army of fifty thousand or thirty thousand, let alone charged into them single-handedly. The military expeditions he participated in with the Messenger of Allah (peace be upon him) and in which he fought were nine: Badr, Uhud, Al-Khandaq (the Trench), Khaybar, the Conquest of Makkah, the Day of Hunayn, and others. The largest number of polytheists gathered was during the Battle of the Confederates (Al-Aḥzāb), which is Al-Khandaq, when they besieged Madīnah. They did not engage in all-out combat with all the Muslims; rather, only a few from their side and a few from the disbelievers' side fought. It was in this battle that 'Alī killed 'Amr ibn 'Abd Wudd al-'Āmirī. 'Alī never engaged in single combat except against one opponent at a time; he never duelled two.

وَأَمَّا مَرْحَبُ يَوْمَ خَيْبَرَ: فَقَدْ ثَبَتَ فِي الصَّحِيحِ أَنَّ النَّبِيَّ ﷺ قَالَ: (لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ) فَأَعْطَاهَا لِعَلِيِّ وَكَانَتْ أَيَّامَ خَيْبَرَ أَيَّامًا مُتَعَدَّدَةً؛ وَخُصُونَهَا فُتِحَ عَلَى يَدِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ بَعْضُهَا. وَقَدْ رُوِيَ أَنََّّهُ قَتَلَ مَرْحَبًا وَرَوَى أَنَّهُ قَتَلَهُ مُحَمَّدُ بْنُ مُسْلَمَةَ وَلَعَلَّهُمَا مَرْحَبَانِ وَقَتْلَهُ الْقَتْلُ الْمُعْتَادُ وَلَمْ يَقْدَعْ جَمِيعَهُ وَلَا قَدْ الْفَرَسَ وَلَا نَزَلَ السَّيْفُ إِلَى الْأَرْضِ وَلَا نَزَلَ لِعَلِيِّ وَلَا لِفَيْزِهِ سَيْفٌ مِنَ السَّمَاءِ وَلَا مَدَّ يَدَهُ لِيُغَيِّرَ الْجَيْشَ وَلَا اهْتَزَّ سُرَّ خَيْبَرَ لِقُلْعِ الْبَابِ وَلَا وَقَعَ شَيْءٌ مِنْ شُرَفَاتِهِ وَإِنَّ خَيْبَرَ لَمْ تَكُنْ مَدِينَةً وَإِنَّمَا كَانَتْ خُصُونًا مُتَفَرِّقَةً وَلَهُمْ مَزَارِعٌ. وَلَكِنَّ الْمُرُويَّ أَنَّهُ مَا قَلَعَ بَابَ الْحِصْنِ حَتَّى عَبَرَهُ الْمُسْلِمُونَ وَلَا رَمَى فِي مَنْجَبِيْقٍ قَطُّ وَعَامَةً هَذِهِ الْمَعَارِزِ الَّتِي تُرَوَى عَنْ عَلِيٍّ وَغَيْرِهِ: قَدْ زَادُوا فِيهَا أَكَاذِيبَ كَثِيرَةً؛ مِثْلَ مَا يُكْذِبُونَ فِي سِيرَةِ عُنْتَرَةَ وَالْأَبْطَالِ وَجَمِيعِ الْحُرُوبِ الَّتِي حَضَرَهَا عَلِيُّ رَضِيَ اللَّهُ عَنْهُ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ فَلَأَنَّهُ حُرُوبُ الْجَلِّ وَصَفَيْنَ وَحَرَّبَ أَهْلَ النَّهْرَوَانِ. وَاللَّهُ أَعْلَمُ.

As for Marḥab on the day of Khaybar, it is authentically established in the Ṣaḥīḥ collections that the Prophet (peace be upon him) said: {'I shall certainly give the standard to a man who loves Allah and His Messenger, and whom Allah and His Messenger love. Allah will grant victory at his hands.'} [Al-Bukhārī, Muslim] So he gave it to 'Alī. The campaign of Khaybar lasted for several days, and some of its fortresses were conquered at the hands of 'Alī (may Allah be pleased with him). There is a report that he killed Marḥab, and another report that Muḥammad ibn Maslamah killed him; perhaps there were two individuals named Marḥab. He killed him in the customary manner of combat; he did not cleave him entirely, nor did he cleave the horse, nor did the sword penetrate the earth. No sword ever descended from the sky for 'Alī or anyone else. He did not extend his hand for the army to cross, nor did the wall of Khaybar tremble when the gate was uprooted, nor did any of its battlements fall. Indeed, Khaybar was not a city but rather a collection of scattered fortresses with farmlands. However, what is narrated is that he did uproot the gate of the fortress so that the Muslims could cross. He never launched projectiles from a catapult. Generally, in these accounts of military expeditions attributed to 'Alī and others, many falsehoods have been added, similar to the fabrications found in the epic tales of 'Antarah and other heroes. All the wars 'Alī (may Allah be pleased with him) participated in after the death of the Messenger of Allah (peace be upon him) were three: the Battle of the Camel, the Battle of Siffin, and the battle against the people of Nahrawān. And Allah knows best.

سُئِلَ

He was asked

عَمَّنْ قَالَ: إِنَّ عَلِيًّا قَاتَلَ الْجِنَّ فِي الْبَيْتِ؟ وَأَنَّهُ حَمَلَ عَلَى اثْنَيْ عَشَرَ أَلْفًا وَهَزَمَهُمْ؟

Regarding someone who said: Did 'Alī fight the jinn in the well? And did he charge against twelve thousand men and defeat them?

فَأَجَابَ

He responded

لَمْ يَخْلُ أَحَدٌ مِنَ الصَّحَابَةِ وَحْدَهُ لَا فِي اثْنَيْ عَشَرَ أَلْفًا وَلَا فِي عَشْرَةِ آلَافٍ لَا عَلَيَّ وَلَا غَيْرُهُ؛ بَلْ أَكْثَرَ عَدَدٍ اجْتَمَعَ عَلَى النَّبِيِّ ﷺ هَمَّ الْأَحْزَابِ الَّذِينَ حَاصَرُوهُ بِالْخَنْدَقِ وَكَانُوا قَرِيبًا مِنْ هَذِهِ الْعُدَّةِ وَقَتَلَ عَلَيٌّ رَجُلًا مِنَ الْأَحْزَابِ اسْمُهُ عَمْرُو بْنُ عَبْدِ وَدِّ الْعَامِرِيِّ. وَلَمْ يُقَاتِلْ أَحَدٌ مِنَ الْإِنْسِ لِلْجِنِّ لَا عَلَيٌّ وَلَا غَيْرُهُ بَلْ عَلَيٌّ كَانَ أَجَلَ قَدَرًا مِنْ ذَلِكَ وَالْجِنُّ الَّذِينَ يَتَّبِعُونَ الصَّحَابَةَ يُقَاتِلُونَ كُفَّارَ الْجِنِّ لَا يَحْتَا جُونَ فِي ذَلِكَ إِلَى قِتَالِ الصَّحَابَةِ مَعَهُمْ.

No Companion ever single-handedly charged against twelve thousand, nor ten thousand men—neither 'Alī nor anyone else. Indeed, the largest number that gathered against the Prophet (peace be upon him) were the Confederates (Al-Ahzāb) who besieged him at the Trench (Al-Khandaq), and their numbers were close to this figure. 'Alī killed one man from the Confederates, whose name was 'Amr ibn 'Abd Wudd al-'Āmirī. No human has ever fought the jinn, neither 'Alī nor anyone else. Rather, 'Alī was far too noble for such a thing. The jinn who follow the Companions fight the disbelieving jinn; they do not require the Companions to fight alongside them in such encounters.

سُئِلَ

He was asked

عَنْ (فَاطِمَةَ أَنَّهَا أَتَتْ النَّبِيَّ ﷺ وَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا يَقُومُ اللَّيَالِيَ كُلَّهَا إِلَّا لَيْلَةَ الْجُمُعَةِ فَإِنَّهُ يُصَلِّي الْوُتْرَ ثُمَّ يَنَامُ إِلَى أَنْ يَطْلُعَ الْفَجْرُ فَقَالَ: إِنَّ اللَّهَ يَرْفَعُ رُوحَ عَلِيٍّ كُلَّ لَيْلَةٍ جُمُعَةٍ تُسَبِّحُ فِي السَّمَاءِ إِلَى طُلُوعِ الْفَجْرِ) فَقَالَ ذَلِكَ صَحِيحٌ أَمْ لَا؟ وَهَلْ هَذَا صَحِيحٌ عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْأَلُونِي عَنْ طُرُقِ السَّمَاءِ فَإِنِّي أَعْرِفُ بِهَا مِنْ طُرُقِ الْأَرْضِ؟

Regarding the narration: 'Fāṭimah came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, 'Alī stands in prayer all night, every night, except for Friday night. On Friday night, he prays the Witr prayer, then sleeps until dawn breaks.' The Prophet (peace be upon him) then said: 'Indeed, every Friday night, Allah raises 'Alī's soul, and it glorifies Him in the heavens until the break of dawn.' Is this authentic or not? And is it authentic that 'Alī said: 'Ask me about the paths of heaven, for I am more knowledgeable of them than of the paths of the earth'?

فَأَجَابَ

He responded

وَأَمَّا الْحَدِيثُ الْمَذْكُورُ عَنْ عَلِيٍّ فَكَذِبٌ؛ مَا رَوَاهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ. وَأَمَّا قَوْلُهُ: اسْأَلُونِي عَنْ طُرُقِ السَّمَاءِ فَإِنَّهُ قَالَهُ وَلَمْ يُرِدْ بِذَلِكَ طَرِيقًا لِلْهُدَى؛ وَإِنَّمَا يُرِيدُ بِمِثْلِ هَذَا الْكَلَامِ الْأَعْمَالِ الصَّالِحَةِ الَّتِي يَتَقَرَّبُ بِهَا وَاللَّهُ أَعْلَمُ.

As for the aforementioned ḥadīth (narration) concerning 'Alī, it is a fabrication; none of the people of knowledge have narrated it. As for his statement, 'Ask me about the paths of heaven,' he did indeed say it. However, he did not intend by it a literal path to guidance [in the sense of esoteric knowledge of the unseen heavens]; rather, by such words, he intended the righteous deeds through which one draws closer [to Allah]. And Allah knows best.

سُئِلَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) was asked

عَنْ رَجُلٍ قَالَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِنَّهُ لَيْسَ مِنْ أَهْلِ الْبَيْتِ وَلَا تَجُوزُ الصَّلَاةُ عَلَيْهِ وَالصَّلَاةُ عَلَيْهِ بِدْعَةٌ

Regarding a man who said about 'Alī ibn Abī Tālib (may Allah be pleased with him) that he is not from the Ahl al-Bayt (the People of the Household of the Prophet), that it is not permissible to send ṣalāh (prayers/blessings) upon him, and that doing so is a bid'ah (reprehensible religious innovation).

فَأَجَابَ

He responded

أَمَّا كُونُ عَلِيٍّ بْنِ أَبِي طَالِبٍ مِنْ أَهْلِ الْبَيْتِ فَهَذَا مِمَّا لَا خِلَافَ فِيهِ بَيْنَ الْمُسْلِمِينَ وَهُوَ أَظْهَرُ عِنْدَ الْمُسْلِمِينَ مِنْ أَنْ يَحْتَاجَ إِلَى دَلِيلٍ؛ بَلْ هُوَ أَفْضَلُ أَهْلِ الْبَيْتِ وَأَفْضَلُ بَنِي هَاشِمٍ بَعْدَ النَّبِيِّ ﷺ وَقَدْ ثَبَتَ (عَنْ النَّبِيِّ ﷺ) أَنَّهُ أَذَارُ كِسَاءِهِ عَلَى عَلِيٍّ وَفَاطِمَةَ وَحَسَنٍ وَحُسَيْنٍ فَقَالَ: اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا).

As for 'Alī ibn Abī Tālib being from the Ahl al-Bayt, this is a matter concerning which there is no disagreement among Muslims; indeed, it is more evident to Muslims than to require proof. Rather, he is the most virtuous of the Ahl al-Bayt and the most virtuous of Banū Hāshim after the Prophet (peace be upon him). It is authentically established {from the Prophet (peace be upon him) that he gathered 'Alī, Fāṭimah, Ḥasan, and Ḥusayn under his cloak and said: 'Allāhumma hā'ulā'i ahlū baytī fa adh-hib 'anhum ar-rijsa wa ṭahhirhum ṭaḥhīrā' [O Allah, these are the people of my household, so remove from them all impurity and purify them with a thorough purification]}. [Muslim, At-Tirmidhī]

وَأَمَّا الصَّلَاةُ عَلَيْهِ مُنْفَرِدًا فَهَذَا يُنْبِئُنِي عَلَى أَنَّهُ هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ ﷺ مُنْفَرِدًا؟ مِثْلُ أَنْ يَقُولَ: اللَّهُمَّ صَلِّ عَلَى عَمَرَ أَوْ عَلِيٍّ. وَقَدْ تَنَازَعَ الْعُلَمَاءُ فِي ذَلِكَ. فَذَهَبَ مَالِكٌ وَالشَّافِعِيُّ وَطَائِفَةٌ مِنَ الْحَنَابِلَةِ: إِلَى أَنَّهُ لَا يُصَلَّى عَلَى غَيْرِ النَّبِيِّ ﷺ مُنْفَرِدًا كَمَا رَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَا أَعْلَمُ الصَّلَاةَ تُنْبِئُنِي عَلَى أَحَدٍ إِلَّا عَلَى النَّبِيِّ ﷺ.

As for sending ṣalāh (prayers/blessings) upon him individually, this depends on the question of whether ṣalāh may be sent upon anyone other than the Prophet (peace be upon him) individually—for example, by saying: 'Allāhumma ṣalli 'alā 'Umar' (O Allah, send prayers upon 'Umar) or 'alā 'Alī' (upon 'Alī'). The scholars have differed on this matter. Mālik, Ash-Shāfi'ī, and a group of the Ḥanbalīs were of the view that ṣalāh should not be sent upon anyone other than the Prophet (peace be upon him) individually, as has been narrated from Ibn 'Abbās (may Allah be pleased with them both) that he said: 'I do not know that ṣalāh is befitting for anyone except the Prophet (peace be upon him).'

وَذَهَبَ الْإِمَامُ أَحْمَدُ وَكَثَرُ أَصْحَابِهِ إِلَى أَنَّهُ لَا بَأْسَ بِذَلِكَ؛ لِأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لِعُمَرَ بْنِ الْخَطَّابِ: صَلِّ اللَّهُ عَلَيْكَ. وَهَذَا الْقَوْلُ أَصَحُّ وَأَوْلَى.

Imām Aḥmad and most of his companions held that there is no harm in doing so, because 'Alī ibn Abī Tālib (may Allah be pleased with him) said to 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him): 'Ṣallā Allāhu 'alayk' (May Allah send blessings upon you). This latter view is more sound and more appropriate.

وَلَكِنَّ إِفْرَادَ وَاحِدٍ مِنَ الصَّحَابَةِ وَالْقُرَابَةِ كَعَلِيٍّ أَوْ غَيْرِهِ بِالصَّلَاةِ عَلَيْهِ دُونَ غَيْرِهِ مَضَاهَاةٌ لِلنَّبِيِّ ﷺ بِحَيْثُ يُجْعَلُ ذَلِكَ

شِعَارًا مَعْرُوفًا بِاسْمِهِ: هَذَا هُوَ الْبِدْعَةُ.

However, singling out one of the Companions or relatives, such as 'Alī or another, for ṣalāh to the exclusion of others, in imitation of the Prophet (peace be upon him), such that it becomes a recognized emblem (shī'ār) associated with his name—this is the bid'ah (reprehensible religious innovation).

سُئِلَ شَيْخُ الْإِسْلَام—قَدَّسَ اللَّهُ رُوحَهُ

Shaykh al-Islām—may Allah sanctify his soul—was asked

هَلْ صَحَّ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ وَالْحَدِيثِ أَوْ مَنْ يُقْتَدَى بِهِ فِي دِينِ الْإِسْلَامِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا أَنَا مَاتَ فَأَرْكُبُنِي فَوْقَ نَاقَتِي وَسَيِّبُونِي فَأَتَيْنَا بَرَكَتَ أَذْفُونِي. فَسَارَتْ وَلَمْ يَعْلَمْ أَحَدٌ قَبْرَهُ؟ فَهَلْ صَحَّ ذَلِكَ أَمْ لَا؟ وَهَلْ عَرَفَ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ أَيْنَ دُفِنَ أَمْ لَا؟ وَمَا كَانَ سَبَبَ قَتْلِهِ؟ وَفِي أَيِّ وَقْتٍ كَانَ؟ وَمَنْ قَتَلَ الْحُسَيْنَ؟ وَمَا كَانَ سَبَبَ قَتْلِهِ؟ وَهَلْ صَحَّ أَنَّ أَهْلَ بَيْتِ النَّبِيِّ ﷺ سُبُوا؟ وَأَنْتُمْ أُرْكَبُوا عَلَى الْإِبِلِ غُرَاءَ وَلَمْ يَكُنْ عَلَيْهِمْ مَا يَسْتُرُهُمْ فَخَلَقَ اللَّهُ تَعَالَى لِلْإِبِلِ اللَّيْلِ الَّتِي كَانُوا عَلَيْهَا سَنَامِينَ اسْتَتَرُوا بِهَا. وَأَنَّ الْحُسَيْنَ لَمَّا قُطِعَ رَأْسُهُ دَارُوا بِهِ فِي جَمِيعِ الْبِلَادِ وَأَنَّهُ حُمِلَ إِلَى دِمَشْقَ وَحُمِلَ إِلَى مِصْرَ وَدُفِنَ بِهَا؟ وَأَنَّ يَزِيدَ بْنَ معاويةَ هُوَ الَّذِي فَعَلَ هَذَا بِأَهْلِ الْبَيْتِ فَهَلْ صَحَّ ذَلِكَ أَمْ لَا؟ وَهَلْ قَائِلُ هَذِهِ الْمَعَالَاةِ مُبْتَدِعٌ بِهَا فِي دِينِ اللَّهِ؟ وَمَا الَّذِي يَجِبُ عَلَيْهِ إِذَا تَحَدَّثَ بِهَذَا بَيْنَ النَّاسِ؟ وَهَلْ إِذَا أَنْكَرَ هَذَا عَلَيْهِ مُنْكَرٌ هَلْ يُسَمَّى أَمِيرًا بِالْمَعْرُوفِ نَاهِيًا عَنِ الْمُنْكَرِ أَمْ لَا؟ أَفَتُونَا مَاجُورِينَ وَبَيِّنَا لَنَا بَيِّنَاتًا شَافِيَةً.

Is it authentically established by any of the people of knowledge and Hadith, or by anyone whose example is followed in the religion of Islam, that the Commander of the Faithful, 'Alī ibn Abī Ṭālib (may Allah be pleased with him), said: 'When I die, place me upon my she-camel, set her free, and wherever she kneels, bury me there.' And that she then journeyed forth, and no one knew his grave? Is this authentic or not? Did any of the people of knowledge know where he was buried, or not? What was the reason for his assassination? At what time did it occur? And who killed him? Who killed al-Ḥusayn? What was the reason for his killing? Is it true that the members of the Prophet's (peace be upon him) household (Ahl al-Bayt) were taken captive? And that they were mounted on camels naked, with nothing to cover them, so Allah Almighty created two humps for the camels they were upon, by which they concealed themselves? And that when al-Ḥusayn's head was severed, it was paraded through all the lands, and that it was carried to Damascus and then to Egypt, and buried there? And that Yazīd ibn Mu'āwiyah was the one who did this to the Ahl al-Bayt? Is this authentic or not? Is one who makes these statements considered an innovator (mubtadi') in the religion of Allah? What is incumbent upon him if he speaks of this among the people? And if someone rebukes him for this, is that person considered to be enjoining good and forbidding evil, or not? Please provide us with a ruling, may you be rewarded, and clarify this matter for us with a comprehensive explanation.

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَمَّا مَا ذَكَرَ مِنْ تَوْصِيَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِذَا مَاتَ أُرْكَبَ فَوْقَ دَابَّتِهِ وَتُسَيَّبُ وَيُدْفَنُ حَيْثُ تَبَرَّكَ وَأَنَّهُ فَعَلَ ذَلِكَ بِهِ، فَهَذَا كَذِبٌ مُخْتَلَقٌ بِاتِّفَاقِ أَهْلِ الْعِلْمِ. لَمْ يُوصِ عَلِيٌّ بِشَيْءٍ مِنْ ذَلِكَ وَلَا فَعَلَ بِهِ شَيْءٌ مِنْ ذَلِكَ وَلَمْ يَذْكُرْ هَذَا أَحَدٌ مِنَ الْمَعْرُوفِينَ بِالْعِلْمِ وَالْعَدْلِ وَإِنَّمَا يَقُولُ ذَلِكَ مَنْ يَنْقُلُ عَنْ بَعْضِ

الْكُذَّابِينَ. وَلَا يَجِلُّ أَنْ يُمْرَلَ هَذَا بِأَحَدٍ مِنْ مَوْتَى الْمُسْلِمِينَ وَلَا يَجِلُّ لِأَحَدٍ أَنْ يُوصِيَ بِذَلِكَ بَلْ هَذَا مُثْلُهُ بِالْمَبِيتِ وَلَا فَايِدَةٌ فِي هَذَا الْفِعْلِ؛ فَإِنَّهُ إِنْ كَانَ الْمَقْصُودُ تَعْيِيبَ قَبْرِهِ فَلَا بَدَّ إِذَا بَرَكْتَ النَّاقَةَ مِنْ أَنْ يَحْفَرَ لَهُ قَبْرٌ وَيُدْفَنَ فِيهِ وَحِينَئِذٍ يُمكنُ أَنْ يَحْفَرَ لَهُ قَبْرٌ وَيُدْفَنَ بِهِ بِدُونِ هَذِهِ الْمُثْلَةِ الْقَبِيحَةِ وَهُوَ أَنْ يُتْرَكَ مَيْتًا عَلَى ظَهْرِ دَابَّةٍ تَسِيرُ فِي الْبَرِّيَّةِ.

All praise is due to Allah, Lord of the worlds. As for what was mentioned regarding the alleged will of the Commander of the Faithful, 'Alī ibn Abī Ṭālib (may Allah be pleased with him), that upon his death he should be placed on his mount, set free, and buried wherever it knelt, and that this was done to him—this is a fabricated lie by the consensus of the people of knowledge. 'Alī did not bequeath any such thing, nor was anything of the sort done to him. None of those known for knowledge and integrity have mentioned this; rather, it is said only by those who transmit from certain liars. It is not permissible to do this to any deceased Muslim, nor is it permissible for anyone to bequeath such a thing. Indeed, this constitutes a defilement (muthlah) of the deceased, and there is no benefit in this act. For if the intention was to conceal his grave, then when the she-camel knelt, a grave would still have had to be dug for him and he buried therein. In that case, a grave could have been dug for him and he buried in it without this repugnant defilement of leaving a deceased person on the back of an animal to wander in the wilderness.

وَقَدْ تَنَازَعَ الْعُلَمَاءُ فِي مَوْضِعِ قَبْرِهِ. وَالْمَعْرُوفُ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ دُفِنَ بِقَصْرِ الْإِمَارَةِ بِالْكُوفَةِ؛ وَأَنَّهُ أُخْفِيَ قَبْرُهُ لِئَلَّا يُبَشَّطَ الْخَوَارِجُ الَّذِينَ كَانُوا يُكْفَرُونَ وَيَسْتَحِلُّونَ قَتْلَهُ؛ فَإِنَّ الَّذِي قَتَلَهُ وَاحِدٌ مِنَ الْخَوَارِجِ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِي وَكَانَ قَدْ تَعَاهَدَ هُوَ وَآخَرَانِ عَلَى قَتْلِ عَلِيٍّ وَقَتْلِ مُعَاوِيَةَ وَقَتْلِ عُمَرَوِ بْنِ الْعَاصِ؛ فَأَبَتْهُمْ يُكْفَرُونَ هَؤُلَاءِ كُلُّهُمْ وَكُلٌّ مَنْ لَا يُؤَافِقُهُمْ عَلَى أَهْوَائِهِمْ. وَقَدْ تَوَاتَرَتْ النُّصُوصُ عَنِ النَّبِيِّ ﷺ بِذَمِّهِمْ خَرَجَ مُسْلِمٌ فِي صَحِيحِهِ حَدِيثُهُمْ مِنْ عَشْرَةِ أَوْجِهٍ وَخَرَجَهُ الْبُخَارِيُّ مِنْ عِدَّةٍ أَوْجِهٍ وَخَرَجَهُ أَصْحَابُ السُّنَنِ وَالْمَسَانِيدِ مِنْ أَكْثَرِ مِنْ ذَلِكَ. قَالَ ﷺ فِيهِمْ: (يَحْفَرُ أَحَدُهُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ وَقِرَاءَتَهُ مَعَ قِرَاءَتِهِمْ؛ يَفْرَعُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ بِمَرْقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ لَئِنْ أَدْرَكْتَهُمْ لَا قَتْلَنَاهُمْ قَتْلَ عَادٍ—وَفِي رِوَايَةٍ—أَيُّنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ).

The scholars have differed regarding the location of his grave. What is well-known among the people of knowledge is that he was buried in the governor's palace (Qasr al-Imārah) in Kūfah, and that his grave was concealed lest the Khawārij (dissidents who declared other Muslims apostate) exhume it, as they considered him an apostate and deemed his killing permissible. Indeed, the one who killed him was one of the Khawārij, 'Abd al-Rahmān ibn Muljam al-Murādī. He and two others had made a pact to kill 'Alī, Mu'āwiyah, and 'Amr ibn al-Āṣ, for they considered all of these individuals, and anyone who did not agree with their whims, to be apostates. Numerous texts from the Prophet (peace be upon him) have been transmitted condemning them. Muslim narrated Hadith about them in his Ṣaḥīḥ through ten different chains, al-Bukhārī narrated them through several chains, and the compilers of Sunan and Masānid collections narrated them through even more. The Prophet (peace be upon him) said concerning them: 'One of you would deem his prayer insignificant compared to their prayer, his fasting insignificant compared to their fasting, and his recitation insignificant compared to their recitation. They will recite the Qur'ān, but it will not go beyond their throats. They will pass out of Islam as an arrow passes out of the game. If I were to reach them, I would surely kill them with the killing of 'Ād.' And in another narration: 'Wherever you find them, kill them, for indeed, in killing them there is a reward with Allah on the Day of Resurrection for whoever kills them. They kill the people of Islam.'

وَهَؤُلَاءِ اتَّفَقَ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ عَلَى قِتَالِهِمْ لَكِنَّ الَّذِي بَاشَرَ قِتَالَهُمْ وَأَمَرَ بِهِ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ كَمَا فِي الصَّحِيحَيْنِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: (تَمْرُقُ مَارِقَةٌ عَلَى جَبِينِ فُرْقَةٍ مِنَ النَّاسِ تُقْتَلُهُمْ أَوَّلَى الطَّائِفَتَيْنِ بِالْحَقِّ)

فَقَتَلَهُمْ عَلِيٌّ رضي الله عنه بالنهروان وَكَانُوا قَدْ اجْتَمَعُوا فِي مَكَانٍ يُقَالُ لَهُ: حُرُورَاءَ وَلِهَذَا يُقَالُ لَهُمُ الْحُرُورِيَّةُ. وَأَرْسَلَ إِلَيْهِمْ ابْنُ عَبَّاسٍ فَنَظَرَهُمْ حَتَّى رَجَعَ مِنْهُمْ نَحْوُ نِصْفِهِمْ ثُمَّ إِنَّ الْبَاقِينَ قَتَلُوا عَبْدَ اللَّهِ بْنِ خَبَابٍ وَأَغَارُوا عَلَى سَرَجِ الْمُسْلِمِينَ فَأَمَرَ عَلِيٌّ النَّاسَ بِالْخُرُوجِ إِلَى قِتَالِهِمْ وَرَوَى لَهُمْ أَمْرَ النَّبِيِّ ﷺ بِقِتَالِهِمْ وَذَكَرَ الْعَلَامَةَ الَّتِي فِيهِمْ: أَنَّ فِيهِمْ رَجُلًا مُخَدَّجَ الْيَدَيْنِ نَاقِصَ الْيَدِ عَلَى تَدْيِهِ مِثْلُ الْبُضْعَةِ مِنَ اللَّحْمِ تَدْرُدُ. وَلَمَّا قَتَلُوا وَجَدَ فِيهِمْ هَذَا الْمَنْعُوتَ.

The Companions (may Allah be pleased with them) unanimously agreed on fighting these Khawārij. However, the one who directly engaged in fighting them and ordered it was 'Alī (may Allah be pleased with him), as reported in the two Ṣaḥīḥ collections from Abū Sa'īd, that the Prophet (peace be upon him) said: 'A group will renegade at a time of division among the people; the party closer to the truth will kill them.' So 'Alī (may Allah be pleased with him) fought and killed them at Nahrawān. They had gathered in a place called Ḥarūrā', which is why they are also called the Ḥarūriyyah. He sent Ibn 'Abbās to them, who debated with them until about half of them recanted. Then, the remaining ones killed 'Abd Allāh ibn Khabbāb and raided the Muslims' livestock (sarḥ). Consequently, 'Alī commanded the people to go out and fight them, narrating to them the Prophet's (peace be upon him) command to fight them and mentioning the sign among them: that there would be a man among them with a withered hand, or a defective hand, with something on his breast like a piece of flesh that quivered. When they were killed, this described individual was found among them.

فَلَمَّا اتَّفَقَ الْخَوَارِجُ—الثَّلَاثَةُ—عَلَى قَتْلِ أُمَرَاءِ الْمُسْلِمِينَ الثَّلَاثَةِ: قَتَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ عَلِيًّا رضي الله عنه يَوْمَ الْجُمُعَةِ سَابِعَ عَشَرَ شَهْرَ رَمَضَانَ عَامَ أَرْبَعِينَ اخْتِبَاءً لَهُ فَجِئَ خَرَجَ لَصَلَاةِ الْفَجْرِ صَرِيحًا؛ وَكَانَتْ السَّيِّئَةُ أَنَّ الْخُلَفَاءَ وَنَوَابِهِمُ الْأُمَرَاءَ الَّذِينَ هُمْ مُلُوكُ الْمُسْلِمِينَ هُمُ الَّذِينَ يُصَلُّونَ بِالْمُسْلِمِينَ الصَّلَوَاتِ الْخَمْسَ وَالْجُمُعَ وَالْيَعِيدِيْنَ وَالْإِسْتِسْقَاءَ وَالْكَسُوفَ وَنَحْوَ ذَلِكَ كَالْجَنَائِزِ: فَأَمِيرُ الْحَرْبِ هُوَ أَمِيرُ الصَّلَاةِ الَّذِي هُوَ إِمَامُهَا. وَأَمَّا الَّذِي أَرَادَ قَتْلَ مُعَاوِيَةَ فَقَالُوا: إِنَّهُ جَرَحَهُ فَقَالَ الطَّبِيبُ: إِنَّهُ يُمْكِنُ عِلَاجُكَ لَكِنْ لَا يَبْقَى لَكَ نَسْلٌ؛ وَيُقَالُ: إِنَّهُ مِنْ جِبْنَيْزٍ اتَّخَذَ مُعَاوِيَةَ الْمَقْصُورَةَ فِي الْمَسْجِدِ وَأَقْتَدَى بِهِ الْأُمَرَاءُ لِيُصَلُّوا فِيهَا هُمْ وَحَاشِيَتُهُمْ خَوْفًا مِنْ وَثُوبٍ بَعْضُ النَّاسِ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَقَتْلِهِ وَإِنْ كَانَ قَدْ فُعِلَ فِيهَا مَعَ ذَلِكَ مَا لَا يَسُوعُ وَكَرِهَ مِنْ كَرِهَ الصَّلَاةِ فِي نَحْوِ هَذِهِ الْمَقَاصِبِ. وَأَمَّا الَّذِي أَرَادَ قَتْلَ عُمَرَ بْنِ الْعَاصِ فَإِنَّ عُمَرَ كَانَ قَدْ اسْتَخْلَفَ ذَلِكَ الْيَوْمَ رَجُلًا—اسْمُهُ خَارِجَةُ—فَقَتَلَ الْخَارِجِيُّ أَنَّهُ عَمَرُو فَقَتَلَهُ فَلَمَّا تَبَيَّنَ لَهُ قَالَ: أَرَدْتُ عُمَرَ وَأَرَادَ اللَّهُ خَارِجَةَ فَصَارَتْ مَثَلًا.

So, when the three Khawārij agreed to assassinate the three Muslim leaders, 'Abd al-Raḥmān ibn Muljam killed 'Alī (may Allah be pleased with him) on Friday, the seventeenth of Ramaḍān, in the year 40 AH. He lay in wait for him and struck him when he came out for the Fajr prayer. It was the Sunnah (practice) that the Caliphs and their deputies, the commanders, who were the rulers of the Muslims, were the ones who led the Muslims in the five daily prayers, the Jumu'ah (Friday) prayers, the two 'Id prayers, prayers for rain (Istisqā'), eclipse prayers, and the like, such as funeral prayers. Thus, the commander in war was also the commander of the prayer, its imām. As for the one who intended to kill Mu'āwiyah, they say he wounded him. The physician said, 'You can be treated, but you will have no more offspring.' It is said that from then on, Mu'āwiyah adopted the use of the maqṣūrah (an enclosure within the mosque), and other rulers followed his example, praying therein with their retinues for fear that someone might attack and kill the Commander of the Faithful. This was despite the fact that some impermissible things were done in them, and some disliked praying in such enclosures. As for the one who intended to kill 'Amr ibn al-Āṣ, 'Amr had appointed a man named Khārijah to lead the prayer that day. The Khārijite assassin mistook him for 'Amr and killed him. When he realized his mistake, he said, 'I intended 'Amr, but Allah intended Khārijah,' and this became a proverb.

فَقِيلَ إِنَّهُمْ كَتَمُوا قَبْرَ عَلِيٍّ وَقَبْرَ مُعَاوِيَةَ وَقَبْرَ عَمْرِو خَوْفًا عَلَيْهِمْ مِنَ الْخَوَارِجِ وَلِهَذَا دَفَنُوا مُعَاوِيَةَ دَاخِلَ الْحَائِطِ الْقِبْلِيِّ مِنَ الْمَسْجِدِ الْجَامِعِ فِي قَصْرِ الْإِمَارَةِ الَّذِي كَانَ يُقَالُ لَهُ الْخَضْرَاءُ وَهُوَ الَّذِي تُسَمِّيهِ الْعَامَّةُ قَبْرَ هُودٍ؛ وَهُوَ بِاتِّفَاقِ الْعُلَمَاءِ لَمْ يَجِئْ إِلَى دِمَشْقَ بَلْ قَبْرُهُ بِبِلَادِ الْيَمَنِ حَيْثُ بُعِثَ؛ وَقِيلَ بِمَكَّةَ حَيْثُ هَاجَرَ؛ وَلَمْ يَقُلْ أَحَدٌ إِنَّهُ بِدِمَشْقَ. وَأَمَّا مُعَاوِيَةُ الَّذِي هُوَ خَارِجُ بَابِ الصَّغِيرِ فَإِنَّهُ مُعَاوِيَةُ بْنُ زَيْدٍ الَّذِي تَوَلَّى نَحْوَ أَرْبَعِينَ يَوْمًا وَكَانَ فِيهِ زُهْدٌ وَدِينٌ. فَعَلِيَ دُفِنَ هُنَاكَ وَعَمَّا قَبْرَهُ فَلِذَلِكَ لَمْ يَظْهَرْ قَبْرُهُ. وَأَمَّا الْمَشْهَدُ الَّذِي بِالنَّجَفِ فَأَهْلُ الْمَعْرِفَةِ مَتَّفِقُونَ عَلَى أَنَّهُ لَيْسَ بِقَبْرِ عَلِيٍّ بَلْ قِيلَ إِنَّهُ قَبْرُ الْمُغِيرَةِ بْنِ شُعْبَةَ وَلَمْ يَكُنْ أَحَدٌ يَذْكُرُ أَنَّ هَذَا قَبْرُ عَلِيٍّ وَلَا يَقْصُدُهُ أَحَدٌ أَكْثَرَ مِنْ ثَلَاثِمِائَةِ سَنَةٍ؛ مَعَ كَثْرَةِ الْمُسْلِمِينَ مِنْ أَهْلِ النَّبِيتِ وَالشَّيْعَةِ وَغَيْرِهِمْ وَحُكْمِهِمْ بِالْكَوْفَةِ. وَإِنَّمَا اتَّخَذُوا ذَلِكَ مَشْهَدًا فِي مَلِكِ بَنِي بُوَيْهِ—الْأَعَاجِم—بَعْدَ مَوْتِ عَلِيٍّ بِأَكْثَرِ مِنْ ثَلَاثِمِائَةِ سَنَةٍ وَرَوَوْا حِكَايَةَ فِيهَا: أَنَّ الرَّشِيدَ كَانَ يَأْتِي إِلَى تِلْكَ وَأَشْيَاءَ لَا تَقُومُ بِهَا حُجَّةٌ.

It was said that they concealed the grave of 'Alī, the grave of Mu'āwiyah, and the grave of 'Amr for fear of the Khawārij. For this reason, they buried Mu'āwiyah inside the qiblah wall of the congregational mosque, in the governor's palace known as al-Khaḍrā'. This is the place the common people call the grave of Hūd. However, Hūd, by scholarly consensus, never came to Damascus; rather, his grave is in the land of Yemen, where he was sent as a prophet, or it is said, in Makkah, where he migrated. No one has said he is in Damascus. As for the 'Mu'āwiyah' whose grave is outside Bāb al-Ṣaghīr (a gate in Damascus), that is Mu'āwiyah ibn Yazīd, who ruled for about forty days and was known for his asceticism and piety. So, 'Alī was buried there [in Kūfah], and his grave became effaced, which is why its location is not apparent. As for the shrine (mashhad) in Najaf, those with knowledge are in agreement that it is not the grave of 'Alī. Rather, it is said to be the grave of al-Mughīrah ibn Shu'bah. No one mentioned that this was 'Alī's grave, nor did anyone visit it as such for more than three hundred years, despite the large number of Muslims, including the Ahl al-Bayt, the Shī'ah, and others, and their rule in Kūfah. They only established it as a shrine during the rule of the Banū Buwayh—the Persians—more than three hundred years after 'Alī's death. They narrated a story about it, claiming that [Hārūn] al-Rashīd used to visit that area, and other things for which there is no proof.

وَأَمَّا السُّؤَالُ عَنْ سَبِيٍّ أَهْلِ النَّبِيتِ وَإِرْكَابِهِمُ الْإِبِلَ حَتَّى نَبَتَ لَهَا سَنَامَانٌ وَهِيَ الْبُخَاتِيَّ لِيَسْتَرْبُوا بِذَلِكَ فَهَذَا مِنْ أَقْبَحِ الْكُذِبِ وَأَبْيَنِهِ؛ وَهُوَ مِمَّا افْتَرَاهُ الرَّنَادِقَةُ وَالْمُنَافِقُونَ الَّذِينَ مَقْصُودُهُمُ الطُّغْنُ فِي الْإِسْلَامِ وَأَهْلِهِ: مِنْ أَهْلِ النَّبِيتِ وَغَيْرِهِمْ فَإِنَّ مَنْ سَمِعَ مِثْلَ هَذَا وَشَهَرْتَهُ وَمَا فِيهِ مِنَ الْكُذِبِ قَدْ يَظُنُّ أَوْ يَقُولُ: إِنَّ الْمُنْقُولَ إِلَيْنَا مِنْ مُعْجَزَاتِ الْأَنْبِيَاءِ وَكَرَامَاتِ الْأَوْلِيَاءِ هُوَ مِنْ هَذَا الْجَنْسِ ثُمَّ إِذَا تَبَيَّنَ أَنَّ الْأَمَّةَ سَبَتَ أَهْلَ بَيْتِ نَبِيِّهَا: كَانَ فِيهَا مِنَ الطُّغْنِ فِي خَيْرِ أَمَّةٍ أُخْرِجَتْ لِلنَّاسِ مَا لَا يَغْلُمُهُ إِلَّا اللَّهُ؛ إِذْ كُلُّ عَاقِلٍ يَعْلَمُ أَنَّ الْإِبِلَ الْبُخَاتِيَّ كَانَتْ مَخْلُوقَةً مُوجُودَةً قَبْلَ أَنْ يَبْعَثَ اللَّهُ النَّبِيَّ ﷺ وَقَبْلَ وَجُودِ أَهْلِ النَّبِيتِ وَجُودِ غَيْرِهَا مِنَ الْإِبِلِ وَالْغَنَمِ وَالْبَقَرِ وَالْخَيْلِ وَالْبَعَالِ وَالْمَعَرِ:

As for the question about the captivity of the Ahl al-Bayt and their being mounted on camels to the extent that the camels (specifically, Bactrian camels, al-bakhāṭiyy) grew two humps for them to conceal themselves with—this is among the ugliest and most blatant of lies. It is something fabricated by heretics (zanādiqah) and hypocrites whose aim is to slander Islam and its people, including the Ahl al-Bayt and others. For anyone who hears such a thing, its notoriety, and the falsehood it contains, might think or say that the accounts transmitted to us of the miracles of prophets and the wondrous signs (karāmāt) of saints are of this same genre. Then, if it were to become apparent that the Ummah (Muslim community) took its Prophet's household captive, it would constitute such a slander against the 'best community ever brought forth for mankind' [cf. Āl 'Imrān: 110] that its extent is known only to Allah. This is because every rational person knows that Bactrian camels were created and existed before Allah sent the Prophet (peace be upon him) and before the existence of the Ahl al-Bayt, just like other camels, sheep, cattle, horses, mules, and goats.

وَأَيُّهَا هَذَا الْكَذِبُ نَظِيرُ كَذِبِهِمْ بِأَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ نَصَبَ يَدَهُ بِخَبِيرٍ فَوَطَّئَهُ الْبَغْلَةُ فَقَالَ لَهَا قَطَعَ اللَّهُ نَسْلَكَ فَإِنَّ كُلَّ عَاقِلٍ يَعْلَمُ أَنَّ الْبَغْلَةَ لَمْ يَكُنْ لَهَا نَسْلٌ قَطُّ. هَذَا مَعَ أَنَّهُمْ لَمْ يَكُنْ مَعَهُمْ بِخَبِيرٍ بَغْلَةً بَلْ لَمْ يَكُنْ لِلْمُسْلِمِينَ بَغَالٌ وَأَوَّلُ بَغْلَةٍ صَارَتْ لَهُمْ أَلَّتِي أَهْدَاهَا الْمُؤَقِّسُ—صَاحِبُ مَصْرَ—لِلنَّبِيِّ ﷺ حَتَّى مَاتَ وَهِيَ عِنْدَهُ. وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (صِنْفَانِ مِنَ أَهْلِ النَّارِ مِنْ أُمَّتِي لَمْ أَرَهُمَا بَعْدَ: نِسَاءٌ كَاسِيَاتٌ مَائِلَاتٌ مُمِيلَاتٌ عَلَى رُءُوسِهِنَّ مِثْلُ أَسْمَةِ الْبُخْتِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا. وَرَجَالٌ مَعَهُمْ سِيَاطٌ مِثْلُ أَذْنَابِ الْبَقَرِ يُضْرَبُونَ بِهَا عِبَادَ اللَّهِ). فَالنَّبِيُّ ﷺ شَبَّهَ أَصْحَابَ الْعَصَائِبِ الْكِبَارِ الَّتِي سَتَكُونُ بَعْدَ مَوْتِهِ بِأَسْمَةِ الْبَخَاتِيِّ فَلَوْلَا أَنَّهُمْ كَانُوا يَعْرِفُونَهَا لَمْ يَفْهَمُوا وَهَذِهِ الْعَصَائِبُ قَدْ ظَهَرَتْ بَعْدَهُ بِمُدَّةٍ طَوِيلَةٍ فِي هَذَا الزَّمَانِ وَتَحْوُهُ ثُمَّ إِنَّ الْبَخَاتِيَّ لَا يَسْتَتِرُ رَأْسَهَا إِذَا كَانَ عَارِيًا وَلَوْ شَاءَ اللَّهُ أَنْ يَسْتَتِرَ مَنْ عَرِيَ—بَغِيرَ حَقٍّ—لَسَتَرَهُ بِمَا يَصْلُحُ لَهُ كَمَا سَتَرَ إِبْرَاهِيمَ الْخَلِيلَ لَمَّا جَرَدَ وَأُلْقِيَ فِي الْمَنْجَنِيْقِ.

This lie is similar to their falsehood that 'Alī (may Allah be pleased with him) extended his hand at Khaybar, and a mule trod on it, so he said to it, 'May Allah cut off your offspring!' For every rational person knows that mules have never had offspring. This is besides the fact that they did not have any mules with them at Khaybar; indeed, the Muslims did not possess mules then. The first mule they acquired was the one gifted by al-Muqawqis—the ruler of Egypt—to the Prophet (peace be upon him), and it remained with him until he died. In Ṣaḥīḥ Muslim, it is narrated from Abū Hurayrah that the Prophet (peace be upon him) said: 'There are two types of the people of Hellfire from my Ummah whom I have not yet seen: women who are clothed yet naked, swaying and leading others astray, with their heads like the humps of Bactrian camels, tilted to one side—they will not enter Paradise, nor will they smell its fragrance. And men with whips like the tails of cattle, with which they beat the servants of Allah.' [Muslim, The Book of Paradise, its Description, its Bounties and its Inhabitants, 2128]. The Prophet (peace be upon him) likened those with large head-coverings (or hairstyles), which would appear after his death, to the humps of Bactrian camels. If they had not known these camels, they would not have understood the analogy. These types of head-coverings appeared a long time after him, in this era and around it. Furthermore, a Bactrian camel does not conceal its rider if the rider is naked. If Allah had willed to conceal someone who was unjustly stripped naked, He would have concealed him with something suitable, just as He concealed Ibrāhīm al-Khalīl (Abraham, the Friend of Allah) when he was stripped and thrown into the catapult.

وَمِمَّا يَبِينُ ظُهُورَ الْكَذِبِ فِي هَذَا أَنَّ الْمُسْلِمِينَ مَا زَالُوا يَسُبُّونَ الْكُفَّارَ مِنْ أَهْلِ الْكِتَابِ وَغَيْرِهِمْ وَمَعَ هَذَا فَمَا عَلِمَ أَنَّهُمْ قَطُّ كَانُوا يَرَحِّلُونَ النِّسَاءَ مَجْرَدَاتٍ بِأَدَايَةِ أَبْدَانِهِنَّ بَلْ غَايَةُ مَا يَظْهَرُ مِنَ النِّسَاءِ الْمَسْبِيَةِ وَجْهَهَا أَوْ يَدَاهَا أَوْ قَدَمَاهَا. وَلَمْ يُعْلَمْ فِي الْإِسْلَامِ أَنَّ أَهْلَ الْبَيْتِ سَبَى أَحَدٌ مِنْهُمْ أَحَدٌ مِنَ الْمُسْلِمِينَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ؛ مَعَ الْعِلْمِ بِأَنَّهُمْ مِنْ أَهْلِ الْبَيْتِ لِلَّهِ ﷻ لَا أَنْ يَفْعَ فِي أَتْنَاءِ مَا تَسْبِيهِ الْمُسْلِمُونَ مَنْ لَا يَعْلَمُ أَنَّهُ مِنْ أَهْلِ الْبَيْتِ كَأَمْرًا سَبَاهَا الْعَدُوُّ ثُمَّ اسْتَقْدَمَهَا الْمُسْلِمُونَ وَإِذَا تَبَيَّنَ أَنَّهَا كَانَتْ حُرَّةً الْأَصْلَ أَرْسَلُوهَا وَإِنْ كَانَ فِي ضَمَنِ ذَلِكَ مَنْ لَا يَعْرِفُ مَنْ يُخْفِي نَسَبَهَا وَيَسْتَحِلُّ مِنْهَا مَا حَرَّمَ اللَّهُ مَنْ هُوَ زَنْدِيقٌ مُنَافِقٌ فَاللَّهُ أَعْلَمُ بِحَقِيقَةِ ذَلِكَ لَكِنْ لَمْ يَكُنْ شَيْءٌ مِنْ ذَلِكَ عَلَانِيَةً فِي الْإِسْلَامِ قَطُّ.

What further demonstrates the blatant falsehood in this is that Muslims have always taken captives from the disbelievers, whether People of the Book or others. Despite this, it has never been known that they paraded women stripped bare with their bodies exposed. At most, what might be visible of a captive woman is her face, hands, or feet. It has never been known in Islam that any member of the Ahl al-Bayt was taken captive by any Muslim at any time, with the knowledge that they were from the Ahl al-Bayt. The only exception might be if, among those whom Muslims take captive, there is someone not known to be from the Ahl al-Bayt, such as a woman captured by the enemy and then rescued by the Muslims. If it becomes clear that she was originally free, they would

release her. If, within such situations, there are those who conceal her lineage and unlawfully treat her in ways forbidden by Allah—individuals who are heretics and hypocrites—then Allah knows best the reality of that. However, nothing of this sort ever occurred openly in Islam.

وَهَذَا مِمَّا يَقُولُهُ هَؤُلَاءِ النُّجَّهَالُ أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ قَتَلَ الْأَشْرَافَ وَأَرَادَ قَطْعَ دَابِرِهِمْ وَهَذَا مِنَ الْجَهْلِ بِأَحْوَالِ النَّاسِ؛ فَإِنَّ الْحَجَّاجَ مَعَ كَوْنِهِ مُبِيرًا سَفَاكَاً لِلدَّمَاءِ قَتَلَ خَلْقًا كَثِيرًا لَمْ يَقْتُلْ مِنْ أَشْرَافِ بَنِي هَاشِمٍ أَحَدًا قَطُّ بَلْ سُلْطَانُهُ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ نَهَاهُ عَنِ التَّعَرُّضِ لِبَنِي هَاشِمٍ وَهُمْ الْأَشْرَافُ وَذَكَرَ أَنَّهُ أَتَى إِلَى الْحَرْبِ لِمَا تَعَرَّضُوا لَهُمْ يَعْنِي لَمَّا قَتَلَ الْحُسَيْنَ. وَلَا يُعْلَمُ فِي خِلَافَةِ عَبْدِ الْمَلِكِ وَالْحَجَّاجِ نَائِبُهُ عَلَى الْعِرَاقِ أَنَّهُ قَتَلَ أَحَدًا مِنْ بَنِي هَاشِمٍ.

This is similar to what these ignorant people say: that al-Hajjāj ibn Yūsuf killed the nobles (Ashrāf, specifically referring to the descendants of the Prophet) and sought to exterminate them. This stems from ignorance of people's actual circumstances. For al-Hajjāj, despite being a destructive tyrant and a shedder of blood who killed many people, never killed any of the nobles of Banū Hāshim. In fact, his sovereign, 'Abd al-Malik ibn Marwān, forbade him from harming the Banū Hāshim, who are the Ashrāf, and mentioned that he ['Abd al-Malik] had gone to war when they were harmed, referring to when al-Husayn was killed. It is not known that during the caliphate of 'Abd al-Malik, with al-Hajjāj as his governor over Iraq, any member of Banū Hāshim was killed by them.

وَالَّذِي يُذَكِّرُ لَنَا السَّبِيَّ أَكْثَرُ مَا يُذَكِّرُ مَقْتَلَ الْحُسَيْنِ وَحَمْلَ أَهْلِهِ إِلَى يَزِيدَ لِكَيْتَهُمْ جَهَالٌ بِحَقِيقَةِ مَا جَرَى حَتَّى يَطْلُنَ الظَّانُّ مِنْهُمْ أَنَّ أَهْلَهُ حُمِلُوا إِلَى مِصْرَ وَأَنْتَهُمْ قُتِلُوا بِمِصْرَ وَأَنْتَهُمْ كَانُوا خَلْقًا كَثِيرًا حَتَّى إِذَا رَأَى مَوْتَى عَلَيْهِمْ أَثَارَ الْقَتْلِ قَالَ: هَؤُلَاءِ مِنَ السَّبِيِّ الَّذِينَ قُتِلُوا؛ وَهَذَا كُلُّهُ جَهْلٌ وَكَذِبٌ. وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُ وَلِعِنَ مَنْ قَتَلَهُ وَرَضِيَ بِقَتْلِهِ—قُتِلَ يَوْمَ عَاشُورَاءَ عَامَ وَاحِدٍ وَسِتِّينَ.

Regarding the captivity that is mentioned to us, it is most often associated with the killing of al-Husayn and the conveyance of his family to Yazīd. However, these people are ignorant of the reality of what transpired, to the extent that some of them imagine that his family was taken to Egypt, that they were killed in Egypt, and that they were a large number of people. Some among them, upon seeing deceased individuals bearing marks of violence, even claim: 'These are from the captives who were killed.' All of this is ignorance and falsehood. Al-Husayn (may Allah be pleased with him, and may Allah curse whoever killed him or was pleased with his killing) was killed on the Day of 'Āshūrā' (10th of Muḥarram) in the year 61 AH.

وَكَانَ الَّذِي حَضَّ عَلَى قَتْلِهِ السَّمُرُّ بْنُ ذِي الْجَوْشَنِ صَارَ يَكْتُمُ فِي ذَلِكَ إِلَى نَائِبِ السُّلْطَانِ عَلَى الْعِرَاقِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ؛ وَعُبَيْدُ اللَّهِ هَذَا أَمْرٌ—بِمَقَاتِلَةِ الْحُسَيْنِ—نَائِبُهُ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ بَعْدَ أَنْ طَلَبَ الْحُسَيْنَ مِنْهُمْ مَا طَلَبَهُ أَحَادُ الْمُسْلِمِينَ لَمْ يَجِئْ مَعَهُ مَقَاتِلُهُ؛ فَطَلَبَ مِنْهُمْ أَنْ يَدْعُوهُ إِلَى أَنْ يَرْجِعَ إِلَى الْمَدِينَةِ أَوْ يُرْسِلُوهُ إِلَى يَزِيدَ بْنِ عَمْرٍو أَوْ يَذْهَبَ إِلَى الثَّغَرِ يُقَاتِلَ الْكُفَّارَ فَأَمْتَمْتُمُوهُ إِلَّا أَنْ يَسْتَأْذِنَ لَهُمْ أَوْ يَقَاتِلُوهُ فَمَاتَلُوهُ حَتَّى قَتَلُوهُ وَطَائِفَةٌ مِنْ أَهْلِ بَيْتِهِ وَغَيْرِهِمْ.

The one who incited his killing was Shimr ibn Dhī al-Jawshan, who began writing about it to the governor of Iraq, 'Ubayd Allāh ibn Ziyād. This 'Ubayd Allāh ordered his deputy, 'Umar ibn Sa'd ibn Abī Waqqās, to fight al-Husayn, after al-Husayn had requested from them what any ordinary Muslim might request, as he had not come with combatants. He asked them to let him return to Madinah, or to send him to Yazīd, his cousin, or to let him go to the frontier to fight the disbelievers. They refused, insisting that he either surrender to them or they would fight him. So they fought him until they killed him and a group of his household and others.

ثُمَّ حَمَلُوا ثِقْلَهُ وَأَهْلَهُ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ إِلَى دِمَشْقَ وَلَمْ يَكُنْ يَزِيدُ أَمْرَهُمْ بِقَتْلِهِ وَلَا ظَهَرَ مِنْهُ سُرُورٌ بِذَلِكَ وَرَضِيَ بِهِ بَلْ قَالَ كَلَامًا فِيهِ ذَمٌّ لَهُمْ؛ حَيْثُ نُقِلَ عَنْهُ أَنَّهُ قَالَ: لَقَدْ كُنْتُ أَرْضَى مِنْ طَاعَةِ أَهْلِ الْعِرَاقِ بِذُنُوبِهِ قَتْلِ الْحُسَيْنِ وَقَالَ:

لَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ—يَعْنِي عُيَيْدَ اللَّهِ بْنِ زِيَادٍ—وَاللَّهُ لَوْ كَانَ يَتَنَّهُ وَيَبْنِ الْحُسَيْنِ رَحِمَ لَمَّا قَتَلَهُ—يُرِيدُ بِذَلِكَ الطَّعْنَ فِي اسْتِلْحَاقِهِ حَيْثُ كَانَ أَبُوهُ زِيَادٌ اسْتُلْحِقَ حَتَّى كَانَ يَنْتَسِبُ إِلَى أَبِي سُفْيَانَ صَخْرٍ بِنِ حَرْبٍ—وَبَنُو أُمَيَّةَ وَبَنُو هَاشِمٍ كِلَاهُمَا بَنُو عَبْدِ مَنَافٍ. وَرُوِيَ أَنَّهُ لَمَّا قَدِمَ عَلَى يَزِيدَ ثَقُلَ الْحُسَيْنُ وَأَهْلُهُ ظَهَرَ فِي دَارِهِ الْبُكَاءُ وَالصَّرَاحُ لِذَلِكَ وَأَنَّهُ أَكْرَمَ أَهْلَهُ وَأَنْزَلَهُمْ مَنْزِلًا حَسَنًا وَخَيَّرَ ابْنَهُ عَلِيًّا بَيْنَ أَنْ يَفِيمَ عِنْدَهُ وَيَبْنِ أَنْ يَذْهَبَ إِلَى الْمَدِينَةِ فَاخْتَارَ الْمَدِينَةَ. وَالْمَكَانَ الَّذِي يُقَالُ لَهُ سِجْنٌ عَلَيَّ بْنِ الْحُسَيْنِ بِجَامِعِ دِمَشْقَ بَاطِلٌ لَا أَصْلَ لَهُ.

Then they carried his belongings and his family to Yazīd ibn Mu'āwiyah in Damascus. Yazīd had not ordered them to kill him, nor did he show any joy or approval of it. Rather, he spoke words condemning them. It is reported that he said, 'I would have been content with the obedience of the people of Iraq without the killing of al-Ḥusayn.' And he said, 'May Allah curse Ibn Marjānah'—meaning 'Ubayd Allāh ibn Ziyād'—'By Allah, if there had been a tie of kinship between him and al-Ḥusayn, he would not have killed him.' By this, he intended to cast doubt on 'Ubayd Allāh's paternity, as his father Ziyād had been formally acknowledged as a son and thus attributed his lineage to Abū Sufyān Ṣakhr ibn Ḥarb—and both Banū Umayyah and Banū Hāshim are descendants of 'Abd Manāf. It is narrated that when al-Ḥusayn's belongings and family arrived before Yazīd, weeping and lamentation broke out in his household because of it, and that he honored al-Ḥusayn's family, lodged them in a good place, and gave al-Ḥusayn's son, 'Alī [Zayn al-'Ābidīn], the choice between staying with him or going to Madinah, and he chose Madinah. The place called the 'Prison of 'Alī ibn al-Ḥusayn' in the Umayyad Mosque of Damascus is a falsehood with no basis.

لَكِنَّهُ مَعَ هَذَا لَمْ يَفِمْ حَدَّ اللَّهِ عَلَى مَنْ قَتَلَ الْحُسَيْنَ رَضِيَ اللَّهُ عَنْهُ وَلَا انْتَصَرَ لَهُ بَلْ قَتَلَ أَعْوَانَهُ لِإِقَامَةِ مُلْكِهِ وَقَدْ نُقِلَ عَنْهُ أَنَّهُ تَمَثَّلَ فِي قَتْلِ الْحُسَيْنِ بِأَبْيَاتٍ تَقْتَضِي مِنْ قَائِلِهَا الْكُفْرَ الصَّرِيحَ كَقَوْلِهِ:

However, despite this, Yazīd did not implement the prescribed punishment (ḥadd) of Allah upon those who killed al-Ḥusayn (may Allah be pleased with him), nor did he avenge him. Instead, he killed his [al-Ḥusayn's] supporters to establish his own rule. It has been reported that he recited verses concerning the killing of al-Ḥusayn which, if truly uttered by him, would imply clear disbelief (kufr), such as his alleged saying:

لَمَّا بَدَتْ تِلْكَ الْحُمُولُ وَأَشْرَفَتْ ... تِلْكَ الرُّعُوسُ إِلَى رَبِّي حَيْرُونِي
نَعَقَ الْغُرَابُ فَقُلْتُ نَحْ أَوْ لَا تَنْحَ ... فَلَقَدْ قَضَيْتُ مِنَ النَّبِيِّ دِيُونِي

'When those camel-litters appeared,
And those heads overlooked the hill of Jayrūn,
The raven croaked, so I said, 'Croak or do not croak,
For I have indeed settled my debts from the Prophet.'

وَهَذَا الشَّعْرُ كُفْرٌ.

This poetry is disbelief.

وَلَا رَيْبَ أَنَّ يَزِيدَ تَفَاوَتَ النَّاسَ فِيهِ فَطَائِفُهُ تَجْعَلُهُ كَافِرًا؛ بَلْ تَجْعَلُهُ هُوَ وَأَبَاةَ كَافِرِينَ؛ بَلْ يُكْفَرُونَ مَعَ ذَلِكَ أَبَا بَكْرٍ وَعُمَرُ وَيَكْفُرُونَ عُثْمَانُ وَجَمْهُورُ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهَؤُلَاءِ الرَّافِضَةُ مِنْ أَجْهَلِ خَلْقِ اللَّهِ وَأَضَلِّهِمْ وَأَعْظَمِهِمْ كَذِبًا عَلَى اللَّهِ عز وجل وَرَسُولِهِ وَالصَّحَابَةِ وَالْقُرَابَةِ وَغَيْرِهِمْ؛ فَكَذِبُهُمْ عَلَى يَزِيدَ مِثْلُ كَذِبِهِمْ عَلَى أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ؛ بَلْ كَذِبُهُمْ عَلَى يَزِيدَ أَهْوَنُ بِكَثِيرٍ. وَطَائِفُهُ تَجْعَلُهُ مِنْ أَيْمَةِ الْهُدَى وَخُلَفَاءِ الْعَدْلِ وَصَالِحِ الْمُؤْمِنِينَ وَقَدْ يَجْعَلُهُ بَعْضُهُمْ مِنَ الصَّحَابَةِ وَبَعْضُهُمْ يَجْعَلُهُ نَبِيًّا. وَهَذَا أَيْضًا مِنْ أَتْبَنِ الْجَهْلِ وَالضَّلَالِ؛ وَأَقْبَحِ الْكُذِبِ وَالْمَحَالِ بَلْ كَانَ مِلْكًا مِنْ مُلُوكِ الْمُسْلِمِينَ لَهُ

حَسَنَاتٍ وَسَيِّئَاتٍ وَالْقَوْلُ فِيهِ كَالْقَوْلِ فِي أُمَمَالِهِ مِنَ الْمُلُوكِ. وَقَدْ بَسَطْنَا الْقَوْلَ فِي هَذَا فِي غَيْرِ هَذَا الْمَوْضِعِ.

Undoubtedly, people have differed concerning Yazīd. One group considers him a disbeliever (kāfir); indeed, they consider both him and his father disbelievers. Moreover, they also declare Abū Bakr and 'Umar to be disbelievers, and they declare 'Uthmān and the majority of the Muhājirīn (Emigrants) and Anṣār (Helpers) to be disbelievers. These are the Rāfiḍah, who are among the most ignorant of Allah's creation, the most astray, and the greatest liars against Allah (the Mighty and Majestic), His Messenger, the Companions, the Prophet's relatives, and others. Their lies about Yazīd are like their lies about Abū Bakr, 'Umar, and 'Uthmān; in fact, their lies about Yazīd are far less severe. Another group considers him one of the imāms of guidance, a just caliph, and one of the righteous believers. Some of them may even consider him a Companion, and some may consider him a prophet. This too is of the most blatant ignorance and misguidance, and the ugliest of lies and absurdities. Rather, he was a king among the kings of the Muslims; he had good deeds and misdeeds, and the view concerning him is like the view concerning similar kings. We have elaborated on this matter elsewhere.

وَأَمَّا الْحُسَيْنُ رضي الله عنه فَقَتِلَ بِكَرْبَلَاءَ قَرِيبَ مِنَ الْفُرَاتِ وَذِفْنُ جَسَدِهِ حَيْثُ قُتِلَ وَحُمِلَ رَأْسُهُ إِلَى قُدَّامِ عَبْدِ اللَّهِ بْنِ زِيَادٍ بِالْكُوفَةِ هَذَا الَّذِي رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ وَغَيْرُهُ مِنَ الْأَثَرِ. وَأَمَّا حَمْلُهُ إِلَى الشَّامِ إِلَى يَزِيدَ: فَقَدْ رُوِيَ ذَلِكَ مِنْ وَجْهِ مُنْقَطِعَةٍ لَمْ يَنْبُتْ شَيْءٌ مِنْهَا بَلْ فِي الرُّوَايَاتِ مَا يَدُلُّ عَلَى أَنَّهَا مِنَ الْكُذِبِ الْمُخْتَلَقِ فَإِنَّهُ يُذَكَّرُ فِيهَا أَنَّ يَزِيدَ جَعَلَ يَنْكُثُ بِالْقَضِيبِ عَلَى ثَنَائِيهِ؛ وَأَنَّ بَعْضَ الصَّحَابَةِ الَّذِينَ حَضَرُوهُ—كَأَنَسِ بْنِ مَالِكٍ وَأَبِي بَرْزَةَ—أَنْكَرُوا ذَلِكَ وَهَذَا تَلْبِيسٌ. فَإِنَّ الَّذِي جَعَلَ يَنْكُثُ بِالْقَضِيبِ إِنَّمَا كَانَ عَبْدُ اللَّهِ بْنُ زِيَادٍ؛ هَكَذَا فِي الصَّحِيحِ وَالْمَسَانِيدِ. وَإِنَّمَا جَعَلُوا مَكَانَ عَبْدِ اللَّهِ بْنِ زِيَادٍ يَزِيدَ وَعَبِيدُ اللَّهِ لَا رَيْبَ أَنَّهُ أَمَرَ بِقَتْلِهِ وَحُمِلَ الرَّأْسُ إِلَى بَيْنِ يَدَيْهِ. ثُمَّ إِنَّ ابْنَ زِيَادٍ قَتَلَ بَعْدَ ذَلِكَ لِأَجْلِ ذَلِكَ

As for al-Ḥusayn (may Allah be pleased with him), he was killed at Karbalā', near the Euphrates River. His body was buried where he was killed, and his head was carried before 'Ubayd Allāh ibn Ziyād in Kūfah. This is what al-Bukhārī narrated in his Ṣaḥīḥ and other imāms as well. As for its being carried to Syria, to Yazīd, this has been narrated through various disconnected chains (munqaṭi'ah), none of which are proven. Indeed, some narrations contain indications that they are fabricated lies. For instance, it is mentioned in them that Yazīd began to poke al-Ḥusayn's front teeth with a cane, and that some of the Companions who were present with him—such as Anas ibn Mālik and Abū Barzah—condemned this. This is a distortion. For the one who began to poke with the cane was, in fact, 'Ubayd Allāh ibn Ziyād; this is how it is recorded in the Ṣaḥīḥ and Masānid collections. They merely substituted Yazīd for 'Ubayd Allāh ibn Ziyād. There is no doubt that 'Ubayd Allāh ordered his killing and the bringing of the head before him. Then, Ibn Ziyād was himself killed later on account of that.

وَمِمَّا يُوَضِّحُ ذَلِكَ أَنَّ الصَّحَابَةَ الْمَذْمُومِينَ كَأَنَسِ وَأَبِي بَرْزَةَ لَمْ يَكُونُوا بِالشَّامِ وَإِنَّمَا كَانُوا بِالْعِرَاقِ حِينَئِذٍ وَإِنَّمَا الْكَذَّابُونَ جَهَلُوا بِمَا يَسْتَدُلُّ بِهِ عَلَى كُذِبِهِمْ. وَأَمَّا حَمْلُهُ إِلَى مِصْرٍ فَبَاطِلٌ بِاتِّفَاقِ النَّاسِ وَقَدْ اتَّفَقَ الْعُلَمَاءُ كُلُّهُمْ عَلَى أَنَّ هَذَا الْمُسْهَدَ الَّذِي بِقَاهِرَةِ مِصْرَ الَّذِي يُقَالُ لَهُ سَهْدُ الْحُسَيْنِ بَاطِلٌ لَيْسَ فِيهِ رَأْسُ الْحُسَيْنِ وَلَا شَيْءٌ مِنْهُ وَإِنَّمَا أُخِذَتْ فِي أَوَاخِرِ دَوْلَةِ بَنِي عَبْدِ اللَّهِ بْنِ الْقَدَاحِ الَّذِينَ كَانُوا مُلُوكًا بِالذِّيَارِ الْمِصْرِيَّةِ مَا تَنَبَّأَ عَامٌ إِلَى أَنْ انْقَرَضَتْ دَوْلَتُهُمْ فِي أَيَّامِ نُورِ الدِّينِ مُحَمَّدٍ وَكَانُوا يَقُولُونَ: إِنَّهُمْ مِنْ أَوْلَادِ فَاطِمَةَ وَيَدَّعُونَ الشَّرَفَ وَأَهْلُ الْعِلْمِ بِالنَّسَبِ يَقُولُونَ لَيْسَ لَهُمْ نَسَبٌ صَحِيحٌ وَيُقَالُ: إِنَّ جَدَّهُمْ كَانَ رَيْبَ الشَّرِيفِ الْحُسَيْنِيِّ فَادَّعَوْا الشَّرَفَ لِذَلِكَ.

What clarifies this is that the aforementioned Companions, like Anas and Abū Barzah, were not in Syria (al-Shām) at that time; rather, they were in Iraq. Liars are simply ignorant of what can be used to prove their falsehood. As for the head being carried to Egypt, this is false by the consensus of the people. All scholars have agreed that the shrine

in Cairo, Egypt, which is called 'Mashhad al-Ḥusayn' (the Shrine of al-Ḥusayn), is spurious; the head of al-Ḥusayn is not there, nor any part of him. It was established towards the end of the rule of the Banū 'Ubayd Allāh ibn al-Qaddāḥ (the Fatimids), who were rulers in the Egyptian lands for two hundred years until their dynasty ended in the days of Nūr al-Dīn Maḥmūd. They used to claim that they were descendants of Fāṭimah and claimed noble lineage (sharaf), but scholars of genealogy say they have no authentic lineage. It is said that their ancestor was the stepson of a Ḥusaynī Sharīf (descendant of al-Ḥusayn), and for that reason, they claimed noble lineage.

فَأَمَّا مَذَاهِبُهُمْ وَعَقَائِدُهُمْ فَكَانَتْ مُنْكَرَةً بِاتِّفَاقِ أَهْلِ الْعِلْمِ بَيْنِ الْإِسْلَامِ وَكَانُوا يُظْهِرُونَ التَّسْبِيحَ وَكَانَ كَثِيرٌ مِنْ كُبَرَائِهِمْ وَاتِّبَاعِهِمْ يُبْطِنُونَ مَذْهَبَ الْقَرَامِطَةِ الْبَاطِنِيَّةِ وَهُوَ مِنْ أَخْبَثِ مَذَاهِبِ أَهْلِ الْأَرْضِ أَفْسَدُ مِنَ الْيَهُودِ وَالنَّصَارَى وَلِهَذَا كَانَ عَامَّةُ مَنْ انْخَسَمَ إِلَيْهِمْ أَهْلُ الرُّذْنَةِ وَالنَّفَاقِ وَالْبِدْعِ: الْمُتَفَلِّسَةُ وَالْمَبَاحِيَةُ وَالرَّافِضَةُ وَأَشْبَاهُ هَؤُلَاءِ مِمَّنْ لَا يَسْتَرْيِبُ أَهْلُ الْعِلْمِ وَالْإِيمَانِ فِي أَنَّهُ لَيْسَ مِنْ أَهْلِ الْعِلْمِ وَالْإِيمَانِ. فَأُخْبِتَ هَذَا الْمَشْهُدُ فِي الْمَائَةِ الْخَامِسَةِ نَقْلًا مِنْ عَسْقَلَانَ. وَعَقِيبَ ذَلِكَ بِقَلِيلٍ انْقَرَضَتْ ذُوْلَةُ الَّذِينَ ابْتَدَعُوهُ بِمَوْتِ الْعَاضِدِ آخِرِ مُلُوكِهِمْ.

As for their doctrines and beliefs, they were reprehensible by the consensus of scholars of the religion of Islam. They outwardly professed Shī'ism, but many of their leaders and followers concealed the doctrine of the Bāṭinī Qarmatians (esoteric Qarmatians), which is one of the vilest doctrines on earth, more corrupt than that of the Jews and Christians. This is why most of those who joined them were people of heresy (zandaqah), hypocrisy, and innovations (bida'): the pseudo-philosophers (al-mutafalsifah), the antinomians (al-mubāḥiyyah), the Rāfiḍah, and their ilk—those whom the people of knowledge and faith have no doubt are not from the people of knowledge and faith. This 'shrine' was established in the fifth century [AH], with something allegedly transferred from Ashkelon ('Asqalān). Shortly thereafter, the dynasty of those who innovated it came to an end with the death of al-Āḍid, their last king.

وَالَّذِي رَجَّحَهُ أَهْلُ الْعِلْمِ فِي مَوْضِعِ رَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا هُوَ مَا ذَكَرَهُ الرَّبِيعُ بْنُ بَكَارٍ فِي كِتَابِ أَنْسَابِ قُرَيْشٍ وَالرَّبِيعُ بْنُ بَكَارٍ هُوَ مِنْ أَعْلَمِ النَّاسِ وَأَوْفَقُهُمْ فِي مِثْلِ هَذَا ذَكَرَ أَنَّ الرَّأْسَ حُمِلَ إِلَى الْمَدِينَةِ النَّبَوِيَّةِ وَدُفِنَ هُنَاكَ وَهَذَا مُنَاسِبٌ. فَإِنَّ هُنَاكَ قَبْرَ أَخِيهِ الْحَسَنِ وَعَمِّ أَبِيهِ الْعَبَّاسِ وَابْنِهِ عَلِيٍّ وَأُمَّتَالِيهِمْ. قَالَ أَبُو الْخَطَّابِ بْنُ دَحِيحَةَ—الَّذِي كَانَ يُقَالُ لَهُ: ذُو النَّسَبَيْنِ بَيْنَ دَحِيحَةَ وَالْحُسَيْنِ فِي كِتَابِ الْعِلْمِ الْمَشْهُورِ فِي فَضْلِ الْأَيَّامِ وَالشُّهُورِ—لَمَّا ذَكَرَ مَا ذَكَرَهُ الرَّبِيعُ بْنُ بَكَارٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ: أَنَّهُ قَدِمَ بِرَأْسِ الْحُسَيْنِ وَبَنُو أُمِّهِ مُجْتَمِعُونَ عِنْدَ عَمْرُو بْنِ سَعِيدٍ فَسَمِعُوا الصَّيَاحَ فَقَالُوا: مَا هَذَا؟ فَقِيلَ: نِسَاءُ بَنِي هَاشِمٍ يَبْكِينَ جِئْنَ رَأَيْنَ رَأْسَ الْحُسَيْنِ بْنِ عَلِيٍّ قَالِ: وَأَتَى بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ فَدَخَلَ بِهِ عَلَى عَمْرُو فَقَالَ: وَاللَّهِ لَوُدِدْتُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَبْعَثْ بِهِ إِلَيَّ قَالَ ابْنُ دَحِيحَةَ: فَهَذَا الْأَثَرُ يُدَلُّ أَنَّ الرَّأْسَ حُمِلَ إِلَى الْمَدِينَةِ وَلَمْ يَصَعْ فِيهِ سِوَاهُ وَالرَّبِيعُ أَعْلَمُ أَهْلَ النَّسَبِ وَأَفْضَلُ الْعُلَمَاءِ بِهَذَا السَّبَبِ قَالَ: وَمَا ذَكَرَ مِنْ أَنَّهُ فِي عَسْقَلَانَ فِي مَشْهُدٍ هُنَاكَ فَشَيْءٌ بَاطِلٌ لَا يَقْبَلُهُ مَنْ مَعَهُ أَذْنَى مُسْكَةٍ مِنَ الْعَقْلِ وَالْإِدْرَاكِ فَإِنَّ بَنِي أُمِّهِ—مَعَ مَا أَظْهَرُوهُ مِنَ الْقَتْلِ وَالْعَدَاوَةِ وَالْأَحْقَادِ—لَا يَتَصَوَّرُ أَنَّ يَنْبُوَ عَلَى الرَّأْسِ مَشْهُدًا لِلزَّيَارَةِ.

What the people of knowledge have deemed most likely regarding the location of the head of al-Ḥusayn ibn 'Alī (may Allāh be pleased with them both) is what al-Zubayr ibn Bakkār mentioned in his book *Ansāb Quraysh* (The Genealogies of Quraysh). Al-Zubayr ibn Bakkār is one of the most knowledgeable and reliable people in such matters. He mentioned that the head was carried to the Prophet's city, Madinah, and buried there. This is fitting, for there lies the grave of his brother al-Ḥasan, his paternal granduncle al-'Abbās, his son 'Alī, and their like. Abū al-Khaṭṭāb ibn Dihyah—who was called 'Dhū al-Nasabayn bayna Dihyah wa al-Ḥusayn' (Possessor of Two Lineages: between Dihyah [al-Kalbī, a Companion] and al-Ḥusayn)—said in his book *Al-'Ilm al-Mashhūr fī Faḍl al-Ayyām wa al-Shuhūr* (The Renowned Knowledge Regarding the Virtue of Days and Months), when mentioning what al-Zubayr ibn Bakkār narrated from Muḥammad ibn

al-Ḥasan: that the head of al-Ḥusayn was brought while the Banū Umayyah were gathered with 'Amr ibn Sa'īd. They heard wailing and asked, 'What is this?' It was said, 'The women of Banū Hāshim are weeping upon seeing the head of al-Ḥusayn ibn 'Alī.' He said: And the head of al-Ḥusayn ibn 'Alī was brought, and it was taken in to 'Amr, who said, 'By Allah, I wish the Commander of the Faithful had not sent it to me.' Ibn Dīḥyah said: This report indicates that the head was carried to Madinah, and nothing else concerning it is authentic. Al-Zubayr is the most knowledgeable of genealogists and the most excellent of scholars regarding this matter. He [Ibn Dīḥyah] said: And what is mentioned about it being in Ashkelon in a shrine there is something false, unacceptable to anyone with the slightest bit of intellect and understanding. For it is inconceivable that the Banū Umayyah—despite the killing, enmity, and grudges they displayed—would build a shrine over the head for visitation.

هَذَا وَأَمَّا مَا افْتَعَلَهُ بَنُو عُبَيْدٍ فِي أَيَّامِ إِدْبَارِهِمْ وَخُلُولِ بَوَارِهِمْ وَتَعَجُّيلِ دَمَارِهِمْ؛ فِي أَيَّامِ الْمَلِكِ بِالْقَاسِمِ عِيسَى بْنِ الظَّافِرِ وَهُوَ الَّذِي عَقَدَ لَهُ بِالْجَلَاظَةِ وَهُوَ ابْنُ خَمْسِ سِنِينَ وَأَيَّامٌ لِأَنَّهُ وَلِدَ يَوْمَ الْجُمُعَةِ الْحَادِي مِنَ الْمُحَرَّمِ سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ وَخَمْسِمِائَةٍ وَبُوعٍ لَهُ صَبِيحَةً قَتَلَ أَبِيهِ الظَّافِرَ يَوْمَ الْخَمِيسِ سَلَخَ الْمُحَرَّمِ سَنَةَ تِسْعٍ وَأَرْبَعِينَ وَخَمْسِمِائَةٍ وَلَهُ مِنَ الْعُمَرِ مَا قَدَّمْنَا فَلَا تَجُوزُ عُقُودُهُ وَلَا عُقُودُهُ وَتُوفِّيَ وَلَهُ مِنَ الْعُمَرِ إِحْدَى عَشْرَةَ سَنَةً وَسِتَّةَ أَشْهُرٍ وَأَيَّامٌ لِأَنَّهُ تُوفِّيَ لِلَّيْلَةِ الْجُمُعَةِ ثَلَاثَ عَشْرَةَ لَيْلَةً بَقِيََتْ مِنْ رَجَبٍ سَنَةَ خَمْسٍ وَخَمْسِينَ وَخَمْسِمِائَةٍ فَافْتَعَلَ فِي أَيَّامِهِ بِنَاءَ الْمَشْهَدِ الْمُحَدَّثِ بِالْقَاهِرَةِ وَدَخَلَ الرَّأْسَ مَعَ الْمَشْهَدِيِّ الْعُسْقَلَانِيِّ أَمَامَ النَّاسِ لِيَتَوَطَّنَ فِي قُلُوبِ الْعَامَّةِ مَا أوردَ مِنَ الْأُمُورِ الظَّاهِرَةِ وَذَلِكَ شَيْءٌ أَفْتَعَلَ قَصْداً أَوْ نَصَبَ عَرَضاً وَقَصَّوْا مَا فِي نَفْسِهِمْ لاسْتِجْلَابِ الْعَامَّةِ عَرَضاً وَالَّذِي بَنَاهُ طَلَائِعُ بْنُ رَزِيكٍ الرَّافِضِي. وَقَدْ ذَكَرَهُ جَمِيعٌ مَنْ أَلَّفَ فِي مَقْتَلِ الْحُسَيْنِ أَنَّ الرَّأْسَ الْمُكْرَمَ مَا عَرَبَ قَطُّ وَهَذَا الَّذِي ذَكَرَهُ أَبُو الْخَطَّابِ بْنُ دِحْيَةَ فِي أَمْرِ هَذَا الْمَشْهَدِ وَأَنَّهُ مَكْدُوبٌ مُفْتَرَى هُوَ أَمْرٌ مُتَّفَقٌ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

This is that. As for what the Banū 'Ubayd (Fatimids) fabricated in the days of their decline, the advent of their ruin, and the hastening of their destruction—in the days of the one nicknamed al-Qāsim 'Isā ibn al-Zāfir, for whom the caliphate was contracted when he was five years and some days old (as he was born on Friday, the first of Muḥarram, 544 AH, and allegiance was pledged to him on the morning after his father al-Zāfir was killed, on Thursday, the last day of Muḥarram, 549 AH, at the age we mentioned, so his contracts and covenants were not valid; he died at the age of eleven years, six months, and some days, as he passed away on the eve of Friday, with thirteen nights remaining of Rajab, 555 AH)—it was during his time that the construction of the newly invented shrine in Cairo was fabricated, and the 'entry' of the head from the 'Ashkelonian shrine' before the people, in order to implant in the hearts of the common folk the apparent matters they presented. This was something intentionally fabricated or set up as a deceptive aim, and they fulfilled their desires to attract the common people as a means to an end. The one who built it was Ṭalā'ī ibn Ruzzīk, the Rāfiḍī. Everyone who has written about the killing of al-Ḥusayn has mentioned that the honored head was never interred in the west (i.e., Egypt). What Abū al-Khaṭṭāb ibn Dīḥyah mentioned regarding this shrine, that it is a fabricated lie, is a matter agreed upon by the people of knowledge.

وَالْكَلَامُ فِي هَذَا الْبَابِ وَأَشْبَاهِهِ مُتَّسِعٌ فَإِنَّهُ بِسَبَبِ مَقْتَلِ عُثْمَانَ وَمَقْتَلِ الْحُسَيْنِ وَأَمثالِهِمَا جَرَتْ فِتْنٌ كَثِيرَةٌ، وَأَكَاذِيبٌ وَأَهْوَاءٌ، وَوَقَعَ فِيهَا طَوَائِفٌ مِنَ الْمُتَقَدِّمِينَ وَالتَّأَخِّرِينَ وَكَذِبَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ وَأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنْوَاعٌ مِنَ الْأَكَاذِيبِ يَكْذِبُ بَعْضُهَا شَيْعَتُهُمْ وَنَحْوُهُمْ وَيَكْذِبُ بَعْضُهَا مَبْغِضُهُمْ لَا سِيَّما بَعْدَ مَقْتَلِ عُثْمَانَ فَإِنَّهُ عَظُمَ الْكُذِبُ وَالْأَهْوَاءُ.

Discussion on this topic and similar ones is extensive. Due to the killing of 'Uthmān, the killing of al-Ḥusayn, and similar events, many tribulations (fitan), falsehoods, and deviant desires arose. Groups from both the early and later generations fell into them. Various

types of lies were fabricated against the Commander of the Faithful, 'Uthmān, and the Commander of the Faithful, 'Alī ibn Abī Ṭālib. Some of these lies are denied by their partisans and the like, while others are denied by their detractors, especially after the killing of 'Uthmān, for then falsehoods and deviant desires greatly increased.

وَقِيلَ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ مَقَالَاتٍ مِنَ الْجَائِبِينَ؛ عَلِيٌّ بَرِيءٌ مِنْهَا. وَصَارَتْ الْبِدْعُ وَالْأَهْوَاءُ وَالْكَذِبُ تَزْدَادُ حَتَّى حَدَثَ أُمُورٌ يَطُولُ شَرْحُهَا، مِثْلُ مَا ابْتَدَعَهُ كَثِيرٌ مِنَ الْمُتَأَخِّرِينَ يَوْمَ عَاشُورَاءَ فَقَوْمٌ يَجْعَلُونَهُ مَأْتَمًا يَظْهَرُونَ فِيهِ النِّبَاحَةُ وَالْجَزَعُ وَتَعَذِيبُ النَّفُوسِ وَظُلْمُ الْبَهَائِمِ وَسَبٌّ مَنْ مَاتَ مِنْ أَوْلِيَاءِ اللَّهِ وَالْكَذِبُ عَلَى أَهْلِ الْبَيْتِ وَغَيْرَ ذَلِكَ مِنَ الْمُتَكْرَرَاتِ الْمُنْهَوِي عَنْهَا بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ ﷺ وَاتِّفَاقِ الْمُسْلِمِينَ.

Statements were made about the Commander of the Faithful, 'Alī ibn Abī Ṭālib, from both sides, from which 'Alī is innocent. Innovations (bida'), deviant desires, and falsehoods continued to increase until matters arose whose explanation would be lengthy, such as what many later generations innovated on the Day of 'Āshūrā'. Some people make it a day of mourning, displaying wailing, excessive grief, self-torment, cruelty to animals, cursing those saints of Allah who have passed away, lying about the Ahl al-Bayt, and other such reprehensible acts forbidden by the Book of Allah, the Sunnah of His Messenger (peace be upon him), and the consensus of the Muslims.

وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ أَكْرَمَهُ اللَّهُ تَعَالَى بِالشَّهَادَةِ فِي هَذَا الْيَوْمِ وَأَمَّا بِذَلِكَ مَنْ قَتَلَهُ أَوْ أَعَانَ عَلَى قَتْلِهِ أَوْ رَضِيَ بِقَتْلِهِ وَلَهُ أَسْوَأُ حَسَنَةٍ بِمَنْ سَبَقَهُ مِنَ الشَّهَدَاءِ فَإِنَّهُ وَأَخُوهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَكَانَا قَدْ تَرَبَّيَا فِي عِزِّ الْإِسْلَامِ لَمْ يَنَالَا مِنَ الْهَجْرَةِ وَالْجِهَادِ وَالصَّرِيعِ عَلَى الْأَذَى فِي اللَّهِ مَا نَالَهُ أَهْلُ بَيْتِهِ فَأَكْرَمَهُمَا اللَّهُ تَعَالَى بِالشَّهَادَةِ تَكْمِيلًا لِكِرَامَتِهِمَا وَرَفْعًا لِدَرَجَاتِهِمَا وَقَتْلَهُ مُصِيبَةً عَظِيمَةً وَاللَّهُ سُبْحَانَهُ قَدْ شَرَعَ الْاسْتِرْجَاعَ عِنْدَ الْمُصِيبَةِ يَقُولُهُ تَعَالَى: (وَبَشِّرِ الصَّابِرِينَ) (الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ) (أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَّقُونَ). وَفِي الصَّحِيحَيْنِ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَاحْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ وَاحْلَفَ لَهُ خَيْرًا مِنْهَا).

Allah Almighty honored al-Ḥusayn (may Allah be pleased with him) with martyrdom on this day, and thereby disgraced those who killed him, aided in his killing, or were pleased with his killing. He has a good example in the martyrs who preceded him. Indeed, he and his brother [al-Ḥasan] are the leaders of the youth of Paradise. They were raised in the glory of Islam and did not experience the migration (Hijrah), Jihād, and patience in enduring harm for Allah's sake to the same extent as other members of their family. So Allah Almighty honored them both with martyrdom to perfect their honor and elevate their ranks. His killing was a great calamity, and Allah (Glorified is He) has prescribed saying the istirjā' (the phrase 'Innā lillāhi wa innā ilayhi rāji'ūn') upon affliction, as He says: {And give good tidings to the patient,} {Who, when disaster strikes them, say, 'Indeed, we belong to Allah, and indeed, to Him we will return.'} {Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the guided.} [Al-Baqarah: 155-157]. And in the two Ṣaḥīḥ collections, it is narrated from the Prophet (peace be upon him) that he said: 'No Muslim is afflicted with a calamity and says, 'Innā lillāhi wa innā ilayhi rāji'ūn. Allāhumma ajirni fi muṣibatī wakhḥluf lī khayran minhā' [Indeed, we belong to Allah, and indeed, to Him we will return. O Allah, reward me for my affliction and replace it with something better for me], except that Allah will reward him for his affliction and replace it with something better for him.' [Muslim, The Book of Funerals, 918].

وَمِنْ أَحْسَنِ مَا يَذْكُرُ هُنَا: أَنَّهُ قَدْ رَوَى الْإِمَامُ أَحْمَدُ وَابْنُ مَاجَهٍ عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ فَيَذْكُرُ مُصِيبَتَهُ وَإِنْ قَدَمَتْ فَيَحْدِثُ عِنْدَهَا اسْتِرْجَاعًا كَتَبَ اللَّهُ لَهُ مِنْهَا يَوْمَ أُصِيبَ) هَذَا حَدِيثٌ رَوَاهُ عَنْ الْحُسَيْنِ ابْنَتُهُ فَاطِمَةُ الَّتِي شَهِدَتْ مَصْرَعَهُ. وَقَدْ عَلِمَ أَنَّ الْمُصِيبَةَ بِالْحُسَيْنِ يَذْكُرُ

مَعَ تَقَادُمِ الْعَهْدِ فَكَانَ فِي مَحَاسِنِ الْإِسْلَامِ أَنْ يَلْعَ هُوَ هَذِهِ السَّنَةُ عَنِ النَّبِيِّ ﷺ وَهُوَ أَنَّهُ كُلَّمَا ذُكِرَتْ هَذِهِ الْمُصِيبَةُ يَسْتَرْجِعُ لَهَا فَيَكُونُ لِلْإِنْسَانِ مِنَ الْأَجْرِ مِثْلُ الْأَجْرِ يَوْمَ أُصِيبَ بِهَا الْمُسْلِمُونَ.

Among the best things to mention here is that Imām Aḥmad and Ibn Mājah narrated from Fāṭimah bint al-Ḥusayn, from her father al-Ḥusayn (may Allah be pleased with him), who said: The Messenger of Allah (peace be upon him) said: 'No Muslim is afflicted with a calamity, and then remembers his calamity, even if it occurred long ago, and renews the *istirjā* for it, except that Allah records for him a reward similar to that of the day he was first afflicted.' [Ibn Mājah]. This is a Hadith narrated from al-Ḥusayn by his daughter Fāṭimah, who witnessed his tragic death. It is known that the calamity of al-Ḥusayn is remembered even with the passage of time. Thus, it is among the beauties of Islam that he himself conveyed this Sunnah from the Prophet (peace be upon him), which is that whenever this calamity is remembered, one should say the *istirjā* for it, and the person will receive a reward similar to the reward Muslims received on the day they were afflicted by it.

وَأَمَّا مَنْ فَعَلَ مَعَ تَقَادُمِ الْعَهْدِ بِهَا مَا نَهَى عَنْهُ النَّبِيُّ ﷺ عِنْدَ حَدَثَانِ الْعَهْدِ بِالْمُصِيبَةِ فَعُقُوبَتُهُ أَشَدُّ مِثْلَ لَطَمِ الْخُدُودِ وَسَقِّ الْجُيُوبِ وَالِدَعَاءِ بِدَعْوَى الْجَاهِلِيَّةِ. فِيهِ الصَّحِيحَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَسَقَّى الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ). وَفِي الصَّحِيحَيْنِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: (أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ ﷺ إِنَّ رَسُولَ اللَّهِ ﷺ بَرِيءٌ مِنَ الْحَالِقَةِ؛ وَالصَّالِقَةِ؛ وَالشَّافَةِ). وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ: (أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرَكُونَهَا: الْفَخْرُ بِالْأَحْسَابِ وَالطَّنُّ فِي الْأَنْسَابِ وَالِاسْتِشْقَاءُ بِالنُّجُومِ وَالتَّيَاحُ عَلَى الْمَيِّتِ وَقَالَ: النَّائِحَةُ إِذَا لَمْ تَنْتَبِ قَبْلَ مَوْتِهَا تَقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَدِرْعٌ مِنْ جَرَبٍ). وَالْأَنَارُ فِي ذَلِكَ مُتَعَدِّدَةٌ.

As for one who, despite the passage of time since the calamity, does what the Prophet (peace be upon him) forbade even when a calamity is recent, his punishment is more severe. Examples include slapping cheeks, tearing garments, and invoking the calls of *Jāhiliyyah* (pre-Islamic ignorance). In the two Ṣaḥīḥ collections, it is narrated from 'Abd Allāh ibn Mas'ūd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: 'He is not one of us who slaps his cheeks, tears his garments, and calls with the call of *Jāhiliyyah*.' [Al-Bukhārī]. And in the two Ṣaḥīḥ collections, from Abū Mūsā al-Ash'arī (may Allah be pleased with him), who said: 'I am free from that which the Messenger of Allah (peace be upon him) was free from. Indeed, the Messenger of Allah (peace be upon him) disassociated himself from the woman who shaves her head (*al-ḥāliqah*), the one who wails loudly (*al-ṣāliqah*), and the one who tears her clothes (*al-shāqqah*) [in mourning].' [Al-Bukhārī]. In Ṣaḥīḥ Muslim, from Abū Mālik al-Ash'arī, the Messenger of Allah (peace be upon him) said: 'Four matters from the affairs of *Jāhiliyyah* are found in my Ummah which they will not abandon: boasting of lineage, slandering ancestries, seeking rain through the stars, and wailing over the dead.' And he said: 'If the wailing woman does not repent before her death, she will be raised on the Day of Resurrection wearing a garment (*sirbāl*) of pitch and a shield (*dir'*) of mange.' [Muslim]. The narrations on this are numerous.

فَكَيفَ إِذَا انْضَمَّ إِلَى ذَلِكَ ظُلْمُ الْمُؤْمِنِينَ وَلَعْنُهُمْ وَسَبُّهُمْ وَإِعَانَةُ أَهْلِ الشَّقَاةِ وَالْإِلْحَادِ عَلَى مَا يَقْصِدُونَهُ لِلدِّينِ مِنَ الْفُسَادِ وَغَيْرِ ذَلِكَ مِمَّا لَا يُحْسِنُهُ إِلَّا اللَّهُ تَعَالَى. وَقَوْمٌ مِنَ الْمُتَسَنَّئَةِ رَوَوْا وَرَوَيْتَ لَهُمْ أَحَادِيثَ مَوْضُوعَةً بَنَوْا عَلَيْهَا مَا جَعَلُوهُ شِعَارًا فِي هَذَا الْيَوْمِ يَعَارِضُونَ بِهِ شِعَارَ ذَلِكَ الْقَوْمِ فَقَالُوا بِاطْلًا بِاطْلًا وَرَدُّوا بِدُعَاةٍ بِيدْعَةٍ وَإِنْ كَانَتْ إِحْدَاهُمَا أَكْثَرُ فِي الْفُسَادِ وَأَعْوَنَ لِأَهْلِ الْإِلْحَادِ مِثْلَ الْحَدِيثِ الطَّوِيلِ الَّذِي رُوِيَ فِيهِ: (مَنْ اغْتَسَلَ يَوْمَ عَاشُورَاءَ لَمْ يَمُتْ فِيهِ ذَلِكَ النَّامُ وَمَنْ اغْتَسَلَ يَوْمَ عَاشُورَاءَ لَمْ يَزِدْ ذَلِكَ الْعَامَ) وَأَمثال ذلك من الخطب يَوْمَ عَاشُورَاءَ وَالْمَصَافَحَةِ فِيهِ وَنَحْوُ ذَلِكَ فَإِنَّ هَذَا الْحَدِيثَ وَنَحْوَهُ غَذِبَ مُحْتَلَقٍ بِاتِّفَاقٍ مَنْ يَعْرِفُ عِلْمَ الْحَدِيثِ وَإِنْ كَانَ قَدْ ذَكَرَهُ بَعْضُ أَهْلِ الْحَدِيثِ

وَقَالَ: إِنَّهُ صَحِيحٌ وَإِسْنَادُهُ عَلَى سَرَطِ الصَّحِيحِ فَهَذَا مِنَ الْغَلَطِ الَّذِي لَا رَيْبَ فِيهِ كَمَا هُوَ مُبَيَّنٌّ فِي غَيْرِ هَذَا الْمَوْضِعِ.

How much worse is it, then, if to this is added the oppression of believers, cursing them, reviling them, and aiding the people of discord and deviation (ilḥād) in their aims to corrupt the religion, and other such matters that only Allah Almighty can enumerate. And some people who claim to follow the Sunnah (mutasanninah) have narrated, or had narrated to them, fabricated Hadith upon which they based practices they made into a distinguishing ritual for this day, by which they oppose the distinguishing ritual of that [other] group. Thus, they countered falsehood with falsehood and repelled innovation with innovation, even if one of them was greater in corruption and more helpful to the people of deviation. An example is the lengthy Hadith in which it is narrated: 'Whoever performs ghusl (ritual bath) on the Day of 'Āshūrā' will not fall ill that year, and whoever applies kohl (antimony eyeliner) on the Day of 'Āshūrā' will not suffer from eye inflammation that year,' and similar things like dyeing (al-khiḍāb) on the Day of 'Āshūrā', shaking hands on it, and so forth. This Hadith and its like are fabricated lies by the consensus of those who know the science of Hadith, even if some Hadith scholars have mentioned it and said it is authentic (ṣaḥīḥ) and its chain meets the conditions of authenticity. This is an error about which there is no doubt, as is explained elsewhere.

وَلَمْ يَسْتَحِبَّ أَحَدٌ مِنْ أَيْمَةِ الْمُسْلِمِينَ الْإِغْتِسَالَ يَوْمَ عَاشُورَاءَ وَلَا الْكُحْلَ فِيهِ وَالْخِصَابَ وَأَمْثَالَ ذَلِكَ وَلَا ذَكَرَهُ أَحَدٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ الَّذِينَ يُقْتَدَى بِهِمْ وَيُرْجَعُ إِلَيْهِمْ فِي مَعْرِفَةِ مَا أَمَرَ اللَّهُ بِهِ وَنَهَى عَنْهُ وَلَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ. وَلَا أَبُو بَكْرٍ وَلَا عُمَرُ وَلَا عُثْمَانُ وَلَا عَلِيٌّ. وَلَا ذَكَرَ مِثْلَ هَذَا الْحَدِيثِ فِي شَيْءٍ مِنَ الدَّوَابِّ الَّتِي صَفَّهَا عُلَمَاءُ الْحَدِيثِ لَا فِي الْمُسْتَدَاتِ: كُمُسْتَدَ أَحْمَدَ وَإِسْحَاقَ وَأَحْمَدَ بْنِ مَيْبِيعٍ [و] (*) الْحَمِيدِي وَالِدَالَانِي وَأَبُو يَعْلَى الْمُوصِلِي؛ وَأَمْثَالِهَا. وَلَا فِي الْمُصَنَّفَاتِ عَلَى الْأَبْوَابِ: كَالصَّحَاحِ؛ وَالسَّنَنِ. وَلَا فِي الْكُتُبِ الْمُصَنَّفَةِ الْجَامِعَةِ لِلْمُسْنَدِ وَالْأَثَارِ مِثْلَ مُوطَأِ مَالِكٍ وَوَكَيْعٍ وَعَبْدِ الرَّزَاقِ وَسَعِيدِ بْنِ مَنْصُورٍ وَابْنِ أَبِي شَيْبَةَ؛ وَأَمْثَالِهَا.

None of the Imāms of the Muslims recommended performing ghusl on the Day of 'Āshūrā', nor applying kohl, dyeing, or similar practices. Nor was it mentioned by any of the Muslim scholars whose example is followed and to whom reference is made for knowing what Allah has commanded and forbidden. Neither the Messenger of Allah (peace be upon him) did that, nor Abū Bakr, nor 'Umar, nor 'Uthmān, nor 'Alī. Nor is such a Hadith mentioned in any of the major collections compiled by Hadith scholars, neither in the Musnad collections like the Musnad of Aḥmad, Iṣḥāq, Aḥmad ibn Manī', [and]¹ al-Ḥumaydī, al-Dārimī (likely intended instead of al-Dālānī), and Abū Ya'lā al-Mawṣilī, and their like; nor in the works arranged by topic, like the Ṣiḥāḥ (authentic collections) and Sunan collections; nor in the comprehensive compiled books of Musnad narrations and Āthār (reports from Companions and Successors) such as the Muwaṭṭa'a of Mālik, and the works of Wakī', Abd al-Razzāq, Sa'īd ibn Manṣūr, Ibn Abī Shaybah, and their like.

ثُمَّ إِنَّ أَهْلَ الْأَهْوَاءِ ظَنَّتْ أَنَّ مَنْ يَفْعَلُ هَذَا أَنَّهُ يَفْعَلُهُ عَلَى سَبِيلِ نَصْبِ الْعَدَاوَةِ لِأَهْلِ الْبَيْتِ وَالِاسْتِفَاءِ مِنْهُمْ فَعَارِضَهُمْ مَنْ تَسَنَّى وَأَجَابَ عَنْ ذَلِكَ بِإِجَابَةٍ بَيِّنٍ فِيهَا بَرَاءَتُهُمْ مِنَ النَّصْبِ وَاسْتِحْقَاقُهُمْ لِمَوَالَاةِ أَهْلِ الْبَيْتِ وَأَنَّهُمْ أَحَقُّ بِذَلِكَ مِنْ غَيْرِهِمْ. وَهَذَا حَقٌّ. لَكِنْ دَخَلَتْ عَلَيْهِمُ الشُّبُهَةُ وَالْغَلَطُ فِي ظَنِّهِمْ أَنَّ هَذِهِ الْأَفْعَالَ حَسَنَةٌ مُسْتَحَبَّةٌ وَاللَّهُ أَعْلَمُ بِمَنْ ابْتَدَأَ وَضَعَ ذَلِكَ وَابْتَدَاعُهُ هَلْ كَانَ قَصْدُهُ عَدَاوَةَ أَهْلِ الْبَيْتِ أَوْ عَدَاوَةَ غَيْرِهِمْ؟ فَالْهَذَى يَغْيِرُ هَذَى مِنَ اللَّهِ—أَوْ غَيْرِ ذَلِكَ—ضَلَالَةً.

Then, the people of deviant desires assumed that whoever does this [i.e., these innovated Sunni practices on 'Āshūrā'] does so by way of displaying enmity (naṣb) towards the Ahl al-Bayt and seeking retribution from them. So, those who [claimed to] adhere to the

¹ What is between square brackets is not present in the printed version, and the correction is from: Ṣiḥānat Majmū' al-Fatāwā, p. 256.

Sunnah opposed them and responded with an answer in which they clarified their innocence from naṣb and their deservingness of loyalty to the Ahl al-Bayt, and that they [the Sunnis] are more entitled to that than others. This is true. However, doubt and error entered upon them in their thinking that these actions [like applying kohl, etc.] are good and recommended. And Allah knows best who initiated the fabrication and innovation of that—whether his intention was enmity towards the Ahl al-Bayt or enmity towards others. Guidance without guidance from Allah—or anything other than that—is misguidance.

وَنَحْنُ عَلَيْنَا أَنْ نَتَّبِعَ مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّنَا مِنَ الْكِتَابِ وَالْجُكْمَةِ وَلَزِمَ الصِّرَاطَ الْمُسْتَقِيمَ؛ صِرَاطَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ؛ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ؛ وَالصَّالِحِينَ. وَنَعْتَصِمَ بِحَبْلِ اللَّهِ جَمِيعًا وَلَا نَتَفَرَّقُ؛ وَنَأْمُرُ بِمَا أَمَرَ اللَّهُ بِهِ وَهُوَ الْمَعْرُوفُ وَنَنْهَى عَمَّا نَهَى عَنْهُ وَهُوَ الْمُنْكَرُ؛ وَأَنْ نَحْجَرَ الْإِخْلَاصَ لِلَّهِ فِي أَعْمَالِنَا؛ فَإِنَّ هَذَا هُوَ دِينُ الْإِسْلَامَ قَالَ اللَّهُ تَعَالَى: (بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) وَقَالَ تَعَالَى: (وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا).

It is incumbent upon us to follow what has been revealed to us from our Lord of the Book and Wisdom, and to adhere to the Straight Path—the path of those upon whom Allah has bestowed His favor: of the Prophets, the truthful (al-ṣiddīqīn), the martyrs (al-shuhadā'), and the righteous (al-ṣālīhīn). We must hold fast, all together, to the rope of Allah and not be divided [cf. Āl 'Imrān: 103]. We must enjoin what Allah has commanded, which is 'the good' (al-ma'rūf), and forbid what He has prohibited, which is 'the evil' (al-munkar). And we must strive for sincerity (ikh-lās) to Allah in our deeds, for this is the religion of Islam. Allah Almighty has said: {Yes, whoever submits his face [himself] to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.} [Al-Baqarah: 112]. And He Almighty has said: {And who is better in religion than one who submits his face [himself] to Allah while being a doer of good and follows the religion of Ibrāhīm, inclining toward truth? And Allah took Ibrāhīm as an intimate friend.} [An-Nisā': 125].

وَقَالَ تَعَالَى: (وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ) (قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ) (فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ). وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) —إِلَى قَوْلِهِ— (يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وَجُوهٌ) قَالَ ابْنُ عَبَّاسٍ: تَبْيَضُّ وَجُوهٌ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَتَسْوَدُّ وَجُوهٌ أَهْلِ الْبِدْعَةِ وَالْفِرَقَةِ. وَقَالَ تَعَالَى (إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ) وَقَالَ تَعَالَى: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ).

Allah Almighty has said: {And when they commit an immorality, they say, 'We found our fathers doing it, and Allah has ordered us to do it.' Say, 'Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?'} { Say, 'My Lord has ordered justice. And direct your faces [in worship] toward every mosque, and invoke Him, sincere to Him in religion. Just as He originated you, you will return [to Him].'} {A party He guided, and a party on whom misguidance was justly decreed. Indeed, they had taken the devils as allies instead of Allah and thought that they were guided.} [Al-A'rāf: 29-30]. And He Almighty has said: {O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].} [Āl 'Imrān: 102]—leading to His saying—{On the Day [some] faces will turn white and [some] faces will turn black.} [Āl 'Imrān: 106]. Ibn 'Abbās said: 'The faces of the people of the Sunnah and the Jamā'ah (the mainstream community adhering to the Prophet's way) will turn white, and the faces of the people of innovation (bid'ah) and division (furqah) will turn black.' And He

Almighty has said: {Indeed, those who have divided their religion and become sects—you, [O Muḥammad], are not [associated] with them in anything.} [Al-An'am: 159]. And He Almighty has said: {And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth (ḥunafā'), and to establish prayer and to give Zakāh (obligatory charity). And that is the correct religion (dīn al-qayyimah).} [Al-Bayyinah: 5].

وَلَيْسَ الْكُذِبُ فِي هَذَا الْمَشْهَدِ وَحْدَهُ؛ بَلِ الْمَشَاهِدُ الْمُضَافَةُ إِلَى الْأَنْبِيَاءِ وَغَيْرِهِمْ كُذِبَ مِثْلَ الْقَبْرِ الَّذِي يُقَالُ لَهُ: قَبْرُ نُوحٍ قَرِيبٌ مِنْ بَعْلَبَكْ فِي سَفْحِ جَبَلِ لُبْنَانَ وَمِثْلَ الْقَبْرِ الَّذِي فِي قِبْلَةِ مَسْجِدِ جَامِعِ دِمَشْقِ الَّذِي يُقَالُ لَهُ: قَبْرُ هُودٍ فَإِنَّمَا هُوَ قَبْرُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَمِثْلَ الْقَبْرِ الَّذِي فِي شَرْقِيٍّ دِمَشْقِ الَّذِي يُقَالُ لَهُ: قَبْرُ أَبِي بِنِ كَعْبٍ فَإِنَّ أَبِيَا لَمْ يَقْدَمْ دِمَشْقَ بِاتِّفَاقِ الْعُلَمَاءِ. وَكَذَلِكَ مَا يَذْكُرُ فِي دِمَشْقٍ مِنْ قُبُورِ أَزْوَاجِ النَّبِيِّ ﷺ وَإِنَّمَا تُوثَّقُ بِالْمَدِينَةِ النَّبَوِيَّةِ. وَكَذَلِكَ مَا يَذْكُرُ فِي مِصْرَ مِنْ قَبْرِ عَلِيِّ بْنِ الْحُسَيْنِ أَوْ جَعْفَرِ الصَّادِقِ أَوْ نَحْوِ ذَلِكَ هُوَ كُذِبَ بِاتِّفَاقِ أَهْلِ الْعِلْمِ فَإِنَّ عَلِيَّ بْنَ الْحُسَيْنِ وَجَعْفَرَ الصَّادِقَ إِنَّمَا تُوثَّقُ بِالْمَدِينَةِ وَقَدْ قَالَ عَبْدُ الْعَزِيزِ الْكِنَانِيُّ:—الْحَدِيثُ الْمَعْرُوفُ—لَيْسَ فِي قُبُورِ الْأَنْبِيَاءِ مَا ثَبَتَ إِلَّا قَبْرُ نَبِيِّنَا قَالَ غَيْرُهُ: وَقَبْرُ الْخَلِيلِ أَيْضًا. وَسَبَبَ اضْطِرَابِ أَهْلِ الْعِلْمِ بِأَمْرِ الْقُبُورِ أَنَّ ضَبْطَ ذَلِكَ لَيْسَ مِنَ الدِّينِ فَإِنَّ النَّبِيَّ ﷺ قَدْ نَهَى أَنْ تُتَّخَذَ الْقُبُورُ مَسَاجِدَ فَلَمَّا لَمْ يَكُنْ مَعْرِفَةُ ذَلِكَ مِنَ الدِّينِ لَمْ يَجِبْ ضَبْطُهُ.

The falsehood is not confined to this 'shrine' alone; rather, many shrines attributed to prophets and others are false. For example, the grave said to be the 'grave of Nūḥ (Noah)' near Baalbek at the foot of Mount Lebanon, and the grave in the qiblah direction of the Umayyad Mosque in Damascus, said to be the 'grave of Hūd'—which is actually the grave of Mu'āwiyah ibn Abī Sufyān—and the grave in eastern Damascus said to be the 'grave of Ubayy ibn Ka'b,' for Ubayy never came to Damascus, by scholarly consensus. Likewise, what is mentioned in Damascus of the graves of the 'wives of the Prophet' (peace be upon him) is false, as they passed away in the Prophet's city, Madinah. Similarly, what is mentioned in Egypt of the grave of 'Alī ibn al-Ḥusayn' or 'Ja'far al-Šādiq' or the like is false by the consensus of the people of knowledge, for 'Alī ibn al-Ḥusayn and Ja'far al-Šādiq both passed away in Madinah. 'Abd al-'Azīz al-Kinānī stated—in the well-known Hadith—"Among the graves of the prophets, none is authentically established except the grave of our Prophet (peace be upon him)." Others have added: 'And the grave of al-Khatīl (Ibrāhīm, the Friend of Allah) as well.' The reason for the uncertainty among scholars regarding the matter of graves is that precisely identifying them is not part of the religion. Indeed, the Prophet (peace be upon him) forbade taking graves as places of worship (masājid). Since knowing their exact locations is not part of the religion, it was not deemed necessary to precisely record them.

فَأَمَّا الْعِلْمُ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهِ ﷺ فَإِنَّهُ مَضْبُوطٌ وَمَحْرُوسٌ كَمَا قَالَ تَعَالَى: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ) وَفِي الصَّحَاحِ عَنْهُ ﷺ أَنَّهُ قَالَ: (لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ وَلَا مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ).

As for the knowledge with which Allah sent His Prophet (peace be upon him), it is precisely recorded and preserved, as Allah Almighty has said: {Indeed, it is We who sent down the Dhikr (the Qur'ān), and indeed, We will be its guardian.} [Al-Hijr: 9]. And in the authentic collections, it is narrated from him (peace be upon him) that he said: 'A group of my Ummah will continue to be manifest upon the truth, unharmed by those who oppose them or those who forsake them, until the Hour is established.' [Al-Bukhārī].

وَأَصْلُ هَذَا الْكُذِبِ هُوَ الضَّلَالُ وَالْإِتِّبَاعُ وَالشَّرْكُ فَإِنَّ الضَّلَالَ طَلُّوا أَنَّ شَأَ الرَّحَالِ إِلَى هَذِهِ الْمَشَاهِدِ؛ وَالصَّلَاةَ عِنْدَهَا وَالِدَعَاءَ وَالذَّرَّ لَهَا؛ وَتَقْبِيلَهَا وَاسْتِلَامَهَا وَغَيْرَ ذَلِكَ مِنْ أَعْمَالِ الْبِرِّ وَالِدِّينِ حَتَّى رَأَيْتُ كِتَابًا كَبِيرًا قَدْ صَنَفَهُ بَعْضُ أُمَّيَّةِ الرَّافِضَةِ مُحَمَّدُ بْنُ النُّعْمَانِ الْمُلَقَّبُ بِالشَّيْخِ الْمُفِيدِ شَيْخِ الْمُلَقَّبِ بِالْمُرْتَضَى وَأَبِي جَعْفَرِ الطُّوسِيِّ سَمَّاهُ الْحُجَّ إِلَى زِيَارَةِ

الْمَشَاهِدِ ذَكَرَ فِيهِ مِنَ الْأَثَارِ عَنِ النَّبِيِّ ﷺ وَأَهْلِ بَيْتِهِ وَزِيَارَةِ هَذِهِ الْمَشَاهِدِ وَالْحَجِّ إِلَيْهَا مَا لَمْ يَذْكُرْ مِنْهُ فِي الْحَجِّ إِلَى بَيْتِ اللَّهِ الْحَرَامِ. وَعَمَّا مَا ذَكَرَهُ مِنْ أَوْضَحِ الْكُذِبِ وَأَتْيَنِ الْبُهْتَانِ حَتَّى أَنِّي رَأَيْتُ فِي ذَلِكَ مِنَ الْكُذِبِ وَالْبُهْتَانِ أَكْثَرَ مِمَّا رَأَيْتُهُ مِنَ الْكُذِبِ فِي كَثِيرٍ مِنْ كُتُبِ الْيَهُودِ وَالنَّصَارَى وَهَذَا إِنَّمَا ابْتَدَعَهُ وَافْتَرَاهُ فِي الْأَصْلِ قَوْمٌ مِنَ الْمُنَافِقِينَ وَالزَّنَادِقَةِ؛ لِيُضِلُّوا بِهِ النَّاسَ عَنْ سَبِيلِ اللَّهِ وَيَفْسِدُوا دِينَ الْإِسْلَامِ وَابْتَدَعُوا لَهُمْ أَصْلَ الشِّرْكِ الْمُضَادَّ لِإِخْلَاصِ الدِّينِ لِلَّهِ كَمَا ذَكَرَهُ ابْنُ عَبَّاسٍ وَعَبِيرُهُ مِنَ السَّلَفِ فِي قَوْلِهِ تَعَالَى عَنْ قَوْمٍ نَوحَ: (وَقَالُوا لَا تَنْدَرَنَّ إِلَهُتَكُمْ وَلَا تَنْدَرَنَّ وَدًّا وَلَا سُلَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا) (وَقَدْ أَضَلُّوا كَثِيرًا) قَالُوا هَذِهِ أَسْمَاءُ قَوْمٍ صَالِحِينَ كَانُوا فِي قَوْمٍ نَوحَ فَلَمَّا مَاتُوا عَظَّمُوا عَلَى قُبُورِهِمْ ثُمَّ صَوَّرُوا تَمَاثِيلَهُمْ.

The root of this falsehood is misguidance, innovation (bid'ah), and polytheism (shirk). For the misguided ones thought that undertaking journeys to these shrines, praying at them, supplicating and making vows to them, kissing them, touching them for blessings (istilām), and other such acts were deeds of piety and religion. I even saw a large book authored by one of the Imāms of the Rāfiḍah, Muḥammad ibn al-Nu'mān, nicknamed al-Shaykh al-Mufīd, the teacher of the one nicknamed al-Murtaḍā and Abū Ja'far al-Tūsī, which he named Al-Hajj ilā Ziyārat al-Mashāhid (The Pilgrimage to the Visitation of Shrines). In it, he mentioned reports from the Prophet (peace be upon him) and his household regarding visiting these shrines and making pilgrimage to them, the like of which he did not mention for the Hajj to the Sacred House of Allah. Most of what he mentioned is of the clearest falsehood and most blatant slander, to the extent that I saw in it more falsehood and slander than I have seen in many books of the Jews and Christians. This was originally innovated and fabricated by a group of hypocrites and heretics (zanādiqah) to turn people away from the path of Allah, corrupt the religion of Islam for them, and innovate for them the root of polytheism, which contradicts the sincere devotion of religion to Allah alone. This is as Ibn 'Abbās and other Salaf (early Muslims) mentioned regarding Allah's statement about the people of Nūḥ: {And they have said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.'} {And they have already led many astray.} [Nūḥ: 23-24]. They said these were the names of righteous people among the people of Nūḥ. When they died, people devoted themselves to their graves, and then they made images of them.

وَقَدْ ذَكَرَ ذَلِكَ الْخَارِجِيُّ فِي صَحِيحِهِ وَبَسَطَهُ وَبَيَّنَّهُ فِي أَوَّلِ كِتَابِهِ فِي قِصَصِ الْأَنْبِيَاءِ وَعَبِيرَهَا. وَلِهَذَا صَنَّفَ طَائِفَةٌ مِنَ الْفَلَسَافَةِ الصَّابِئِينَ الْمُنْشَرِكِينَ فِي تَقْرِيرِ هَذَا الشِّرْكِ مَا صَنَّفُوهُ وَاتَّقَفَوْهُ هُمُ وَالْقَرَامِطَةُ الْبَاطِنِيَّةُ عَلَى الْمُحَادَّةِ لِلَّهِ وَلِرَسُولِهِ حَتَّى قَتَلُوا أَمَّا كَثِيرَةً وَصَدَّوهُمْ عَنْ دِينِ اللَّهِ. وَأَقْلُ مَا صَارَ شِعَارًا لَهُمْ تَعْظِيمُ الْمَسَاجِدِ وَتَعْظِيمُ الْمَشَاهِدِ فَإِنَّهُمْ يَأْتُونَ مِنْ تَعْظِيمِ الْمَشَاهِدِ وَحَجَّهَا وَالْإِشْرَاقِ بِهَا مَا لَمْ يَأْمُرِ اللَّهُ بِهِ وَلَا رَسُولُهُ وَلَا أَحَدٌ مِنَ أَيْمَةِ الدِّينِ؛ بَلْ نَهَى اللَّهُ عَنْهُ وَرَسُولُهُ عِبَادَةَ الْمُؤْمِنِينَ.

Al-Bukhārī mentioned this in his Ṣaḥīḥ and elaborated upon it and clarified it at the beginning of his book on the stories of the prophets and elsewhere. This is why a group of Sabian polytheistic philosophers authored what they authored to establish this polytheism, and they, along with the Bāṭinī Qarmāṭians, agreed upon opposing Allah and His Messenger, thereby misleading many nations and turning them away from the religion of Allah. The least that became a distinguishing feature for them was the abandonment of mosques and the veneration of shrines. For they engage in such veneration of shrines, pilgrimage to them, and associating partners with Allah through them, as neither Allah, nor His Messenger, nor any of the Imāms of the religion commanded. Rather, Allah and His Messenger forbade His believing servants from it.

وَأَمَّا الْمَسَاجِدُ الَّتِي أَمَرَ اللَّهُ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ فَيُخَرَّبُونَهَا فَتَارَةً لَا يُصَلُّونَ جُمُعَةً وَلَا جَمَاعَةً بِنَاءً عَلَى مَا أَصْلَوهُ مِنْ سَعَبِ النَّفَاقِ وَهُوَ أَنَّ الصَّلَاةَ لَا تَصِحُّ إِلَّا خَلْفَ مَعْصُومٍ وَنَحْوَ ذَلِكَ مِنْ ضَلَالَتِهِمْ. وَأَوَّلُ مَنْ ابْتَدَعَ الْقَوْلَ بِالْجُمُعَةِ

لِعَلِّي وَبِالنَّصِّ عَلَيْهِ فِي الْخَلَافَةِ: هُوَ رَأْسُ هَؤُلَاءِ الْمُنَافِقِينَ عَبْدُ اللَّهِ بْنُ سَبَّأٍ الَّذِي كَانَ يَهُودِيًّا فَأُظْهِرَ الْإِسْلَامَ وَأَرَادَ فَسَادَ دِينِ الْإِسْلَامِ كَمَا أَفْسَدَ بولص دِينَ النَّصَارَى وَقَدْ أَرَادَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَتْلَ هَذَا لِمَا بَلَغَهُ أَنَّهُ يَسْبُ أبا بَكْرٍ وَعَمْرَ حَتَّى هَرَبَ مِنْهُ

As for the mosques which Allah commanded to be raised and His name to be mentioned therein, they cause them to fall into ruin. Sometimes they do not pray Jumu'ah (Friday prayer) or congregational prayer, based on what they established from the branches of hypocrisy, which is that prayer is not valid except behind an infallible (ma'sūm) Imām, and other such misguidances of theirs. The first to innovate the saying of 'Alī's infallibility and his designation by explicit text (naṣṣ) for the Caliphate was the head of these hypocrites, 'Abd Allāh ibn Saba', who was a Jew, then feigned Islam and sought to corrupt the religion of Islam, just as Paul corrupted the religion of the Christians. The Commander of the Faithful, 'Alī ibn Abī Ṭālib, intended to kill this man when it reached him that he was reviling Abū Bakr and 'Umar, until he [Ibn Saba] fled from him.

كَمَا أَنَّ عَلِيًّا حَرَقَ الْغَالِيَةَ الَّذِينَ ادَّعَوْا فِيهِ الْإِلَهِيَّةَ وَقَالَ فِي الْمُفْضَلَةِ: لَا أُوتِي بِأَحَدٍ يُفَضِّلُنِي عَلَى أَبِي بَكْرٍ وَعَمْرٍ إِلَّا جَلَدْتَهُ جَلْدَ الْمُفْتَرِي. فَهَؤُلَاءِ الصَّالُونَ الْمُفْتَرُونَ أَتْبَاعُ الرِّيَاضَةِ الْمُنَافِقُونَ يُعْطِلُونَ شِعَارَ الْإِسْلَامِ وَفِيَامَ عُمُودِهِ وَأَعْظَمُهُ سُنَنَ الْهُدَى الَّتِي سَنَّهَا رَسُولُ اللَّهِ ﷺ بِمِثْلِ هَذَا الْإِفْكِ وَالْبُهْتَانِ فَلَا يُصَلُّونَ جُمُعَةً وَلَا جَمَاعَةً.

Just as 'Alī burned the extremists (al-ghāliyah) who claimed divinity for him, and he said regarding those who exaggerated his status (al-mufaḍḍilah): 'No one shall be brought to me who prefers me over Abū Bakr and 'Umar except that I will flog him with the flogging of a slanderer.' So these misguided fabricators, followers of the heretical hypocrites, abandon the symbols of Islam and the establishment of its pillars—the greatest of which are the Sunnahs of guidance that the Messenger of Allah (peace be upon him) established—through such slander and calumny, so they do not pray Jumu'ah or congregational prayer.

وَمَنْ يَتَعَمَّدُ هَذَا فَقَدْ يُسَوِّي بَيْنَ الْمَسَاجِدِ وَالْمَسَاجِدِ حَتَّى يَجْعَلَ الْعِبَادَةَ: كَالصَّلَاةِ وَالذِّكْرِ وَالْعَزَاءِ وَالْقَبْرِ وَغَيْرِ ذَلِكَ مَشْرُوعًا عِنْدَ الْمُتَأَمِّرِينَ كَمَا هُوَ مَشْرُوعٌ فِي الْمَسَاجِدِ وَرَبَّمَا فَضَّلَ بِحَالِهِ أَوْ بِقَالِهِ: الْعِبَادَةُ عِنْدَ الْقُبُورِ وَالْمَسَاجِدِ عَلَى الْعِبَادَةِ فِي بُيُوتِ اللَّهِ الَّتِي هِيَ الْمَسَاجِدُ حَتَّى تَجِدَ أَحَدَهُمْ إِذَا أَرَادَ الْإِجْتِهَادَ فِي الدُّعَاءِ وَالتَّوْبَةِ وَنَحْوِ ذَلِكَ فَصَدَّ قَبْرُ مَنْ يُعْطَمُهُ كَسْبُهِ أَوْ غَيْرِ شَيْخِهِ فَيَجْتَنِدُ عِنْدَهُ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالْخُشُوعِ وَالرَّقَّةِ مَا لَا يَفْعَلُهُ مِثْلُهُ فِي الْمَسَاجِدِ وَلَا فِي الْأَسْحَارِ وَلَا فِي سُجُودِهِ لِلَّهِ الْوَاحِدِ الْقَهَّارِ.

Whoever believes this may equate shrines with mosques, even making acts of worship—such as prayer, supplication, recitation, remembrance (dhikr), and so forth—legislated at gravesites just as they are legislated in mosques. He might even prefer, by his state or his statement, worship at graves and shrines over worship in the Houses of Allah, which are the mosques. You will even find one of them, when he wants to exert himself in supplication, repentance, and the like, heading to the grave of someone he venerates, like his shaykh or someone other than his shaykh. There, he strives in supplication, earnest entreaty, humility, and tenderness of heart in a way he does not do in mosques, nor in the pre-dawn hours, nor in his prostration to Allah, the One, the Subduer.

وَقَدْ آلَ الْأَمْرُ بِكَثِيرٍ مِنْ جَهَالِهِمْ إِلَى أَنْ صَارُوا يَدْعُونَ الْمَوْتَى وَيَسْتَعِيْثُونَ بِهِمْ كَمَا تَسْتَعِيْثُ النَّصَارَى بِالْمَسِيحِ وَأُمِّهِ فَيَطْلُبُونَ مِنَ الْأَمْوَاتِ تَفْرِيجَ الْكُرْبَاتِ وَيَتَّبِعُونَ الظَّلْبَاتِ وَالتَّصَرُّعَ عَلَى الْأَعْدَاءِ وَرَفَعَ الْمَصَائِبِ وَالْبَلَاءِ وَأُمَثَلَ ذَلِكَ مِمَّا لَا يَغْدُرُ عَلَيْهِ إِلَّا رَبُّ الْأَرْضِ وَالسَّمَاءِ.

The matter has reached such a point with many of their ignorant folk that they have begun to supplicate to the dead and seek their aid (istighāthah), just as the Christians seek aid from the Messiah and his mother. They ask the dead for relief from distress,

facilitation of requests, victory over enemies, removal of calamities and afflictions, and similar things which none has power over except the Lord of the earth and the heavens.

حَتَّى أَنْ أَحَدَهُمْ إِذَا أَرَادَ الْحَجَّ لَمْ يَكُنْ أَكْثَرَ هَمَّهُ الْفَرَضَ الَّذِي فَرَضَهُ اللَّهُ عَلَيْهِ وَهُوَ حُجَّ بَيْتِ اللَّهِ الْحَرَامِ وَهُوَ شِعَارُ الْحَنِيفِيَّةِ مِلَّةَ إِبْرَاهِيمَ إِمَامِ أَهْلِ دِينِ اللَّهِ بَلْ يَقْصِدُ الْمَدِينَةَ. وَلَا يَقْصِدُ مَا رَغِبَ فِيهِ النَّبِيُّ ﷺ مِنَ الصَّلَاةِ فِي مَسْجِدِهِ حَيْثُ قَالَ فِي الْحَدِيثِ الصَّحِيحِ: (صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ)؛ وَلَا يَهْتَمُّ بِمَا أَمَرَ اللَّهُ بِهِ مِنَ الصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِهِ حَيْثُ كَانَ وَمِنْ طَاعَةِ أَمْرِهِ وَأَتَابِ عُنْتِهِ وَتَعَزُّيرِهِ وَتَوْقِيرِهِ وَهُوَ أَنْ يَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ بَلْ أَنْ يَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ؛ بَلْ يَقْصِدُ مِنْ زِيَارَةِ قَبْرِهِ أَوْ قَبْرِ غَيْرِهِ مَا لَمْ يَأْمُرَ اللَّهُ بِهِ وَرَسُولُهُ وَلَا فَعَلَهُ أَصْحَابُهُ وَلَا اسْتَحْسَنَهُ أَيْمَةُ الدِّينِ. وَرَبَّمَا كَانَ مَقْصُودُهُ بِالْحَجِّ مِنْ زِيَارَةِ قَبْرِهِ أَكْثَرَ مِنْ مَقْصُودِهِ بِالْحَجِّ وَرَبَّمَا سَوَّى بَيْنَ الْقَصْدَيْنِ وَكُلُّ هَذَا ضَلَالٌ عَنِ الدِّينِ بِاتِّفَاقِ الْمُسْلِمِينَ بَلْ نَفْسُ السَّفَرِ لَزِيَارَةِ قَبْرِ مَنْ الْقُبُورِ—قَبْرِ نَبِيِّ أَوْ غَيْرِهِ—مُنَوَّبِي عَنْهُ عِنْدَ جُمْهُورِ الْعُلَمَاءِ حَتَّى أَنَّهُمْ لَا يَجُوزُونَ قَصْدَ الصَّلَاةِ فِيهِ بِنَاءً عَلَى أَنَّهُ سَفَرٌ مَعْصِيَةٌ؛ لِقَوْلِهِ الثَّابِتِ فِي الصَّحِيحَيْنِ: (لَا تُسَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْأَقْصَى وَمَسْجِدِي هَذَا) وَهُوَ أَغْلَمُ النَّاسِ بِمِثْلِ هَذِهِ الْمَسْأَلَةِ.

It has even reached the point that when one of them intends to perform Hajj, his primary concern is not the obligation that Allah has imposed upon him, which is the 'Hajj to the Sacred House of Allah'—the symbol of the Hanīfiyyah (pure monotheism), the religion of Ibrāhīm, the imām of the people of Allah's religion. Instead, he intends to go to Madinah. He does not intend what the Prophet (peace be upon him) encouraged, which is to pray in his mosque, regarding which he said in the authentic Hadith: 'A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except for al-Masjid al-Ḥarām.' [Al-Bukhārī]. Nor does he care about what Allah has commanded regarding sending prayers and peace upon His Messenger wherever one may be, obeying his commands, following his Sunnah, honoring him, and revering him, such that he (the Prophet) should be dearer to him than his family, his wealth, and all people, indeed, dearer to him than his own self. Rather, by visiting his grave or the grave of another, he intends what neither Allah nor His Messenger commanded, nor did his Companions do, nor did the Imāms of the religion deem good. Perhaps his intention in performing Hajj by visiting his [the Prophet's] grave is greater than his intention for the Hajj itself, or perhaps he equates the two intentions. All of this is misguidance from the religion by the consensus of the Muslims. Indeed, the very act of traveling to visit any grave—be it the grave of a prophet or someone else—is forbidden according to the majority of scholars, to the extent that they do not permit shortening prayers during such a journey, based on it being a journey of disobedience. This is due to his (peace be upon him) statement, established in the two Ṣaḥīḥ collections: 'Do not undertake journeys except to three mosques: al-Masjid al-Ḥarām, al-Masjid al-Aqṣā, and this mosque of mine.' [Al-Bukhārī]. And he (the Prophet) is the most knowledgeable of people regarding such a matter.

وَكُلُّ حَدِيثٍ يُرَوَّى فِي زِيَارَةِ الْقَبْرِ فَهُوَ ضَعِيفٌ بَلْ مَوْضُوعٌ بَلْ قَدْ كَرِهَ مَالِكٌ وَغَيْرُهُ مِنْ أَئِمَّةِ الْمَدِينَةِ أَنْ يَقُولَ الْقَائِلُ: زُرْتُ قَبْرَ النَّبِيِّ ﷺ وَإِنَّمَا الْمُسْتَوْنُ السَّلَامُ عَلَيْهِ إِذَا أَتَى قَبْرَهُ ﷺ وَكَمَا كَانَ الصَّحَابَةُ وَالْتَّابِعُونَ يَفْعَلُونَ إِذَا أَتَوْا قَبْرَهُ؛ كَمَا هُوَ مَذْكُورٌ فِي غَيْرِ هَذَا الْمَوْضِعِ.

Every Hadith narrated regarding [specifically undertaking a journey for] visiting the grave [of the Prophet (peace be upon him)] is weak (ḍa'īf), or rather, fabricated (mawḍū'). Indeed, Mālik and other Imāms of Madinah disliked that a person should say, 'I visited the grave of the Prophet (peace be upon him).' Rather, what is prescribed by the Sunnah is to send salutations (salām) upon him when one comes to his grave (peace be upon him), as the Companions and the Tābi'ūn (Successors) used to do when they came to his

grave, as is mentioned elsewhere.

وَمِنْ ذَلِكَ الطَّوَافُ بِغَيْرِ الْكَعْبَةِ وَقَدْ اتَّفَقَ الْمُسْلِمُونَ عَلَى أَنَّهُ لَا يَشْرَعُ الطَّوَافُ إِلَّا بِالنَّبِيِّ الْمَمُورِ فَلَا يَجُوزُ الطَّوَافُ بِصَخْرَةِ بَيْتِ الْمَقْدِسِ وَلَا بِحَجَرَةِ النَّبِيِّ ﷺ وَلَا بِالْقُبَّةِ الَّتِي فِي جَبَلِ عَرَفَاتٍ وَلَا غَيْرِ ذَلِكَ. وَكَذَلِكَ اتَّفَقَ الْمُسْلِمُونَ عَلَى أَنَّهُ لَا يَشْرَعُ الْإِسْتِلَامُ وَلَا التَّقْبِيلُ إِلَّا لِلرُّكْنَيْنِ الْيَمَانِيِّينِ؛ فَالْحَجَرُ الْأَسْوَدُ يُسْتَلَمُ وَيُقْبَلُ وَالْيَمَانِيُّ يُسْتَلَمُ. وَقَدْ قِيلَ: إِنَّهُ يُقْبَلُ وَهُوَ ضَعِيفٌ. وَأَمَّا غَيْرُ ذَلِكَ فَلَا يَشْرَعُ اسْتِلَامُهُ وَلَا تَقْبِيلُهُ؛ فَجَوَانِبُ الْبَيْتِ وَالرُّكْنَيْنِ السَّامِيِّينِ؛ وَمَقَامُ إِبْرَاهِيمَ وَالصَّخْرَةِ وَالْحَجَرَةِ النَّبَوِيَّةِ وَسَائِرُ قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ.

Among such practices is performing Ṭawāf (circumambulation) around places other than the Ka'bah. The Muslims have unanimously agreed that Ṭawāf is only legislated around the Frequented House (al-Bayt al-Ma'mūr, i.e., the Ka'bah). Therefore, it is not permissible to perform Ṭawāf around the Rock of Bayt al-Maqdis (Jerusalem), nor around the chamber of the Prophet (peace be upon him), nor around the dome on Mount 'Arafāt, nor anything else. Likewise, the Muslims have unanimously agreed that istilām (touching for blessing) and taqbil (kissing) are only legislated for the two Yamānī Corners [of the Ka'bah]; the Black Stone (al-Hajar al-Aswad) is touched and kissed, and the Yamānī Corner is touched. It has been said that it [the Yamānī Corner] is also kissed, but this is a weak view. As for anything else, it is not legislated to touch or kiss it, such as the other sides of the House, the two Shāmī (Syrian) Corners, the Maqām Ibrāhīm (Station of Abraham), the Rock [in Jerusalem], the Prophet's chamber, and all other graves of prophets and righteous people.

وَفِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (قَاتَلَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) وَفِي رَوَايَةٍ لِمُسْلِمٍ: (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)

In the two Ṣaḥīḥ collections, it is narrated from Abū Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: 'May Allah fight (qātala Allāh) the Jews and the Christians; they took the graves of their prophets as places of worship (masājid).' [Al-Bukhārī]. And in a narration by Muslim: 'May Allah curse (la'ana Allāh) the Jews and the Christians; they took the graves of their prophets as places of worship.' [Muslim].

وَفِي الصَّحِيحَيْنِ أَيْضًا عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَا: (لَمَّا نَزَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ يَطْرَحُ حَبِصَةً لَهُ عَلَى وَجْهِهِ؛ فَإِذَا اغْتَمَّ بِهَا كَسَفَهَا عَنْهُ وَجْهُهُ؛ فَقَالَ وَهُوَ كَذَلِكَ: لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) يُحَذِّرُ مَا صَنَعُوا.

Also in the two Ṣaḥīḥ collections, from 'Ā'ishah and Ibn 'Abbās, who said: 'When the [final illness] descended upon the Messenger of Allah (peace be upon him), he began to throw a khamīṣah (a square, black, woolen garment with markings) over his face. When he felt distressed by it, he would uncover his face. While in that state, he said: 'May Allah curse the Jews and the Christians; they took the graves of their prophets as places of worship.' He was warning against what they had done. [Al-Bukhārī].

وَفِي الصَّحِيحَيْنِ أَيْضًا عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: (لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) وَلَوْلَا ذَلِكَ أَبْرَزَ قَبْرُهُ غَيْرَ أَنَّهُ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا.

Also in the two Ṣaḥīḥ collections, from 'Ā'ishah, who said: The Messenger of Allah (peace be upon him) said during the illness from which he did not recover: 'May Allah curse the Jews and the Christians; they took the graves of their prophets as places of worship.' Were it not for that, his grave would have been made prominent, but he feared that it would be taken as a place of worship. [Al-Bukhārī].

وَفِي صَحِيحِ مُسْلِمٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: (سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَبْلَ مَوْتِهِ بِخَمْسٍ وَهُوَ يَقُولُ: إِنِّي أُبْرِأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ

In Ṣaḥīḥ Muslim, from Jundub ibn ‘Abd Allāh, who said: ‘I heard the Messenger of Allāh (peace be upon him) five days before his death, saying: ‘Indeed, I declare myself free before Allāh from having any khalīl (intimate friend) from among you. For Allāh has taken me as a khalīl just as He took Ibrāhīm as a khalīl. Had I been to take a khalīl from my Ummah, I would have taken Abū Bakr as a khalīl. Lo! Indeed, those who came before you took the graves of their prophets as places of worship. Lo! Do not take graves as places of worship, for I forbid you from that.’ [Muslim].

In Ṣaḥīḥ Muslim, from Abū Marthad al-Ghanawī, the Messenger of Allah (peace be upon him) said: 'Do not sit on graves, and do not pray towards them.' [Muslim].

From Abū Saʿīd al-Khudrī (may Allah be pleased with him), who said: The Messenger of Allah (peace be upon him) said: 'The entire earth is a place of prayer (masjid), except for the graveyard and the bathhouse.' Narrated by the compilers of Sunan, such as Abū Dāwūd, al-Tirmidhī, and Ibn Mājah. Some have deemed it problematic because it was narrated as mursal (a narration where a Successor directly quotes the Prophet without mentioning the Companion), but al-Hāfiz authenticated it.¹

In the two Ṣaḥīḥ collections, from ‘Ā’ishah (may Allah be pleased with her), who said: ‘When the Prophet (peace be upon him) fell ill, some of his wives mentioned to him that they had seen a church in the land of Abyssinia called Māriyah. Umm Salamah and Umm Ḥabībah had been to the land of Abyssinia, and they mentioned its beauty and the images (ṭaṣāwīr) in it. He raised his head and said: ‘Those people, when a righteous man among them died, would build a place of worship over his grave and make those images in it. Those are the worst of creation in the sight of Allah.” [Al-Bukhārī].

From Ibn 'Abbās (may Allah be pleased with him), who said: 'The Messenger of Allah (peace be upon him) cursed women who frequently visit graves, and those who take them as places of worship and place lamps upon them.' Narrated by the compilers of Sunan, such as Abū Dāwūd, al-Nasā'ī, and al-Tirmidhī. Al-Tirmidhī said it is a ḥasan (good) Hadith, and in some versions, saḥīḥ (authentic).

At first, I thought his statement '(wa ṣaḥḥaḥahu al-Hāfiẓ) and al-Hāfiẓ authenticated it' was an interpolation by some scribes, because it is common among later scholars to say this regarding what (al-Hāfiẓ Ibn Hajar, may Allah have mercy on him: d. 852 AH) authenticated, and I do not know the Shaykh (may Allah have mercy on him) to use such phrases intending a specific Ḥāfiẓ unless he names him.

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وَفِي مُوطَأَ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَا يُعْبَدُ)؛ وَفِي سُنَنِ أَبِي دَاوُدَ عَنْهُ أَنَّهُ قَالَ: (لَا تَتَّخِذُوا قَبْرِي عِيدًا وَلَا تَتَّخِذُوا بُيُوتَكُمْ مَقَابِرَ).

In the Muwaṭṭa' of Mālik, from the Prophet (peace be upon him), that he said: 'O Allah, do not make my grave an idol that is worshipped.' And in Sunan Abī Dāwūd, from him, that he said: 'Do not take my grave as a place of festival (ʿīd), and do not make your houses into graveyards.'

وَأَمَّا الْعِبَادَاتُ فِي الْمَسَاجِدِ: كَالصَّلَاةِ وَالْقِرَاءَةِ وَالِدُعَاءِ. وَنَحْوِ ذَلِكَ: فَقَدْ قَالَ تَعَالَى: (وَمَنْ أَظْلَمُ مِمَّنْ مَتَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا)

As for acts of worship in mosques, such as prayer, recitation, supplication, and the like, Allah Almighty has said: {And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their ruin?} [Al-Baqarah: 114].

وَقَالَ تَعَالَى: (إِنَّمَا يُعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ) الْآيَةَ.

And Allah Almighty has said: {The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish the prayer...} [At-Tawbah: 18].

وَفِي التِّرْمِذِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ) فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: (إِنَّمَا يُعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ) الْآيَةَ.

In al-Tirmidhī, from the Prophet (peace be upon him), he said: 'If you see a man frequenting the mosque, then bear witness to his faith.' For Allah Almighty says: {The mosques of Allah are only to be maintained by those who believe in Allah...} [At-Tawbah: 18].

وَقَالَ تَعَالَى: (قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ) الْآيَةَ.

And Allah Almighty has said: {Say, 'My Lord has ordered justice. And direct your faces [in worship] toward every mosque...'} [Al-A'rāf: 29].

وَقَالَ تَعَالَى: (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

And Allah Almighty has said: {And [He revealed] that the mosques are for Allah, so do not invoke with Allah anyone.} [Al-Jinn: 18].

وَقَالَ تَعَالَى: (فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ) الْآيَةَ.

And Allah Almighty has said: {In houses [i.e., mosques] which Allah has ordered to be raised and that His name be mentioned therein...} [An-Nūr: 36].

وَقَالَ تَعَالَى: (وَلَا تَبَاشَرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ).

And Allah Almighty has said: {...And do not be intimate with them [your wives] while you are secluded for worship (i'tikāf) in the mosques.} [Al-Baqarah: 187].

وَفِي الصَّحِيحَيْنِ عَنْهُ ﷺ أَنَّهُ قَالَ: (صَلَاةُ الرَّجُلِ فِي الْمَسْجِدِ تَفْضُلٌ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَسَوْقِهِ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً—وَفِي لَفْظٍ—صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً).

In the two Ṣaḥīḥ collections, from him (peace be upon him), that he said: 'A man's prayer in the mosque is twenty-five degrees more virtuous than his prayer in his house or his marketplace.' And in another wording: 'Prayer in congregation is twenty-five degrees more virtuous than the prayer of one of you [alone].' [Al-Bukhārī]

وَفِي الصَّحِيحِ عَنْهُ ﷺ أَنَّهُ قَالَ: (أَثْقَلُ الصَّلَاةِ عَلَى الْمُتَنَافِئِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ وَلَوْ يَعْلَمُونَ مَا فِيهَا لَأَتَوْهَا

وَلَوْ حَبُّوا وَلَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَنَقَامَ ثُمَّ أُمِرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقُ بِرِجَالٍ مَعِيَ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ).

In the Ṣaḥīḥ, from him (peace be upon him), that he said: 'The most burdensome prayers for the hypocrites are the 'Ishā' prayer and the Fajr prayer. If they knew what [reward] is in them, they would come to them even if crawling. Indeed, I considered ordering the prayer to be established, then ordering a man to lead the people in prayer, then setting out with men carrying bundles of firewood to people who do not attend the prayer, and burning their houses down upon them with fire.' [Al-Bukhārī].

وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: (أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ فَرَخَّصَ لَهُ فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: هَلْ تَسْمَعُ الدَّعَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ. قَالَ: فَأَجِبْ).

In Ṣaḥīḥ Muslim, from Abū Hurayrah (may Allah be pleased with him), who said: 'A blind man came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I have no guide to lead me to the mosque.' So he asked the Messenger of Allah (peace be upon him) to grant him a concession to pray in his house. He granted him the concession. When he turned to leave, he called him back and said: 'Do you hear the call to prayer (al-nidā')?' He said: 'Yes.' He said: 'Then respond to it.'

وَفِيهِ أَيْضًا عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَذَا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَذِهِ الصَّلَوَاتِ حَيْثُ يُنَادِي بِهِنَّ. فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطَّهْرَ ثُمَّ يَعْبُدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً وَيَرْفَعُهُ بِهَا دَرَجَةً وَيَحْطُ عَنْهُ بِهَا خَطِيئَةً وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّمَاقِ وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يَهْدِي بَيْنَ رَجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

Also in it [Ṣaḥīḥ Muslim], from Abū Sa'īd (may Allah be pleased with him) [this is actually a statement of 'Abd Allāh ibn Mas'ūd], who said: 'Whoever would be pleased to meet Allah tomorrow as a Muslim, let him preserve these prayers where they are called for. For Allah has legislated for your Prophet the paths of guidance (sunan al-hudā), and indeed, they are from the paths of guidance. If you were to pray in your houses as this one who stays behind prays in his house, you would have abandoned the Sunnah of your Prophet. And if you were to abandon the Sunnah of your Prophet, you would go astray. There is no man who purifies himself and performs ablution well, then proceeds to one of these mosques, except that Allah records for him for every step he takes a good deed, raises him a degree thereby, and effaces a sin from him thereby. Indeed, I have seen us, and no one would stay away from it [congregational prayer] except a hypocrite whose hypocrisy was well-known. And indeed, a man would be brought, supported between two men, until he was made to stand in the row.'

وَهَذَا بَابٌ وَاسِعٌ قَدْ نَبَّهْنَا بِمَا كَتَبْنَاهُ عَلَى سَبِيلِ الْهُدَى فِي هَذَا الْأَمْرِ الْفَارِقِ بَيْنَ أَهْلِ التَّوْحِيدِ الْخُنَفَاءِ أَهْلِ مِلَّةِ إِبْرَاهِيمَ الْمُتَّبِعِينَ لِإِدْنِ اللَّهِ الَّذِي بَعَثَ بِهِ رَسُولَهُ وَأَنْزَلَ بِهِ كُتُبَهُ وَبَيَّنَّ مَنْ لَبَسَ الْحَقَّ بِالْبَاطِلِ وَشَابَ الْحَنِيفِيَّةَ بِالْإِشْرَافِ.

This is a vast topic, and we have, through what we have written, drawn attention to the path of guidance in this distinguishing matter between the people of Tawḥīd (monotheism), the Ḥunafā' (those who incline to pure monotheism), the people of the religion of Ibrāhīm, who follow the religion of Allah with which He sent His Messengers and revealed His Books, and [in contrast] those who have confused truth with falsehood and adulterated pure monotheism with polytheism.

قَالَ تَعَالَى: (وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ)

Allah Almighty has said: {And ask those We sent before you of Our messengers: Did We ever appoint gods to be worshipped besides the Most Merciful?} [Az-Zukhruf: 45].

وَقَالَ تَعَالَى: (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ) .

وَقَالَ تَعَالَى: (وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّاغُوتِ)

And Allah Almighty has said: {And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'} [Al-Anbiyā': 25].

And Allah Almighty has said: {And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Tāghūt (false deities).'} [An-Nahl: 36].

وَقَالَ تَعَالَى: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ) الْآيَةَ.

And Allah Almighty has said: {And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth...} [Al-Bayyinah: 5].

وَقَالَ تَعَالَى: (فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَرِيمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ) (مُنْبِئِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ) (مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ) . وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

And Allah Almighty has said: {So direct your face [O Muḥammad, and believers] toward the religion, inclining to truth. [Adhere to] the fiṭrah (natural disposition) of Allah upon which He has created all people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.} {Turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate partners with Allah [in worship],} {Of those who have divided their religion and become sects, every faction rejoicing in what it has.} [Ar-Rūm: 30-32]. And Allah, Glorified and Exalted is He, knows best.

فَصْلٌ

Section

قَالَ شَيْخُ الْإِسْلَامِ رحمه الله: وَأَمَّا الصَّحَابَةُ وَالتَّابِعُونَ: فَقَالَ غَيْرُ وَاحِدٍ مِنَ الْأَيَّامَةِ: إِنَّ كُلَّ مَنْ صَحِبَ النَّبِيَّ ﷺ أَفْضَلُ مِمَّنْ لَمْ يَصْحَبْهُ مَطْلَقًا؛ وَعَيْنُوا ذَلِكَ فِي مِثْلِ مُعَاوِيَةَ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ؛ مَعَ أَنَّهُمْ مُعْتَرِفُونَ بِأَنَّ سِيرَةَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَغْدَلُ مِنْ سِيرَةِ مُعَاوِيَةَ قَالُوا: لَكِنْ مَا حَصَلَ لَهُمْ بِالصُّحْبَةِ مِنَ الدَّرَجَةِ أَمْزَلُ لَا يُسَاوِيهِ مَا يَحْصُلُ لِغَيْرِهِمْ بِعِلْمِهِ. وَاحْتَجُّوا بِمَا فِي الصَّحَابَةِ أَنَّهُ قَالَ: (لَا تَسْبُوا أَصْحَابِي قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّفَقَ أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبًا لَمَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ) قَالُوا: فَإِذَا كَانَ جَبَلٌ أَحَدٌ ذَهَبًا لَا يَبْلُغُ نِصْفَ مَدِّ أَحَدِهِمْ كَانَ فِي هَذَا مِنَ التَّفَاضُلِ مَا يَبِينُ أَنَّهُ لَمْ يَبْلُغْ أَحَدٌ مِثْلَ مَا زِلِهِمُ الَّتِي أَدْرَكُوهَا بِصُحْبَةِ النَّبِيِّ ﷺ. وَفِي الْمَسْأَلَةِ بَسْطٌ وَبَيَانٌ لَا يَحْتَمِلُهُ هَذَا الْمَكَانُ.

Shaykh al-Islām (may Allah have mercy on him) said: Regarding the Aṣ-Ṣaḥābah (Companions) and the At-Tābi'ūn (Successors): More than one of the Imāms have stated that anyone who accompanied the Prophet (peace be upon him) is absolutely superior to anyone who did not. They specified this in comparing individuals like Mu'āwiyah (a Companion) and 'Umar ibn 'Abd al-'Azīz (a Successor), even while acknowledging that the conduct of 'Umar ibn 'Abd al-'Azīz was more just than that of Mu'āwiyah. They argued: 'However, the rank they attained through companionship is a matter that cannot be matched by what others might achieve through their knowledge.' They cited as evidence the Hadith found in the two Ṣaḥīḥs (Al-Bukhārī and Muslim) where the Prophet (peace be upon him) said: 'Do not revile my Companions! By Him in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhūd in gold, it would not

reach the measure of one of them, nor even half of it.' They further commented: 'If [spending] Mount Uhud in gold does not even reach half the measure of one of them, then this demonstrates a degree of superiority which clarifies that no one can attain the stations they reached through their companionship with the Prophet (peace be upon him).¹ This issue has further elaboration and clarification that this space does not permit.

سُئِلَ—رَحِمَهُ اللَّهُ تَعَالَى

He (may Allah Almighty have mercy on him) was asked

عَنْ رَجُلَيْنِ تَنَارَعَا فِي سَابِّ أَبِي بَكْرٍ أَحَدُهُمَا يَقُولُ: يَتُوبُ اللَّهُ عَلَيْهِ وَقَالَ الْآخَرُ: لَا يَتُوبُ اللَّهُ عَلَيْهِ؟

About two men who disputed concerning someone who reviles Abū Bakr. One of them said: 'Allah will accept his repentance,' while the other said: 'Allah will not accept his repentance.'

فَأَجَابَ

He responded

الصَّوَابُ الَّذِي عَلَيْهِ أَيْمَةُ الْمُسْلِمِينَ أَنَّ كُلَّ مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ كَمَا قَالَ اللَّهُ تَعَالَى: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) فَقَدْ ذَكَرَ فِي هَذِهِ الْآيَةِ أَنَّهُ يَغْفِرُ لِلتَّائِبِ الذُّنُوبَ جَمِيعًا وَلِهَذَا أَطْلَقَ وَعَمَّ. وَقَالَ فِي الْآيَةِ الْآخَرَى: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) فَهَذَا فِي غَيْرِ التَّائِبِ وَلِهَذَا قَيَّدَ وَخَصَّصَ. وَلَيْسَ سَبُّ بَعْضِ الصَّحَابَةِ بِأَعْظَمَ مِنْ سَبِّ الْأَنْبِيَاءِ؛ أَوْ سَبِّ اللَّهِ تَعَالَى وَالْيَهُودَ وَالنَّصَارَى الَّذِينَ يَسُبُّونَ نَبِيَّنَا سِرًّا بَيْنَهُمْ إِذَا تَابُوا وَأَسْلَمُوا قَبْلَ ذَلِكَ مِنْهُمْ بِاتِّفَاقِ الْمُسْلِمِينَ وَالْحَدِيثِ الَّذِي يُرَوَى: (سَبُّ صَحَابَتِي ذَنْبٌ لَا يُغْفَرُ): كَذَبَ عَلَى رَسُولِ اللَّهِ ﷺ وَالشُّرْكَ الَّذِي لَا يَغْفِرُهُ اللَّهُ يَغْفِرُهُ لِمَنْ تَابَ بِاتِّفَاقِ الْمُسْلِمِينَ

The correct position, upon which the Imāms of the Muslims concur, is that Allah accepts the repentance of everyone who repents, as Allah Almighty has said: {Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.} [Az-Zumar: 53]. In this verse, He mentions that He forgives all sins for the one who repents; hence, He made it general and all-encompassing. And in the other verse, He said: {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.} [An-Nisā': 48]. This latter verse applies to one who does not repent; hence, He restricted and specified. Reviling some of the Companions is not more grievous than reviling the Prophets, or reviling Allah Almighty. And the Jews and the Christians (al-Yahūd wa an-Naṣārā) who secretly revile our Prophet (peace be upon him) among themselves—if they repent and embrace Islam, this is accepted from them by the consensus of the Muslims. The Hadith that is narrated, 'Reviling my Companions is an unforgivable sin,' is a fabrication attributed to the Messenger of Allah (peace be upon him). Even Shirk (associating partners with Allah), which Allah does not forgive [for one who dies upon it without repentance], He forgives for one who repents from it, by the consensus of the Muslims.

وَمَا يُقَالُ: إِنَّ فِي ذَلِكَ حَقًّا لَأَدْمِيَّ يُجَابُ عَنْهُ مِنْ وَجْهَيْنِ:

As for the argument that this involves the right of a human being, it can be answered from two perspectives:

أَحَدُهُمَا: أَنَّ اللَّهَ قَدْ أَمَرَ بِتَوْبَةِ السَّارِقِ وَالْمُلْقِبِ وَتَحْوِهِمَا مِنَ الذُّنُوبِ الَّتِي تَعَلَّقَ بِهَا حُقُوقُ الْعِبَادِ كَقَوْلِهِ: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ) (فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ) وَقَالَ: (وَلَا تَتَّبِعُوا بِالْأَلْقَابِ يُبْسُ الْأِسْمُ الْمُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ) وَمِنْ تَوْبَةٍ مِثْلِ هَذِهِ أَنْ يُعَوِّضَ الْمَظْلُومُ مِنَ الْإِحْسَانِ إِلَيْهِ بِقَدْرِ إِسَاءَتِهِ إِلَيْهِ.

First: Allah has commanded repentance for the thief (as-sāriq), the one who nicknames offensively (al-mulaqqib), and similar sins that involve the rights of fellow human beings. For example, His statement: {[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.} {But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.} [Al-Mā'idah: 38-39]. And He said: {And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one has attained] faith. And whoever does not repent—then it is those who are the wrongdoers.} [Al-Hujurat: 11]. Part of the repentance for such an act is to compensate the wronged person with kindness proportionate to the offense committed against them.

(الْوَجْهُ الثَّانِي: أَنَّ هَؤُلَاءِ مُتَأَوِّلُونَ؛ فَإِذَا تَابَ الرَّافِضِيُّ مِنْ ذَلِكَ وَاعْتَقَدَ فَضْلَ الصَّحَابَةِ وَأَحَبَّهُمْ وَدَعَا لَهُمْ: فَقَدْ بَدَّلَ اللَّهُ السَّيِّئَةَ بِالْحَسَنَةِ كَغَيْرِهِ مِنَ الْمُدْبِئِينَ.

Second: These individuals [who revile Companions] are often acting upon misinterpretation (mutā'awwilūn). So, if the Rāfiḍī (a member of a Shi'a sect known for rejecting the first three Caliphs and often reviling them) repents from that, affirms the virtue of the Companions, loves them, and supplicates for them, then Allah replaces their evil deeds with good ones, just as He does for other sinners.

وَسُئِلَ

And he was asked

عَنْ جَمَاعَةٍ اجْتَمَعُوا عَلَى أُمُورٍ مُتَنَوِّعَةٍ فِي الْفَسَادِ وَمِنْهُمْ مَنْ إِذَا قُرِئَ عَلَيْهِ أَحَادِيثُ النَّبِيِّ ﷺ الَّتِي يَكُونُ رَاوِيَهَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ؛ أَوْ قِيلَ لَهُ: هَذَا مَذْهَبُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ سَرَعَ فِي تَنْقِيصِهِ وَأَخَذَ يَتَدَحَّى فِيهِ وَيَجْعَلُهُ ضَعِيفَ الرَّوَايَةِ وَيَزْعُمُ أَنَّهُ كَانَ بَيْنَ الصَّحَابَةِ مَقْصُوصًا حَتَّى أَنْ بَعْضَهُمْ لَمْ يُنْبِثْ فِي الْمَصَاحِفِ قِرَاءَتَهُ وَأَنَّهُ كَانَ يَخْذِفُ مِنَ الْقُرْآنِ الْمَعْوَدَيْنِ؟

About a group of people who have gathered upon various forms of corruption. Among them is one who, when Aḥādīth of the Prophet (peace be upon him) narrated by 'Abdullāh ibn Mas'ūd are recited to him, or when it is said to him, 'This is the interpretive position (madhhab) of 'Abdullāh ibn Mas'ūd,' he begins to disparage him, criticizes him, declares his narrations to be weak, and claims that he was looked down upon among the Companions, to the extent that some of them did not affirm his recitation in the Maṣāḥif (codices of the Qur'an), and that he used to omit the Mu'awwidhatayn (Sūrahs Al-Falaq and An-Nās) from the Qur'an.

فَأَجَابَ رَحِمَهُ اللَّهُ

He (may Allah have mercy on him) responded

ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ مِنْ أَجْلَاءِ الصَّحَابَةِ وَأَكَابِرِهِمْ حَتَّى كَانَ يَقُولُ فِيهِ عَمْرُ بْنُ الْخَطَّابِ: كَيْفَ يُلَى عَلَمًا. وَقَالَ

أَبُو مُوسَى: مَا كُنَّا نَعُدُّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ؛ مِنْ كَثَرَةِ مَا نَرَى دُخُولَهُ وَخُرُوجَهُ. وَقَالَ لَهُ ﷺ (إِذْكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ وَأَنْ تَسْمَعَ بِسَوَادِي حَتَّى أَتَاهَا) فِي السَّنَنِ: (اقتدوا بالذين من بعدي: أَبِي بَكْرٍ وَعُمَرُ وَتَمَسْكُوا يَهْدِي إِيَّاهُ ابْنُ أُمِّ عَبْدِ). وَفِي الصَّحِيحِ (مَنْ سَرَهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًا كَمَا أُتِرِلَ فَلْيَقْرَأْ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدِ)

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) is among the most eminent and distinguished of the Companions. So much so that 'Umar ibn al-Khaṭṭāb used to say about him: 'A small vessel brimming with knowledge (kanīfun mulī'a 'ilman).' Abū Mūsā said: 'We considered 'Abdullāh ibn Mas'ūd none other than a member of the household of the Messenger of Allah (peace be upon him), due to the frequency with which we saw him entering and exiting [the Prophet's residence].' The Prophet (peace be upon him) said to him: 'Your permission to enter upon me is that the curtain be lifted and that you hear my private discourse (sawādī), until I forbid you.' And it is narrated in the Sunan collections: 'Follow the two after me: Abū Bakr and 'Umar, and adhere to the guidance of Ibn Umm 'Abd (i.e., 'Abdullāh ibn Mas'ūd).' And in a Ṣaḥīḥ collection, it is narrated: 'Whoever wishes to recite the Qur'an as fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd.'

وَلَمَّا فَتَحَ الْعِرَاقَ بَعَثَهُ عَلَيْهِمْ لِيُعَلِّمَهُمُ الْكِتَابَ وَالسُّنَّةَ فَهُوَ أَعْلَمُ الصَّحَابَةِ الَّذِينَ بَعَثَهُمْ إِلَى الْعِرَاقِ وَقَالَ فِيهِ أَبُو مُوسَى: لَا تَسْأَلُونِي عَنْ شَيْءٍ مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ. وَكَانَ ابْنُ مَسْعُودٍ يَقُولُ: لَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي تَبَلَّغُهُ الْأَيْلُ لَا تَبَيَّتُهُ.

When Iraq was conquered, ['Umar] sent him to them to teach them the Book and the Sunnah, and he was the most knowledgeable of the Companions whom he sent to Iraq. Abū Mūsā said concerning him [to the people of Iraq]: 'Do not ask me about anything as long as this great scholar (ḥibr) is among you.' And Ibn Mas'ūd used to say: 'If I knew of anyone more knowledgeable of the Book of Allah than myself, whom camels could reach, I would certainly go to him.'

وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ سَمَّاهُمْ مُعَاذُ بْنُ جَبَلٍ عِنْدَ—مَوْتِهِ لَمَّا بَكَى مَالِكُ بْنُ يُخَايِمِ السَّكْسَكِي فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: مَا يُبْكِيكَ؟ فَقَالَ: وَاللَّهِ مَا أَبْكِي عَلَى رَجَمِ بَنِي وَبَيْتِكَ وَلَا عَلَى دُنْيَا أُصِيبَهَا مِنْكَ وَلَكِنْ أَبْكِي عَلَى الْعِلْمِ وَالْإِيمَانِ اللَّذَيْنِ كُنْتُ أَتَعَلَّمُهُمَا مِنْكَ فَقَالَ: إِنَّ الْعِلْمَ وَالْإِيمَانَ مَكَتُهُمَا مَنْ ابْتَغَاهُمَا وَجَدَهُمَا أَطْلُبِ الْعِلْمَ عِنْدَ أَرْبَعَةٍ فَإِنْ أَعْيَاكَ هَؤُلَاءِ؛ فَسَائِرُ أَهْلِ الْأَرْضِ أَعْجَزُ فَسَيَلَاكَ ابْنُ مَسْعُودٍ وَأَبِي بْنُ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ سَلَامٍ وَأَخْلُ بْنُ الرَّابِعِ أَبَا الدَّرْدَاءِ.

He is one of the three whom Mu'adh ibn Jabal named at the time of his death. When Mālik ibn Yukhāmīr as-Saksakī wept, Mu'adh ibn Jabal asked him: 'What makes you weep?' He replied: 'By Allah, I do not weep for any kinship between me and you, nor for any worldly gain I might have received from you. Rather, I weep for the knowledge and faith I used to learn from you.' Mu'adh then said: 'Indeed, knowledge and faith are in their place; whoever seeks them will find them. Seek knowledge from four individuals. If these prove insufficient for you, then the rest of the people on earth will be even more so.' Then he named for him Ibn Mas'ūd, Ubayy ibn Ka'b, and 'Abdullāh ibn Salām, and I think the fourth was Abū ad-Dardā'.

وَسُئِلَ عَلِيٌّ عَنْ عُلَمَاءِ النَّاسِ؟ فَقَالَ: وَاحِدٌ بِالْعِرَاقِ ابْنُ مَسْعُودٍ. وَابْنُ مَسْعُودٍ فِي الْعِلْمِ مِنْ طَبَقَةِ عُمَرَ وَعَلِيٍّ وَأَبِي وَمُعَاذٍ. وَهُوَ مِنَ الطَّبَقَةِ الْأُولَى مِنْ عُلَمَاءِ الصَّحَابَةِ؛ فَمَنْ قَدَحَ فِيهِ أَوْ قَالَ: هُوَ ضَعِيفُ الرَّوَايَةِ فَهُوَ مِنْ جَنَسِ الرَّافِضَةِ الَّذِينَ يَقْدَحُونَ فِي أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَذَلِكَ يَدُلُّ عَلَى إِفْرَاطِ جَهْلِهِ بِالصَّحَابَةِ أَوْ زُنْدَقَتِهِ وَنِفَاقِهِ.

'Alī (may Allah be pleased with him) was asked about the scholars among the people, and he said: 'One in Iraq: Ibn Mas'ūd.' In knowledge, Ibn Mas'ūd is in the same tier as 'Umar, 'Alī, Ubayy, and Mu'adh. He is from the first stratum of scholars among the Companions. Therefore, whoever disparages him or says his narration is weak is of the

same ilk as the Rāfiḍah who disparage Abū Bakr, 'Umar, and 'Uthmān. This indicates either his extreme ignorance concerning the Companions, or his heresy (zandaqah) and hypocrisy (nifāq).

سُئِلَ—رَحِمَهُ اللَّهُ تَعَالَى

He (may Allah Almighty have mercy on him) was asked

عَنْ رَجُلٍ يَنْظُرُ مَعَ آخَرٍ فِي مَسْأَلَةِ الْمَصْرَاةِ وَرَدَّهَا إِذَا أَرَادَ الْمُشْتَرِي فَاِسْتَدَلَّ مَنْ ادَّعَى جَوَازَ الرَّدِّ بِحَدِيثِ أَبِي هُرَيْرَةَ الْمُتَّفَقِ عَلَيْهِ؛ فَعَارَضَهُ الْخَصْمُ بِأَنَّ قَالَ: أَبُو هُرَيْرَةَ لَمْ يَكُنْ مِنْ فُقَهَاءِ الصَّحَابَةِ. وَقَدْ أَنْكَرَ عَلَيْهِ عُمَرُ بْنُ الْخَطَّابِ كَثْرَةَ الرِّوَايَةِ وَنَهَاةً عَنِ الْحَدِيثِ وَقَالَ: إِنْ عُدْتَ تُحَدِّثُ فَعَلْتُ وَفَعَلْتُ وَكَذًا أَنْكَرَ عَلَيْهِ ابْنُ عَبَّاسٍ وَعَائِشَةُ أَشْيَاءَ. فَهَلْ مَا ذَكَرَهُ الْخَصْمُ صَحِيحٌ أَمْ لَا؟ وَمَا يَجِبُ عَلَى مَنْ تَكَلَّمَ فِي أَبِي هُرَيْرَةَ بِهَذَا الْكَلَامِ؟

Regarding a man debating with another on the issue of the muṣarrāh (an animal whose milk is deceptively held back before sale) and its return if the buyer wishes. The one who claimed the permissibility of returning it cited as evidence the Hadith of Abū Hurayrah (may Allah be pleased with him) which is agreed upon [by Al-Bukhārī and Muslim]. The opponent countered by saying: 'Abū Hurayrah was not among the jurists (fuqahā') of the Companions. Indeed, 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) had criticized his prolific narration and forbade him from narrating Hadith, saying: 'If you narrate Hadith again, I will do such-and-such to you.' Likewise, Ibn 'Abbās and 'Ā'ishah (may Allah be pleased with them) criticized him for certain things.' So, is what the opponent mentioned correct or not? And what is incumbent upon one who speaks of Abū Hurayrah in this manner?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ، هَذَا الرَّأْيُ مُحْطًى مِنْ وَجْهِهِ:

All praise is for Allah. This objector is mistaken in several respects:

أَحَدَهَا: قَوْلُهُ إِنَّهُ لَمْ يَكُنْ مِنْ فُقَهَاءِ الصَّحَابَةِ؛ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ وَلِيَ أَبَا هُرَيْرَةَ عَلَى الْبَحْرَيْنِ؛ وَهُمْ خِيَارُ الْمُسْلِمِينَ الَّذِينَ هَاجَرَ وَقَدَّمَهُ إِلَى النَّبِيِّ ﷺ وَهُمْ وَقَدْ عَبْدَ الْقَيْسِ. وَكَانَ أَبُو هُرَيْرَةَ—أَمِيرُهُمْ—هُوَ الَّذِي يُفْتِيهِمْ بِدَفِيقِ الْفَقْهِ؛ مِثْلَ 'مَسْأَلَةِ الْمُطْلَقَةِ دُونَ الثَّلَاثِ؛ إِذَا تَزَوَّجَتْ زَوْجًا أَصَابَهَا هَلْ تَعُودُ إِلَى الْأَوَّلِ عَلَى الثَّلَاثِ؟—كَمَا هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَهُوَ مَذْهَبُ أَبِي حَنِيفَةَ وَرَوَايَةٌ عَنْ عُمَرَ بِنَاءً عَلَى أَنَّ إصَابَةَ الزَّوْجِ تَهْدِمُ مَا دُونَ الثَّلَاثِ كَمَا هَدَمَتْ الثَّلَاثُ—أَوْ تَعُودُ عَلَى مَا بَقِيَ؟ كَمَا هُوَ قَوْلُ عُمَرَ وَغَيْرِهِ مِنْ أَكْبَرِ الصَّحَابَةِ وَهُوَ مَذْهَبُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدُ فِي الْمَشْهُورِ عَنْهُ؛ بِنَاءً عَلَى أَنَّ إصَابَةَ الزَّوْجِ الثَّانِي إِنَّمَا هِيَ غَايَةُ التَّحْرِيمِ الثَّابِتِ بِالطَّلَاقِ الثَّلَاثِ فَهُوَ الَّذِي يَرْتَفِعُ بِهَا وَالْمُطْلَقَةُ دُونَ الثَّلَاثِ لَمْ تَحْرَمْ فَلَا تَرْفَعُ إِنْصَابَهُ مِنْهَا سَبْتًا؛ فَأَفْتَى أَبُو هُرَيْرَةَ بِهَذَا الْقَوْلِ. ثُمَّ سَأَلَ عُمَرَ فَأَقَرَّهُ عَلَى ذَلِكَ وَقَالَ: لَوْ أَفْتَيْتُ بَعْدَهُ لَأَوْجَعْتُكَ ضَرْبًا. وَكَذَلِكَ أَفْتَى أَبُو هُرَيْرَةَ فِي ذَهَائِقِ مَسَائِلِ الْفَقْهِ مَعَ فُقَهَاءِ الصَّحَابَةِ؛ كَابْنِ عَبَّاسٍ وَغَيْرِهِ مِنْ أَشْهُرِ الْأُمَمِ. وَأَقْوَالُهُ الْمُتَّفِقَةُ فِي قَتَاوِيهِ تَدُلُّ عَلَى ذَلِكَ. وَإِذَا كَانَ عُمَرُ وَعَلِيٌّ أَفَقَّهَ مِنْ عُمَرَ بْنِ حُصَيْنٍ وَأَبِي مُوسَى الْأَشْعَرِيِّ: لَمْ يَخْرُجَا بِذَلِكَ مِنَ الْفَقْهِ وَكَذَلِكَ إِذَا كَانَ مُعَاذٌ وَابْنُ مَسْعُودٍ وَنَحْوُهُمَا أَفَقَّهَ مِنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَنَحْوِهِمَا: لَمْ يَخْرُجَا بِذَلِكَ مِنَ الْفَقْهِ.

First: His claim that Abū Hurayrah was not among the jurists (fuqahā') of the Companions. 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) appointed Abū Hurayrah as governor over Baḥrayn, whose people were among the best of Muslims,

their delegation having migrated to the Prophet (peace be upon him)—they were the delegation of 'Abd al-Qays. Abū Hurayrah, their governor (amīr), was the one who would issue them fatwās (legal verdicts) on intricate matters of jurisprudence (fiqh). An example is the issue of a woman divorced less than three times: if she marries another husband who consummates the marriage with her, does she, upon potential remarriage to her first husband, return to him with a fresh count of three divorces available? This is the view of Ibn 'Abbās and Ibn 'Umar, the school of Abū Ḥanīfah, and a narration from 'Umar, based on the premise that consummation by the second husband nullifies the previous divorces (less than three) just as it nullifies three divorces. Or does she return with only the remaining number of divorces from the original count? This is the view of 'Umar and other senior Companions, and it is the school of Mālik, Ash-Shāfi'i, and the well-known position of Aḥmad, based on the premise that consummation by the second husband is merely the termination point of the prohibition established by three divorces, so it is this prohibition (of three divorces) that is lifted by it. A woman divorced less than three times was not irrevocably prohibited, so consummation by a second husband does not lift anything in her case. Abū Hurayrah issued a fatwā according to this latter view. He then asked 'Umar, who affirmed his ruling and said, 'Had you ruled otherwise, I would have had you painfully beaten.' Similarly, Abū Hurayrah issued fatwās on subtle jurisprudential matters alongside other jurists among the Companions, such as Ibn 'Abbās and others; this is widely known. His recorded statements in his fatwās attest to this. If 'Umar and 'Alī were more knowledgeable in fiqh than 'Imrān ibn Ḥuṣayn and Abū Musā al-Ash'arī, this did not exclude the latter two from being jurists. Likewise, if Mu'adh, Ibn Mas'ūd, and their peers were more knowledgeable in fiqh than Abū Hurayrah, 'Abdullāh ibn 'Umar, and their peers, this did not exclude the latter from being jurists.

الثَّانِي أَنْ يُقَالَ لِهَذَا الْمُعْتَرِضِ: جَمِيعُ عُلَمَاءِ الْأُمَّةِ عَمِلَتْ بِحَدِيثِ أَبِي هُرَيْرَةَ فِيمَا يُخَالِفُ الْقِيَاسَ وَالظَّاهِرَ كَمَا عَمِلُوا جَمِيعُهُمْ بِحَدِيثِهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا تُنْكِحُ الْمَرْأَةَ عَلَى عَمَّتَيْهَا وَلَا عَلَى خَالَاتِهَا). وَعَمِلَ أَبُو حَنِيفَةَ مَعَ الشَّافِعِيِّ وَأَحْمَدَ وَغَيْرِهِمَا بِحَدِيثِهِ عَنِ النَّبِيِّ ﷺ (مَنْ أَكَلَ أَوْ شَرَبَ نَاسِيًا فَلَيْتِمَ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ) مَعَ أَنَّ الْقِيَاسَ عِنْدَ أَبِي حَنِيفَةَ أَنَّهُ يُفْطِرُ؛ فَتَرَكَ الْقِيَاسَ لِحَدِيثِ أَبِي هُرَيْرَةَ وَنَظَائِرِ ذَلِكَ تَطَوَّلَ. وَمَالِكٌ مَعَ الشَّافِعِيِّ وَأَحْمَدَ عَمِلُوا بِحَدِيثِ أَبِي هُرَيْرَةَ فِي غَسْلِ الْإِنَاءِ مِنْ وَلَوْغِ الْكَلْبِ سَبْعًا مَعَ أَنَّ الْقِيَاسَ عِنْدَ مَالِكٍ أَنَّهُ لَا يَغْسِلُ؛ لِأَنَّهُ ظَاهِرٌ عِنْدَهُ بَلْ الْأَيْتَةُ بَتَرُكُوكَ الْقِيَاسَ لِمَا هُوَ دُونَ حَدِيثِ أَبِي هُرَيْرَةَ كَمَا تَرَكَ أَبُو حَنِيفَةَ الْقِيَاسَ فِي مَسْأَلَةِ الْفَهْقَةِ بِحَدِيثِ مُرْسَلٍ لَا يُعْرَفُ مَنْ رَوَاهُ مِنَ الصَّحَابَةِ وَحَدِيثِ أَبِي هُرَيْرَةَ أَتَبْتُ مِنْهُ بِاتِّفَاقِ الْأُمَّةِ.

Second: It should be said to this objector: All scholars of the Ummah (Muslim community) have acted upon the Hadith of Abū Hurayrah in matters that contradict analogy (qiyās) and apparent meaning (ẓāhir). For instance, they all acted upon his Hadith from the Prophet (peace be upon him) who said: 'A woman is not to be married (simultaneously) with her paternal aunt, nor with her maternal aunt.' Abū Ḥanīfah, along with Ash-Shāfi'i, Aḥmad, and others, acted upon his Hadith from the Prophet (peace be upon him): 'Whoever eats or drinks forgetfully (while fasting) should complete his fast, for it is only Allah Who has fed him and given him drink.' This is despite the fact that, according to Abū Ḥanīfah's analogy, such a person would break his fast; yet he abandoned his analogy for the Hadith of Abū Hurayrah. Examples of this are numerous. Mālik, along with Ash-Shāfi'i and Aḥmad, acted upon the Hadith of Abū Hurayrah regarding washing a vessel seven times if a dog licks it, even though analogy according to Mālik suggests it should not be washed because he considers dogs pure. Indeed, the Imāms (leading scholars) abandon analogy for narrations that are of lesser authenticity than the Hadith of Abū Hurayrah, such as Abū Ḥanīfah abandoning analogy in the issue of al-qahqahah (laughing aloud in prayer invalidating ablution) based on a mursāl Hadith (a narration where a Successor narrates directly from the Prophet (peace be upon

him) without naming the intermediate Companion), whose Companion-narrator is unknown, whereas the Hadith of Abū Hurayrah are more firmly established by the consensus of the Ummah.

الثَّالِثُ أَنْ يَقَالَ: الْمُحَدِّثُ إِذَا حَفِظَ اللَّفْظَ الَّذِي سَمِعَهُ لَمْ يَضُرَّهُ أَنْ لَا يَكُونَ فَقِيهًا كَالْمَلَقَيْنِ بِحُرُوفِ الْقُرْآنِ وَالْفَاطِظِ التَّشْهِيدِ وَالْأَذَانِ وَنَحْوِ ذَلِكَ. وَقَدْ قَالَ ﷺ (نَصَرَ اللَّهُ أَمْرًا سَمِعَ حَدِيثًا قَبِلَهُ إِلَى مَنْ لَمْ يَسْمَعْهُ قَرِيبٌ حَامِلٌ فِيهِ غَيْرُ فَقِيهِ وَرَبٌّ حَامِلٌ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ) وَهَذَا بَيِّنٌ فِي أَنَّهُ يُؤْخَذُ حَدِيثُهُ الَّذِي فِيهِ الْفَقْهُ مِنْ حَامِلِهِ الَّذِي لَيْسَ بِفَقِيهِ؛ وَيَأْخُذُ عَمَّنْ هُوَ دُونَهُ فِي الْفَقْهِ؛ وَإِنَّمَا يَخْتَاجُ فِي الرَّوَايَةِ إِلَى الْفَقْهِ إِذَا كَانَ قَدْ رَوَى بِالْمَعْنَى فَخَافَ أَنَّ غَيْرَ الْفَقِيهِ يُغَيِّرُ الْمَعْنَى وَهُوَ لَا يَدْرِي. وَأَبُو هُرَيْرَةَ كَانَ مِنْ أَحْفَظِ الْأُمَّةِ وَقَدْ دَعَا لَهُ النَّبِيُّ ﷺ بِالْحِفْظِ قَالَ: فَلَمْ أُنْسَ شَيْئًا سَمِعْتُهُ بَعْدُ؛ وَلِهَذَا رَوَى حَدِيثَ الْمَصْرَاءِ وَغَيْرَهُ بِلَفْظِ رَسُولِ اللَّهِ ﷺ.

Third: It should be said: If a narrator has memorized the exact wording he heard, it does not detract from him if he is not a jurist (faqīh), similar to those who teach the letters of the Qur'ān or the wordings of the Tashahhud (testimony of faith in prayer), the Adhān (call to prayer), and so forth. The Prophet (peace be upon him) said: 'May Allah brighten a person who hears a Hadith and conveys it to one who has not heard it. For perhaps a carrier of fiqh is not himself a faqīh, and perhaps a carrier of fiqh conveys it to one who is more of a faqīh than him.' This clearly indicates that a Hadith containing fiqh can be accepted from its carrier even if he is not a jurist, and one can accept narrations from someone less knowledgeable in fiqh than oneself. The need for fiqh in narration arises only if one narrates by meaning (bi'l-ma'nā), where there is a fear that a non-jurist might alter the meaning unknowingly. Abū Hurayrah was among the foremost memorizers of the Ummah, and the Prophet (peace be upon him) prayed for him to have a strong memory. Abū Hurayrah said, 'After that, I never forgot anything I heard from him.' This is why he narrated the Hadith of the muṣarrāh and others with the exact wording of the Messenger of Allah (peace be upon him).

الرَّابِعُ: أَنَّ الصَّحَابَةَ كُلَّهُمْ كَانُوا يَأْخُذُونَ بِحَدِيثِ أَبِي هُرَيْرَةَ كَعُمَرُ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةُ وَمَنْ تَأَمَّلَ كُتِبَ الْحَدِيثُ عَرَفَ ذَلِكَ.

Fourth: All the Companions used to accept the Hadith narrated by Abū Hurayrah, including 'Umar, Ibn 'Umar, Ibn 'Abbās, and 'Ā'ishah (may Allah be pleased with them all). Whoever reflects upon the books of Hadith will recognize this.

الخَامِسُ: أَنَّ أَحَدًا مِنَ الصَّحَابَةِ لَا يَطْلَعُ فِي شَيْءٍ رَوَاهُ أَبُو هُرَيْرَةَ بِحَدِيثٍ قَالَ: إِنَّهُ أَخْطَأَ فِي هَذَا الْحَدِيثِ؛ لَا عُمَرُ وَلَا غَيْرُهُ؛ بَلْ كَانَ لِأَبِي هُرَيْرَةَ مَجْلِسٌ إِلَى حُجْرَةِ عَائِشَةَ فَيَحْدُثُ وَيَقُولُ: يَا صَاحِبَةَ الْحُجْرَةِ هَلْ تُنْكِرِينَ مِمَّا أَقُولُ شَيْئًا؟ فَلَمَّا قَضَتْ عَائِشَةُ صَلَاتَهَا لَمْ تُنْكِرْ مِمَّا رَوَاهُ لَكِنْ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ سَرْدَكُمْ وَلَكِنْ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَحَفِظَهُ. فَأَنْكَرَتْ صِفَةَ الْأَدَاءِ لَا مَا أَدَّاهُ.

Fifth: Not a single Companion ever impugned anything narrated by Abū Hurayrah by saying, 'He erred in this Hadith'—neither 'Umar nor anyone else. In fact, Abū Hurayrah used to hold a gathering near 'Ā'ishah's chamber, narrating Hadith and saying, 'O occupant of the chamber, do you find anything objectionable in what I say?' When 'Ā'ishah (may Allah be pleased with her) finished her prayer, she did not object to what he narrated but said, 'The Messenger of Allah (peace be upon him) did not narrate Hadith rapidly as you all do; rather, he would narrate in such a manner that if one were to count his words, one could memorize them.' Thus, she criticized the manner of delivery, not the content delivered.

وَكَذَلِكَ ابْنُ عُمَرَ قِيلَ لَهُ: هَلْ تُنْكِرُ مِمَّا يَحْدُثُ أَبُو هُرَيْرَةَ شَيْئًا؟ فَقَالَ: لَا وَلَكِنْ أَخْبَرَ وَجِبْنَا. فَقَالَ أَبُو هُرَيْرَةَ مَا دَنَبِي إِِنْ كُنْتُ حَفِظْتُ وَتَسَوَّا. وَكَانُوا يَسْتَظِلُّونَ كَثْرَةَ رَوَايَتِهِ حَتَّى يَقُولَ بَعْضُهُمْ أَكْثَرَ أَبُو هُرَيْرَةَ؛

Similarly, when Ibn 'Umar (may Allah be pleased with him) was asked, 'Do you object to anything Abū Hurayrah narrates?' he replied, 'No, but he narrated abundantly and we were cautious (or held back).' Abū Hurayrah then remarked, 'What fault is it of mine if I memorized and they forgot?' They used to be astonished by the abundance of his narrations, to the extent that some would say, 'Abū Hurayrah has narrated a great deal.'

حَتَّى قَالَ أَبُو هُرَيْرَةَ: النَّاسُ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ وَاللَّهِ الْمَوْعِدُ؛ أَمَا إِخْوَانِي مِنَ الْمُهَاجِرِينَ: فَكَانَ يَسْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ. وَأَمَا إِخْوَانِي مِنَ الْأَنْصَارِ: فَكَانَ يَسْغَلُهُمُ عَمَلُ أُمُورِهِمْ، وَكُنْتُ أَمْرًا مَسْكِينًا أَلْزَمَ رَسُولَ اللَّهِ ﷺ فَكُنْتُ أَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا؛ وَلَقَدْ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثًا. ثُمَّ قَالَ: أَتَيْكُمْ بَيْسُطُ ثَوْبَةٍ فَبَسَطْتُ ثَوْبِي. فَعَدَا لِي. فَلَمْ أُنَسْ بَعْدَ شَيْئًا سَمِعْتُهُ مِنْهُ (ﷺ).

Abū Hurayrah himself said: 'People say, 'Abū Hurayrah has narrated excessively,' and Allah is the One with Whom is the appointment (for reckoning). As for my brothers from the Muhājirūn (Emigrants), they were preoccupied with transactions in the marketplaces. As for my brothers from the Anṣār (Helpers), they were preoccupied with managing their properties. But I was a poor man who stayed close to the Messenger of Allah (peace be upon him), so I would be present when they were absent and I would memorize when they forgot. Indeed, the Messenger of Allah (peace be upon him) once narrated a Hadith to us. Then he said, 'Which of you will spread his garment?' I spread my garment, and he prayed for me. Thereafter, I never forgot anything I heard from him (peace be upon him).'

وَرَوَى عَنْهُ أَنَّهُ كَانَ يَجِزُّ اللَّيْلَ ثَلَاثَةَ أَجْزَاءٍ: ثُلُثًا يَصَلِّي وَثُلُثًا يُكْرِّرُ عَلَى الْحَدِيثِ وَثُلُثًا يَنَامُ. فَقَدْ بَيَّنَّ أَنَّ سَبَبَ حِفْظِهِ مُلَازِمَةُ النَّبِيِّ ﷺ وَقَطْعُ الْعَلَائِقِ وَدُعَاؤُهُ لَهُ.

It is also narrated that he used to divide his night into three parts: one-third for prayer, one-third for revising Hadith, and one-third for sleep. Thus, he clarified that the reasons for his strong memory were his constant companionship with the Prophet (peace be upon him), his detachment from worldly distractions, and the Prophet's (peace be upon him) supplication for him.

وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَسْتَشِيرُ فِي الْحَدِيثِ مِنْ أَبِي هُرَيْرَةَ وَيَسْأَلُهُ عَنْهُ وَلَمْ يَنْهَهُ عَنْ رِوَايَةِ مَا يَحْتَاجُ إِلَيْهِ مِنَ الْعِلْمِ الَّذِي سَمِعَهُ مِنَ النَّبِيِّ ﷺ وَلَا تَوَعَّدَهُ عَلَى ذَلِكَ. وَلَكِنْ كَانَ عُمَرُ يُحِبُّ التَّنَبُّثَ فِي الرِّوَايَةِ؛ حَتَّى لَا يَجْتَرِئَ النَّاسُ فَيَرَادُ فِي الْحَدِيثِ. وَلِهَذَا طَلَبَ مِنْ أَبِي مُوسَى الْأَشْعَرِيِّ مَنْ يُؤَافِقُهُ عَلَى حَدِيثِ الْإِسْتِثْنَانِ؛ مَعَ أَنَّ أَبَا مُوسَى مِنْ أَكْبَرِ الصَّحَابَةِ وَثِقَاتِهِمْ بِاتِّفَاقٍ الْأَثَمَةِ.

'Umar ibn al-Khaṭṭāb used to request Hadith from Abū Hurayrah and ask him about them. He did not forbid him from narrating the knowledge he had heard from the Prophet (peace be upon him) that was needed, nor did he threaten him for it. However, 'Umar was keen on ensuring thorough verification in narration, so that people would not become audacious and add to the Hadith. This is why he asked Abū Mūsā al-Ash'arī for someone to corroborate his narration of the Hadith on seeking permission to enter, even though Abū Mūsā was one of the most senior and trustworthy Companions by the consensus of the Imāms.

السَّادِسُ: أَنَّ الصَّحَابَةَ كَانُوا يَرْجِعُونَ فِي مَسَائِلِ الْفِقْهِ إِلَى مَنْ هُوَ دُونَ أَبِي هُرَيْرَةَ فِي الْفِقْهِ كَمَا رَجَعَ عُمَرُ بْنُ الْخَطَّابِ إِلَى حَلِّ بْنِ مَالِكٍ وَغَيْرِهِ فِي دِيَةِ الْجَبِينِ وَكَمَا رَجَعَ عُثْمَانُ بْنُ عَفَانَ إِلَى الْفَرِيعَةِ بِنْتُ مَالِكٍ فِي لُزُومِ الْمُتَوَفَّى عَنْهَا لِمَنْزِلِ الْوَفَاةِ وَكَمَا رَجَعَ عُمَرُ بْنُ الْخَطَّابِ وَغَيْرُهُ فِي تَوْريثِ الْمَرْأَةِ مِنْ دِيَةِ زَوْجِهَا إِلَى الصَّحَابَةِ بْنِ سُفْيَانَ الْكَلَابِيِّ وَكَمَا رَجَعَ زَيْدُ بْنُ ثَابِتٍ وَغَيْرُهُ إِلَى أَمْرٍ مِنَ الْأَنْصَارِ فِي سُطُوطِ طَوَافِ الْوُدَاعِ عَنِ الْحَاضِرِ.

Sixth: The Companions used to refer in matters of fiqh to individuals who were less knowledgeable in fiqh than Abū Hurayrah. For example, 'Umar ibn al-Khaṭṭāb referred to Ḥamal ibn Mālik and others regarding the diyah al-janīn (blood money for a fetus).

'Uthmān ibn 'Affān referred to Al-Furay'ah bint Mālik regarding a widow remaining in her deceased husband's home during her waiting period ('iddah). 'Umar ibn al-Khaṭṭāb and others referred to Aḍ-Ḍaḥḥāk ibn Sufyān al-Kilābī regarding a wife inheriting from her husband's blood money. Zayd ibn Thābit and others referred to a woman from the Anṣār regarding the farewell circumambulation (ṭawāf al-wadā') being waived for a menstruating woman.

وَكَذَلِكَ ابْنُ مَسْعُودٍ لَمَّا أَفْتَى الْمُتَوَصَّةَ الْمُتَوَفَّى عَنْهَا بِمَهْرِ الْمُثْلِ؛ فَقَامَ رَجُلٌ مِنْ أَشْجَعٍ فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي بَرُوعِ بِنْتِ وَاشِقٍ بِمِثْلِ مَا قَضَيْتَ بِهِ؛ فَفَرِحَ عَبْدُ اللَّهِ بِذَلِكَ فَرَحًا شَدِيدًا وَأَبُو بَكْرٍ الصِّدِّيقُ وَرَثَ الْجَدَّةَ بِحَدِيثِ الْمُغْبِيرَةِ بْنِ شُعْبَةَ وَمُحَمَّدُ بْنُ سَلَمَةَ وَظَاهِرُ هَذَا كَثِيرَةٌ.

Similarly, when Ibn Mas'ūd issued a fatwā concerning al-mufawwadāh al-mutawaffā 'anhā (a woman whose dower was not specified at marriage and whose husband died before consummation) that she is entitled to mahr al-mithl (dower of her peers), some men from the tribe of Ashja' stood up and testified that the Messenger of Allah (peace be upon him) had ruled in the case of Burū' bint Wāshiq similarly to how he (Ibn Mas'ūd) had ruled. 'Abdullāh (Ibn Mas'ūd) rejoiced greatly at this. Abū Bakr Aṣ-Ṣiddīq granted inheritance to the grandmother based on the Hadith narrated by Al-Mughīrah ibn Shu'bah and Muḥammad ibn Salamah. There are many such examples.

(السَّابِعُ: أَنْ يَقَالَ: الْمُخَالَفُ لِحَدِيثِ أَبِي هُرَيْرَةَ فِي الْمَصْرَةِ يَقُولُ: إِنَّهُ يُخَالِفُ الْأُصُولَ أَوْ قِيَاسَ الْأُصُولِ. فَيَقَالُ لَهُ: بَلِ الْقَوْلُ فِيهِ كَالْقَوْلِ فِي تَطَاهِرِهِ الَّتِي اتَّبَعْتَ فِيهَا النَّصُوصَ فَهَذَا الْحَدِيثُ وَرَدَ فِيهَا يُخَالِفُ غَيْرَهُ لَا فِيهَا يُمَازِلُ غَيْرَهُ؛ وَالْقِيَاسُ هُوَ الشَّوْثِيَّةُ بَيْنَ الْمَمَازِلِ وَالْتَفْرِيقُ بَيْنَ الْمُخْتَلِفِينَ؛

Seventh: It should be said: The one who opposes the Hadith of Abū Hurayrah concerning the muṣarrāh claims that it contradicts established legal principles (uṣūl) or analogy derived from these principles (qiyās al-uṣūl). In response, it is said to him: Rather, the ruling in this matter is like the ruling in similar cases where textual evidence (nuṣūṣ) is followed. This Hadith addresses a situation that differs from others, not one that is similar. Analogy (qiyās) involves equating two similar things or differentiating between two different things.

وَذَلِكَ أَنَّ مَنْ خَالَفَهُ يَقُولُ: إِنَّهُ أَثْبَتَ الرَّدَّ بِالْمُعِيبِ وَقَدَّرَ بَدَلَ الْمُتْلَفِ؛ بَلِ إِنْ كَانَ مِنَ الْمُثْلِيَّاتِ ضَمِنَ بِمِثْلِهِ وَإِلَّا فَقِيمَتُهُ وَهَذَا مَضْمُونٌ بِغَيْرِ مِثْلٍ وَلَا قِيمَةٍ وَجُعِلَ الضَّمَانُ عَلَى الْمُشْتَرِي وَالْخَرَجُ بِالضَّمَانِ.

The opponent argues that the Hadith establishes the right to return the animal due to a defect and specifies a substitute for what was consumed (the milk). However, if the consumed item were fungible (mithliyyāt), it would be compensated with its like, and otherwise with its value. But here, compensation is mandated with something other than its like or value. Furthermore, liability is placed on the buyer, whereas the principle is that profit accrues to the one who bears liability (al-kharāj bi'd-ḍamān).

فَيَقَالُ لَهُ: الرَّدُّ يُثْبِتُ بِالتَّلَافِيسِ وَيُثْبِتُ بِاخْتِلَافِ الصِّفَةِ بِاتِّفَاقِ الْأَيْمَةِ وَالْمُدْلَسِ الَّذِي أَظْهَرَ أَنَّ الْمُبِيعَ عَلَى صِفَةٍ وَلَيْسَ هُوَ عَلَيْهَا كَأَوَاصِفٍ لَهَا بِلِسَانِهِ وَهَذَا النَّوعُ مِنَ الْخِيَارِ غَيْرُ خِيَارِ الرَّدِّ بِالْعَيْبِ.

To this, it is replied: The right to return an item is established in cases of fraudulent misrepresentation (tadlīs) and when the item differs from its description, by the consensus of the Imāms. The mudallis (deceiver) is one who presents the sold item as having a certain quality when it does not, similar to one who describes it falsely with his tongue. This type of option to rescind (khiyār) is different from the option to return an item due to a defect (khiyār ar-radd bi'l-'ayb).

وَيَقَالُ لَهُ: الْمُشْتَرِي لَمْ يَضْمَنْ اللَّبَنَ الْخَادِثَ عَلَى مِلْكِهِ. وَلَكِنْ ضَمِنَ مَا فِي الصَّرْعِ؛ فَإِنَّهُ لَمَّا اشْتَرَى الْمَصْرَةَ وَفِيهَا لَبَنٌ

تَلَفَ عِنْدَهُ: كَانَ عَلَيْهِ ضَمَانُهُ؛ وَإِنَّمَا قَدَّرَ الشَّارِعُ الْبَدَلَ لِأَنَّهُ اخْتَلَطَ اللَّبَنُ الْقَدِيمُ بِاللَّبَنِ الْحَادِثِ فَلَمْ يُبَيَّنْ بِعُرْفٍ بِمِقْدَارِ اللَّبَنِ الْقَدِيمِ. فَلِهَذَا لَمْ يُمَكِّنْ ضَمَانُهُ بِمِثْلِهِ وَلَا بِقِيَمَتِهِ فَقَدَّرَ الشَّارِعُ فِي ذَلِكَ بَدَلًا يَفْطَعُ بِهِ النَّزَاعَ كَمَا قَدَّرَ دِيَّاتِ النَّفْسِ وَدِيَّاتِ الْأَعْضَاءِ وَمَنَافِعِهَا وَنَحَوَ ذَلِكَ مِنَ الْمُقَدَّرَاتِ الَّتِي يَفْطَعُ بِهَا نِزَاعَ النَّاسِ فَإِنَّهُ إِذَا أُمَكِّنَ الْعِلْمَ بِمِقْدَارِ الْحَقِّ: كَانَ هُوَ الْوَاجِبُ. وَإِذَا تَعَدَّرَ ذَلِكَ شَرَعَ الشَّارِعُ مَا هُوَ أَمْتَلُ الطَّرِيقِ وَأَقْرَبُهَا إِلَى الْحَقِّ. فَتَارَةً يَأْمُرُ بِالْخُرُصِ إِذَا تَعَدَّرَ الْكَيْلُ أَوْ الْوَزْنُ؛ إِقَامَةً لِلظَّنِّ مَقَامَ الْعِلْمِ عِنْدَ تَعَدُّرِ الْعِلْمِ وَيَأْمُرُ بِالِاسْتِهَاَمِ لِتُعْيِينَ الْمُسْتَحَقَّ عِنْدَ كَمَالِ الْإِثْمَانِ. وَتَارَةً يَقْدَرُ بَدَلَ الْإِسْتِحْقَاقِ إِذَا لَمْ يَكُنْ طَرِيقٌ آخَرُ لِقَطْعِ الشَّقَاقِ؛ وَرَدُّ الْمُشْتَرِي لِلصَّاعِ بَدَلَ مَا أَخَذَ مِنَ اللَّبَنِ مِنْ هَذَا الْبَابِ.

It is also said to him: The buyer did not guarantee the milk that was produced while the animal was in his possession. Rather, he guaranteed what was in the udder at the time of purchase. When he bought the muṣarrāh and it contained milk that was then consumed under his possession, he became liable for it. The Lawgiver (Shāri') specified a substitute because the old milk (present at purchase) mixed with the new milk (produced after purchase), making the original quantity of old milk indeterminable. Therefore, it was not possible to compensate for it with its like or its value. So, the Lawgiver prescribed a substitute in this case to definitively resolve any dispute, just as He prescribed fixed amounts for blood money (diyāt) for life, limbs, and their utilities, and other such fixed measures that resolve people's disputes. For when it is possible to know the exact measure of a right, that is what is obligatory. But when that is not feasible, the Lawgiver legislates the best and closest path to truth. Sometimes, He orders estimation (kharṣ) if weighing or measuring is impossible, thereby substituting probable assessment for certain knowledge when knowledge is unattainable. He sometimes orders the drawing of lots (istihām) to determine entitlement when there is complete ambiguity. And sometimes, He prescribes a substitute for what is due when there is no other way to end contention. The buyer returning a ṣā' (a unit of measure) of dates in place of the milk taken falls under this category.

وَفِي الْمُسْأَلَةِ كَجَايَةِ ثَانِيَةٍ ذَكَرَهَا أَبُو سَعِيدٍ بْنُ السَّمْعَانِيِّ عَنِ السَّيِّخِ الْعَارِفِ يُوسُفَ الْهَمْدَانِيِّ عَنِ السَّيِّخِ الْفَقِيهِ أَبِي إِسْحَاقَ الشَّيْرَازِيِّ عَنِ الْقَاضِي أَبِي الطَّيِّبِ الطَّبْرِيِّ قَالَ: كُنَّا جُلُوسًا بِالْجَامِعِ بِبَغْدَادَ فَجَاءَ خُرَاسَانِيٌّ سَأَلَنَا عَنِ الْمُصَرَّاءِ. فَأَجَبْنَاهُ فِيهَا وَاحْتَجَجْنَا بِحَدِيثِ أَبِي هُرَيْرَةَ فَطَعَنَ فِي أَبِي هُرَيْرَةَ فَوَقَعَتْ حَيَّةٌ مِنَ السَّفَفِ وَجَاءَتْ حَتَّى دَخَلَتْ الْحَلْقَةَ وَذَهَبَتْ إِلَى ذَلِكَ الْأَعْجَمِيِّ فَضَرَبَتْهُ فَقَتَلَتْهُ.

Regarding this issue, there is another account mentioned by Abū Sa'īd ibn As-Sam'ānī, from Shaykh Al-'Ārif Yūsuf al-Hamadānī, from Shaykh Al-Faqīh Abū Ishāq ash-Shīrāzī, from Al-Qāḍī Abū aṭ-Ṭayyib aṭ-Ṭabarī, who said: 'We were sitting in the congregational mosque in Baghdad when a Khurāsānī man came and asked us about the muṣarrāh. We answered him concerning it and cited the Hadith of Abū Hurayrah as evidence. He then disparaged Abū Hurayrah. At that moment, a snake fell from the ceiling, came until it entered our circle, went to that non-Arab man, struck him, and killed him.'

وَتَطْبِيرُ هَذِهِ مَا ذَكَرَهُ الطَّبْرَانِيُّ فِي كِتَابِ السُّنَّةِ عَنْ زَكَرِيَّا بْنِ يَحْيَى السَّاجِيِّ قَالَ: كُنَّا نَحْتَلِفُ إِلَى بَعْضِ الشُّبُوحِ لِسَعَاءِ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَاسْتَرْغَنَّا فِي الْمُشْيِ وَمَعَنَا شَابٌّ مَاجِنٌ. فَقَالَ: ارْزُقُوا أَرْجُلَكُمْ عَنْ أَجْنِحَةِ الْمَلَائِكَةِ. لَا تَكْسِرُوهَا. قَالَ: فَمَا زَالَ حَتَّى جَفَّتْ رِجْلَاهُ وَلِهَذَا نَظَائِرُ نَسَأَلُ اللَّهَ تَعَالَى الْإِعْيَاصَ بِكِتَابِهِ وَسُئِلَ رَسُولُهُ ﷺ وَاتَّبَاعُ مَا أَقَامَ مِنْ دَلِيلِهِ وَاللَّهُ سُبْحَانَهُ أَعْلَمُ.

Similar to this is what Aṭ-Ṭabarānī mentioned in Kitāb as-Sunnah from Zakariyyā ibn Yaḥyā as-Sājī, who said: 'We used to frequent one of the Shaykhs to hear the Hadith of the Messenger of Allah (peace be upon him). We were hurrying, and with us was a flippant young man. He said (mockingly), 'Lift your feet from the wings of the angels; don't break them!' As-Sājī said: 'He did not cease (from such behavior) until his legs withered.' There are other similar incidents. We ask Allah Almighty for steadfast

adherence to His Book and the Sunnah of His Messenger (peace be upon him), and to follow the guidance He has established. And Allah, Glorified is He, knows best.

وَسُئِلَ أَيُّضًا: رَحِمَهُ اللَّهُ تَعَالَى

He (may Allah Almighty have mercy on him) was also asked

عَنْ فِرْقَةٍ مِنَ الْمُسْلِمِينَ يُقِرُّونَ بِالشَّهَادَتَيْنِ وَيَصُومُونَ وَيُحْجُونَ وَيُحَرِّجُونَ الزَّكَاةَ وَيُجَاهِدُونَ أَنْفُسَهُمْ فِي مَرْضَاةِ اللَّهِ غَيْرَ أَنَّهُمْ يُكْفَرُونَ سَابِي صَحَابَةِ النَّبِيِّ ﷺ وَلَمْ يَرْجُوا لِأَحَدٍ تَوْبَةَ إِذَا تَابَ وَأَنَّ الْمُصْرَّ عَلَى ذَلِكَ مُخَلَّدٌ فِي النَّارِ وَمَنْ قَالَ بِتَوْبَتِهِمْ يُسْمُوهُمْ الرُّجُوبِيَّةَ وَلَا يُصَلُّونَ إِلَّا مَعَ مَنْ يَتَحَقَّقُونَ عَقِيدَتَهُ وَمَا يَتَوَقَّعُ أَحَدُهُمْ مِنْ شَيْءٍ أَوْ يُسْأَلُ عَنْ شَيْءٍ إِلَّا يَقُولُ: إِنْ شَاءَ اللَّهُ. فَهَلْ هُمْ مُصِيبُونَ فِي أَقْوَالِهِمْ؟ أَمْ مُخْطِئُونَ فِي أَقْوَالِهِمْ؟

About a group of Muslims who affirm the two testimonies of faith (Shahādātayn), fast, perform Hajj (pilgrimage), pay Zakāh (obligatory charity), and strive against their own selves for the pleasure of Allah. However, they declare as disbelievers (kuffār) those who revile the Companions of the Prophet (peace be upon him). They do not believe that the repentance of such a person is accepted if he repents, and they hold that one who persists in this will be eternally in the Hellfire. They label those who do accept such repentance as 'Ar-Rajawiyah' (a term implying excessive hope, possibly related to the Murji'ah). They only pray behind those whose creed they have verified. Furthermore, none of them utters anything or asks about anything except that they say, 'In shā' Allāh' (If Allah wills). Are they correct in their actions? Or mistaken in their statements?

فَأَجَابَ

He responded

الْحَمْدُ لِلَّهِ، هَؤُلَاءِ قَوْمٌ مُسْلِمُونَ لَهُمْ مَا لِمَنْ أَلَيْهِمْ مِنَ الْمُسْلِمِينَ يُنِيبُهُمُ اللَّهُ عَلَى إِيْمَانِهِمْ بِاللَّهِ وَرَسُولِهِ وَطَاعَتِهِمْ لِلَّهِ وَرَسُولِهِ؛ وَلَا يَذْهَبُ بِذَلِكَ إِيْمَانُهُمْ وَتَقْوَاهُمْ وَمَا غَلِطُوا فِيهِ مِنْ هَذِهِ الْمَسَائِلِ كَسَائِرِ طَوَائِفِ الْمُسْلِمِينَ الَّذِينَ أَصَابُوا فِي جُمُحٍ مَا يَتَعَقَّدُونَهُ وَيَعْمَلُونَهُ؛ وَقَدْ غَلِطُوا فِي قَلِيلٍ مِنْ ذَلِكَ فَهَؤُلَاءِ بِمَنْزِلَةِ أَمْثَالِهِمْ مِنَ الْمُسْلِمِينَ.

All praise is for Allah. These are a group of Muslims who are entitled to what similar Muslims are entitled to. Allah will reward them for their faith in Allah and His Messenger and for their obedience to Allah and His Messenger. Their faith and piety (taqwā) are not nullified by the errors they have made in these particular issues, just like other Muslim groups who are correct in the majority of what they believe and practice, yet may have erred in a few matters. Thus, these individuals are in the same position as their counterparts among the Muslims.

وَقَوْلُهُمْ: إِنْ تَوْبَةَ سَابِ الصَّحَابَةِ لَا تُقْبَلُ وَأَنَّهُ مُخَلَّدٌ فِي النَّارِ خَطَأٌ بَلِ الَّذِي عَلَيْهِ السَّلَفُ وَالْأُئِمَّةُ: كَالْأُئِمَّةِ الْأَرْبَعَةِ وَغَيْرِهِمْ: أَنَّ تَوْبَةَ الرَّافِضِيِّ تُقْبَلُ كَمَا تُقْبَلُ تَوْبَةُ أَمْثَالِهِ وَالْحَدِيثُ الَّذِي يَرَوْنَ: (سَبَّ صَحَابَتِي ذَنْبٌ لَا يَغْفَرُ) حَدِيثٌ بَاطِلٌ لَمْ يَرَوْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ وَلَوْ قَدَّرَ صِحَّتَهُ فَالْمُرَادُ بِهِ مَنْ لَمْ يُثْبِتْ فَإِنَّ اللَّهَ يَأْخُذُ حَقَّ الصَّحَابَةِ مِنْهُ. وَأَمَّا مَنْ تَابَ فَقَدْ قَالَ اللَّهُ تَعَالَى: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا) وَهَذَا فِي حَقِّ النَّاسِ: أَخْبَرَ أَنَّهُ يَغْفِرُ جَمِيعَ الذُّنُوبِ

Their assertion that the repentance of one who reviles the Companions is not accepted and that such a person is eternally in the Hellfire is an error. Rather, the position held by the Salaf (righteous predecessors) and the Imāms, such as the Four Imāms and others, is that the repentance of a Rāfiḍī (a term often used for those who reject or revile some

Companions, particularly certain Shi'ī groups) is accepted, just as the repentance of similar sinners is accepted. The Hadith that is sometimes narrated, 'Reviling my Companions is an unforgivable sin,' is a baseless (bāṭil) Hadith that has not been narrated by any scholar of Hadith. Even if it were presumed authentic, it would refer to one who does not repent, for Allah will indeed exact the rights of the Companions from him. As for one who repents, Allah Almighty has said: {Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins.'} [Az-Zumar: 53]. This verse applies to the repentant, informing that He forgives all sins.

وَسَابُّ الصَّحَابَةِ إِذَا كَانَ يَتَعَقَّدُ جَوَازَ ذَلِكَ فَهَذَا مُبْتَدِعٌ ضَالٌّ كَسَائِرِ الضَّلَالِ وَالْحَقُّ فِي ذَلِكَ لِلَّهِ كَمَنْ سَبَّ الرَّسُولَ مُعْتَقِدًا أَنَّهُ سَاحِرٌ أَوْ كَاذِبٌ فَإِذَا أَسْلَمَ هَذَا قَبِلَ اللَّهُ إِسْلَامَهُ. كَذَلِكَ الرَّافِضِيُّ إِذَا تَبَيَّنَ لَهُ الْحَقُّ وَتَابَ قَبِلَ اللَّهُ مِنْهُ وَإِنْ كَانَ يُعْرِى بِتَحْرِيمِ ذَلِكَ فَهَذَا ظَالِمٌ كَمَنْ قَذَفَ غَيْرَهُ وَاعْتَابَهُ وَمَظَالِمَ الْعِبَادِ تَصِحُّ التَّوْبَةُ مِنْهَا وَيَدْعُو لَهُمْ وَيُنْفِي عَنْهُمْ بِقَدْرِ مَا لَعَنَهُمْ وَسَبَّاهُمْ فَإِنَّ الْحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ.

If one who reviles the Companions believes such an act to be permissible, then this person is a misguided innovator (mubtadi'), like other misguided individuals. The right concerning this (i.e., judging the belief) belongs to Allah. This is similar to one who reviles the Messenger (peace be upon him) believing him to be a sorcerer or a liar; if such a person subsequently accepts Islam, Allah accepts his Islam. Likewise, if a Rāfiḍī comes to realize the truth and repents, Allah accepts his repentance. If, however, one reviles the Companions while acknowledging that it is forbidden, then this person is an oppressor (ẓālim), like one who slanders or backbites others. Repentance from wrongs committed against people is valid; he should pray for those he wronged and praise them to the extent that he cursed and reviled them, for indeed, good deeds erase evil deeds.

وَإِذَا قَالَ الْقَائِلُ: هَذَا حَجَرٌ، وَقَالَ: لَا أَقْطَعُ بِأَنَّ هَذَا حَجَرٌ فَهَذَا مُخْطِئٌ؛ لَكِنْ إِنْ كَانَ مُرَادُهُ أَنِّي إِذَا قَطَعْتُ بِأَنَّهُ حَجَرٌ فَقَدْ جَعَلْتُ اللَّهَ عَاجِزًا عَنْ تَغْيِيرِهِ فَإِنَّهُ يَقَالُ لَهُ: بَلْ هُوَ الْآنَ حَجَرٌ قُطِعًا وَاللَّهُ قَادِرٌ عَلَى تَغْيِيرِهِ وَإِنْ كَانَ مُرَادُهُ بِقَوْلِهِ إِنْ شَاءَ اللَّهُ أَنَّ اللَّهَ قَادِرٌ عَلَى تَغْيِيرِهِ فَهَذَا الْمَعْنَى صَحِيحٌ؛ وَإِنْ كَانَ شَاكًّا فِي كَوْنِهِ حَجَرًا فَهَذَا مُتَجَاهِلٌ يُعْزَرُ عَلَى ذَلِكَ.

If someone says, 'This is a stone,' and then says, 'I do not assert definitively that this is a stone,' this is an error. However, if his intention is that by definitively asserting it is a stone, he would be implying that Allah is incapable of changing it, then it should be said to him: 'Rather, it is now definitively a stone, and Allah is indeed capable of changing it.' If his intention in saying 'In shā' Allāh' (If Allah wills) is merely to affirm that Allah is capable of changing it, then this meaning is correct. But if he is genuinely doubting whether it is a stone, then this is one feigning ignorance, and he should be disciplined for that.

وَتَجُوزُ الصَّلَاةُ خَلْفَ كُلِّ مُسْلِمٍ مُسْتَوْثِقٍ بِاتِّفَاقِ الْأَئِمَّةِ الْأَرْبَعَةِ وَسَائِرِ أَيْمَةِ الْمُسْلِمِينَ فَمَنْ قَالَ: لَا أَصَلِّي جُمُعَةً وَلَا جَمَاعَةً إِلَّا خَلْفَ مَنْ أَعْرِفُ عَقِيدَتَهُ فِي الْبَاطِنِ فَهَذَا مُبْتَدِعٌ مُخَالِفٌ لِلصَّحَابَةِ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ وَأَيْمَةِ الْمُسْلِمِينَ الْأَرْبَعَةِ وَغَيْرِهِمْ. وَاللَّهُ أَعْلَمُ.

It is permissible to pray behind any outwardly observant Muslim (muslim mastūr) by the consensus of the Four Imāms and all other Imāms of the Muslims. Therefore, whoever says, 'I do not pray Jumu'ah (Friday prayer) or congregational prayer except behind someone whose inner creed I know,' is an innovator (mubtadi'), acting contrary to the practice of the Companions, the Tābi'īn (Successors) who followed them in excellence, and the Four Imāms of the Muslims and others. And Allah knows best.¹

¹ The last part found of the book Mufaṣṣal al-Itiqād (Detailed Creed). It is followed by the Kitāb al-Asmā' waṣ-Ṣifāt (Book of Names and Attributes).